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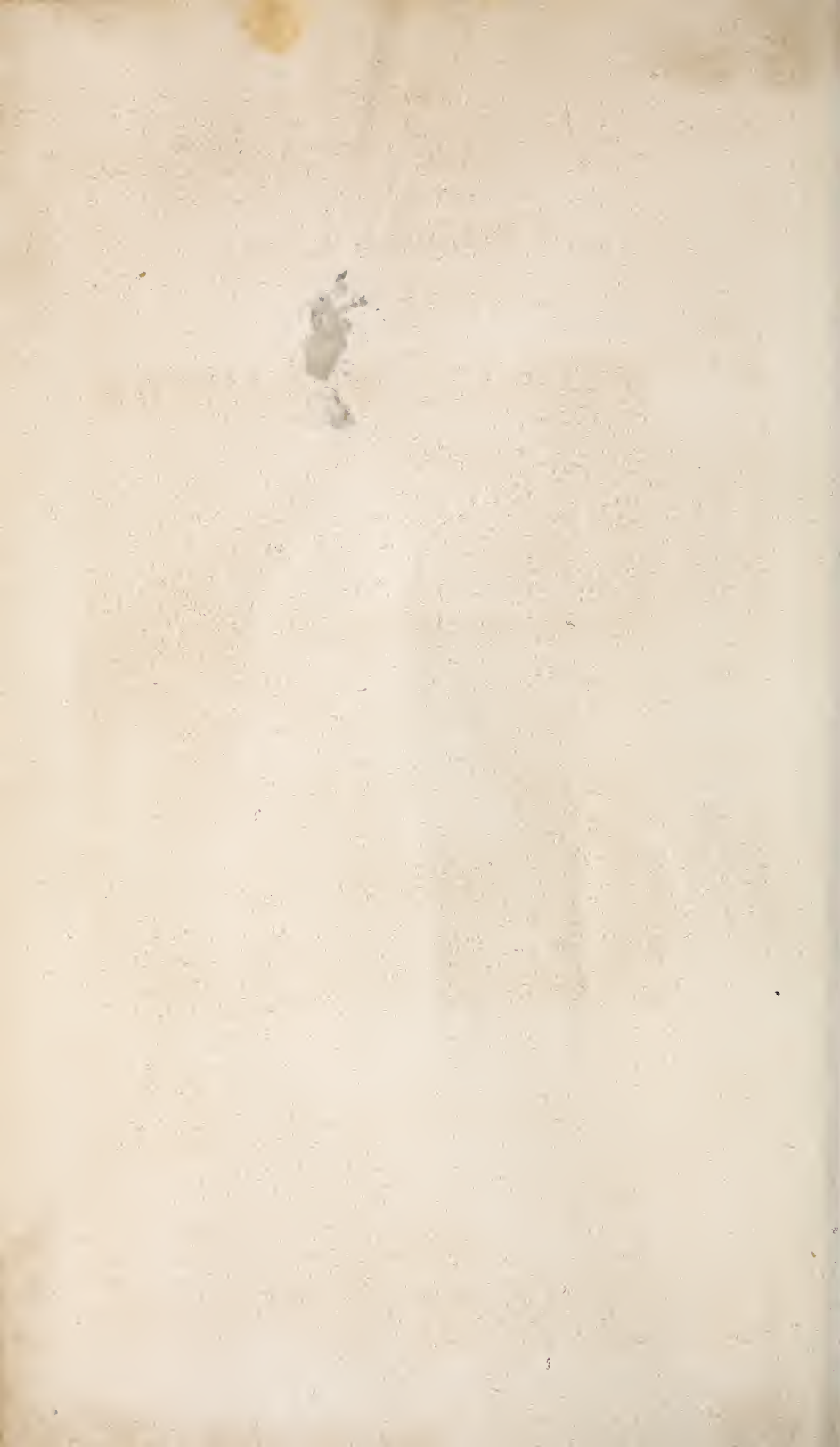




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PREFACE TO VOLUME X.



THERE are various associations in this country which have for their principal object to promote the study of the antiquities of the United States; to collect, embody and diffuse information on a great variety of important subjects. Among the foremost of these are the Historical Societies which have been formed in a number of States, and some of which enjoy a vigorous existence, and are producing the happiest results. The American Antiquarian Society at Worcester are enlarging their sphere of operations, and augmenting the precious relics of former times. The State of Massachusetts, under the auspices of the present enlightened governor, are doing much to rescue the records of the past from neglect and decay. The Rev. Joseph B. Felt, a learned antiquary, who has been compelled by infirmity to desist from his ministerial functions, has been for many months employed upon the time-worn documents in the State House. A large number of ponderous folios, with papers well classified and arranged, and substantially bound, attest his industry and good judgment. The labors of the Secretary of State, John P. Bigelow, Esq., are particularly valuable, both as it respects the direct results of his own investigations, and the urbane manner in which he assists other inquirers. In the mean time the government of the United States are not idle, though much less has been accomplished than is desirable. An elaborate memorial on the subject of statistics was presented to the Senate of the United States some months since, by professor Lieber of the College of South Carolina. We do not learn that there has yet been any action on the memorial. The Hon. Henry L. Ellsworth, commissioner of patents, has presented to Congress some valuable papers. Various committees of both branches have occasionally done themselves the honor of elucidating important subjects of general statistical interest. In the same field there are a few individuals scattered over the country, whose solitary and unaided toils are worthy of all praise and encouragement.

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In our humble way, we propose, in the pages of the American Quarterly Register, to aid this great cause. Something has been already accomplished; but more inviting fields lie before us, into which we have hardly entered.

Many things in relation to the United States yet remain unattempted or incomplete. We hope, in the next volume, to enrich our pages with an alphabetical catalogue of all the college graduates out of New England. Important medical and legal statistics are in a course of preparation. Greater and greater accuracy and fullness will be attained in our ecclesiastical researches. The investigation of one branch frequently throws unexpected light on another, or suggests new topics of inquiry. We have recently received from our correspondents in Great Britain important reports and documents concerning the various seminaries of the Dissenters—as well as the ancient universities. We shall make use of some of these papers in our next volume. Elaborate papers relating to most of the continental nations will be supplied by the Rev. Robert Baird. The religious and educational statistics of some of these nations are but little known even in Europe.

In the mean time we shall not forget one great object of this publication—the *promotion of ministerial education*—the raising up, with the blessing of Heaven, a numerous, learned and holy ministry, until all the waste places of the earth shall become like the garden of the Lord.

BOSTON, *April 30, 1838.*

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ERRATA.

Page 131, eight lines from the bottom, read Mr. Cushman was ordained as an evangelist, not as the pastor.

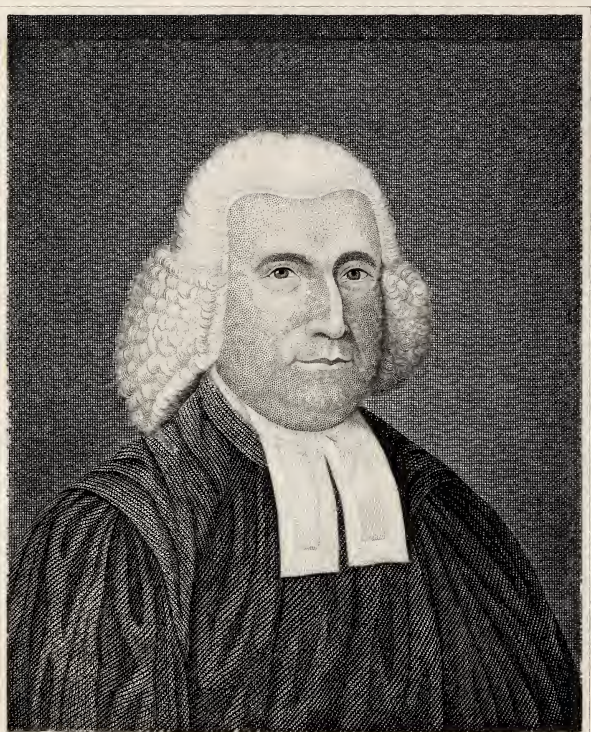
Pages 128 and 141, for Fisk read Fish.

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Page 392, Mr. Emerson Foster was never a preacher at Charlestown, but his brother, Dan.





A Reed. Paint.

Moore (Successor to Pendleton) Boston.

REV. ELEAZAR WHEELOCK D.D.

First President of Dartmouth College.

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MEMOIR OF REV. ELEAZAR WHEELOCK, D. D.

FOUNDER AND FIRST PRESIDENT OF DARTMOUTH COLLEGE.

[By William Allen, D. D., President of Bowdoin College.]

AMONG the men, who for their worthy deeds and eminent services in the cause of science and religion, deserve to be held in honorable remembrance, the subject of this memoir is doubtless to be ranked. Indeed he has the peculiar distinction of having established and conducted the first *Missionary School* in this country, and of having founded the first *College*, which was created by the efforts of an individual. This distinction God has given him, although he sought not honor from man.

DR. ELEAZAR WHEELOCK was born in Windham, Connecticut, in May, 1711. His earliest ancestor, of whom any account has been obtained, was his great grandfather, Rev. Ralph Wheelock, who was born in Shropshire, in 1600, and educated at Clare Hall, in Cambridge. Being an eminent non-conformist preacher, and suffering persecution for dissenting from the established religion, he came to New England for liberty of conscience in 1637, and settled in Dedham, Massachusetts, where he was one of the founders of the first church in 1638. Thence he removed to Medfield, where he was one of the principal land-owners. Of this town he was a representative for several years; he also occasionally preached in Medfield and the adjoining new settlements, but declined taking the charge of any particular church. He died universally respected in November, 1683, aged 83 years.

Dr. Wheelock's grandfather, Captain Eleazar Wheelock, born in 1654, removed from Medfield to Mendon. He was a soldier, as well as a Christian. In the Indian wars he commanded successfully a company of cavalry. His house, converted into a garrison, was sometimes besieged. In peace he was familiar with the savages, often joining them in their hunting expeditions, and treated them with great kindness. He died March 24, 1731, aged 77 years.

The father of Dr. Wheelock was deacon Ralph Wheelock, born in 1683, who settled in Windham, where he lived a farmer, and died Oct. 15, 1748, aged 66 years. His mother was Ruth Huntington, the daughter of Christopher Huntington of Norwich. He was an only son. Of his five sisters one married the Rev. Dr. Pomeroy of Hebron; his half-sister Mary, whose mother was Mercy Standish of Preston, married Jabez Bing-

ham of Salisbury, and was the grandmother of the Rev. Dr. Kirkland, president of Harvard University.

At the age of 16 or 17 his heart was renewed by the Spirit of God. His grandfather, whose name he bore, having left him a legacy to defray the expenses of his education, he was sent to Yale college, in which seminary he was distinguished for his good conduct and proficiency in learning. The first premium, instituted by dean Berkley, to be awarded to the best classical scholars of the senior class, was given to him and Mr. Pomeroy, afterwards his brother-in-law.* He graduated in 1733, and in March, 1735, was ordained as the minister of the Second or North society in Lebanon, called Lebanon Crank, now the town of Columbia, where he toiled as a faithful laborer in the vineyard of his Lord about 35 years.

In 1735, soon after his settlement, by his faithful and earnest labors, great effects were produced among his people at Lebanon. It pleased God to send down his Spirit to bring the gospel to the hearts of sinners; and the same work of divine mercy and love was accomplished, which, about the same time, was experienced at Northampton under the ministry of Jonathan Edwards, and in other towns of Hampshire county, Massachusetts, as well as at Coventry, Durham, Mansfield, East Windsor, Tolland, Bolton, Hebron, Norwich, Groton, and other towns in Connecticut. In some of these towns there was an impression of deep seriousness made upon the minds of almost all the people, and in some places it was supposed that as many as twenty or thirty persons were converted in one week. In 1740, and in subsequent years, in consequence of the labors of Mr. Whitefield and others, this revival of religion became more general.

Mr. Wheelock was at this period incessant in his labors to promote the salvation of his fellow-men. Of his character as a preacher, it may be interesting to read the account, given by Dr. Trumbull, who was personally acquainted with him.—“The most zealous and laborious in the cause, who took the most pains and spent the most property in the service of their Master, were the Rev. Messrs. Jediah Mills, Benjamin Pomeroy, Eleazar Wheelock, and Joseph Bellamy. They were not only abundant in labors among their own people, and in neighboring towns and societies, but they preached in all parts of the colony, where their brethren would admit them, and in many places in Massachusetts, and the other colonies.”

“Mr., afterwards Doctor and President, Wheelock was a gentleman of a comely figure, of a mild and winning aspect; his voice smooth and harmonious, the best, by far, that I ever heard. He had the entire command of it. His gesture was natural, but not redundant. His preaching

* In the catalogue of Yale College, the name of Eleazar Wheelock is not placed alphabetically, but stands a little below the middle of the class. It seems, that the names from 1702 to 1767, of the graduates are placed according to the supposed rank of their parents. Thus, in the class of 1733, the name of S. Talcott stands first, probably because he was the son of the *governor* Talcott. Dividing each class, thus arranged, into two equal parts, and instituting a comparison between these parts, some curious facts are deduced. In the upper half the number of ministers is 168; in the lower half 270. In the Harvard College catalogue, arranged in the same way from 1642 to 1772, the ministers in the upper half are 321, and in the lower 586. Is this disproportion to be accounted for from the consideration, that young men, of families in moderate circumstances, are freed from many evil allurements, which assail the sons of the more rich and honorable?

In the comparison as to the attainment by laymen of worldly honors, judging by the *capital* letters in the catalogue, the proportion is the other way. The proportion is about 50 to the upper half, and 20 to the lower; and the same in the Cambridge catalogue. The sons of the rich and influential gain the honors of this world; the poor are more likely to take the kingdom of heaven.

In the lower half, however, besides the name of Dr. Wheelock, are the names of presidents Dickinson, Johnson, and Daggett, and of Rev. Drs. Caner, Goodrich, Trumbull, Dana, and Emmons:—and in the lower half also, in the *Cambridge catalogue*, the names of presidents Hoar, Wadsworth, Langdon, and Rogers, and rectors Pierce and Williams, and Rev. Drs. Hitchcock, Shute, Forbes, Hemmenway, Howard, Deane, Cummings, Belknap, and Osgood.

Of laymen, we find in the lower half of the Cambridge catalogue the names of Gov. Trumbull, Chief-Justice Pratt, (the last in his class,) John Adams, president of the United States, and governors Gerry, Strong, and Eustis.

and addresses were close and pungent, and yet winning, beyond almost all comparison, so that his audience would be melted even into tears, before they were aware of it."

This is high commendation of Mr. Wheelock's eloquence, coming from one, who speaks of Whitefield, Tennent, and Bellamy, whom probably he had often heard; and who thus represents Mr. Wheelock's voice as the best, by far, he had ever heard, and his manner of preaching the most winning beyond almost all comparison.

So interesting and acceptable was the preaching of Mr. Wheelock and so fervent was his zeal, that in one year "he preached a hundred more sermons than there are days in the year." The following letter will show the estimation, in which he was held, at the age of twenty-nine, by Jonathan Edwards, who was eight or ten years older. It is dated Northampton, Oct. 9, 1740.—"Rev. and dear Sir,—I congratulate you, and would bless God for the success, which he has lately given to your labors, which you mention, and for the many joyful things, we have lately heard concerning the city of our God. I think that those, that make mention of the Lord, should now be awakened and encouraged to call upon God, and not keep silence nor give him any rest, till he establish and till he make Jerusalem a praise in the earth; and particularly should be earnest with God, that he would still uphold and succeed the Rev. Mr. Whitefield, the instrument that it has pleased him to improve to do such great things for the honor of his name, and at all times so to guide and direct him under his extraordinary circumstances, that Satan may not get any advantage of him.

"I thank you for your concern for my aged father under his troubles, and the pains you have occasionally taken with some of his people on his behalf, and also for your kind wishes for me and for the success of my ministry. We need the prayers of all that are favored with God's presence and the lively influences of his Spirit. It is a sorrowfully dull and dead time with us: The temporal affairs of this town are and have been for some years most unhappily situated to be a snare to us, and I know not where to look for help but to God. O, dear Sir! earnestly pray for us. And I desire, that now, while God smiles upon you, and it is a day of his special favor towards you, that you would pray earnestly for me, that I may be filled with the divine Spirit, and that God would improve me, though utterly unworthy, as an instrument of glory to his name, and of good to the souls of men, and particularly, that he would bless Mr. Whitefield's coming here for good to my soul, and the souls of my people. That God would more and more bless and succeed you, and make you more and more a burning and shining light, is the sincere desire and prayer of your unworthy brother and fellow-laborer,

"JONATHAN EDWARDS."

In another letter to Mr. Wheelock, dated June 9, 1741, Mr. Edwards requests him to go and preach at Scantic or East Windsor, to his father's society, of whom he says, "they are wholly dead in this extraordinary day of God's gracious visitation." He then adds—"Another thing that I desire of you, is, that you would come up hither and help us, both you and Mr. Pomeroy. There has been a revival of religion amongst us of late; but your labors have been much more remarkably blessed than mine; other ministers, as I have heard, have shut their pulpits against you; but here, I engage, you shall find one open. May God send you here with a like blessing, as he has sent you to other places; and may your coming be a means of humbling me for my barrenness and unprofitableness, and a

means of my instruction and enlivening. I want an opportunity to concert measures with you for the advancement of the kingdom and glory of our Redeemer."

A short extract from a letter of Mr. Edwards's father to Mr. Wheelock, dated Aug. 26, 1741, will tend still further to illustrate Mr. Wheelock's character and labors:—"Religion hath been very much revived and has greatly flourished among us, since you were here. I have propounded sixty-four persons to full communion, many of whom have been already taken in; and with them, that I expect will be propounded the next Sabbath, with others, that have been with me, and some, that have not yet been with me, there are above seventy, that very lately, viz. in about five or six weeks' time, have been savingly converted in this society, and still there is a great stir among us respecting men's eternal concerns. We have all great reason to bless God for your repeated labors of love of late as a minister of Christ here.

"Your affectionate and obliged brother and servant in Jesus Christ,
"TIMOTHY EDWARDS."

These letters, addressed to a young minister, who had been but four or five years in the ministry, by Mr. Edwards, the most profound of theologians and the most pious and faithful of ministers, and by his aged and venerable father, prove, that Mr. Wheelock was regarded by those who knew him, as very eminent for piety and for power as a preacher of the gospel, and show how greatly a sovereign God was pleased to bless his labors even in unpromising fields.

In this time of religious excitement, and at a period, when in Connecticut the distinction between the church and the state was not well understood, it is not to be wondered at, that the itinerant preachers should have met with many rebuffs and much ill-treatment, especially as some fanatical preachers and lay-exhorters, called *Separatists*, disturbed the peace of the churches. "This glorious work of God," says Dr. Trumbull, "was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentation, and all other ways and means, which its adversaries could invent." Mr. Finley, afterwards president of New Jersey college, for preaching as an itinerant in Connecticut, was carried, according to law, as a vagrant out of the colony. Mr. Davenport and Mr. Pomeroy were arrested and brought before the assembly or the legislature. The former was ordered to be "transported" to Long Island to the place whence he came; and the latter was rudely treated, and afterwards was again brought before the assembly under an indictment for saying, that "no colony was so bad as Connecticut for persecuting laws," and other similar offences.

The following extract, from a private journal of Mr. Wheelock, will illustrate in some degree the state of religion at that period, and his popularity as a preacher; it is dated about a year after Mr. Whitefield's first visit to New England, which was in September, 1740. He set out on a journey through Rhode Island to Boston, during which he preached incessantly. "Oct. 19, 1741. O, that God would give me courage, zeal, and skill to deal faithfully with my friends.

"Oct. 20. Preached at 10, with some enlargement [at a town near Plainfield]. Present, Rev. Messrs. Coit, Kirtland, Dorrance, Barker, Avery, Marsh, &c. The assembly large and considerably affected. Preached in the afternoon at Plainfield to a full assembly. A number cried out. Held a conference at night. Young Christians don't rise, as

in some places. One converted. O, when shall I learn to live always upon God and be thankful for all the least enlargement and assistance.

"Oct. 21. Had but little sleep. Arose before day. Rode with Mr. Coit and my friends to Voluntown. Courteously received and entertained by Mr. Dorrance. Went to meeting at 10. Heard Mr. Gideon Mills preach well. Preached after him. There is a great work in this town; but more of the footsteps of Satan than in any place I have yet been in: the zeal of some too furious: they tell of many visions, revelations, and many strong impressions upon the imagination. They have had much of God in many of their meetings, and his great power has been much seen and many hopefully converted. Satan is using many artful wiles to put a stop to the work of God in this place. Good Lord, let him be confounded. Let his mischiefs fall upon his own head. At their conference at night I mentioned some of these devices of Satan, which I apprehend they are in danger of, and heard the accounts of a number of new converts.

"Oct. 22. Rose this morning refreshed. A pleasant day; found my soul stretching after God. The Lord has this day in some measure fulfilled my early desires. Preached twice with enlargement, by Mr. Smith's barn to great assemblies. Many cried out; many stood trembling; the whole assembly very solemn, and much affection; four or five converted. One woman, who came from Kingston against a great deal of opposition on purpose to hear me, came out clear, and went away rejoicing in God, longing to have her husband and others taste and see with her.

"Oct. 23. Rose at 3; somewhat indisposed. Dear Lord, I commit my body, my soul, my life, health, and all to thee. Use me as thou wilt, only let me glorify thee and seek that as my last end. Left Voluntown about 7, accompanied by a great number of wounded and comforted. Came to Mr. Cooper's of Scituate in the county of Providence. Preached to a considerable assembly. I am always thronged with company, and want time to talk with the tenth part of those, who desire to converse with me. Dined, and rode with a great number of Voluntown people to Capt. Angel's. Preached there. The old man and woman violently opposed; called me antichrist, &c. Rode to elder Fish's; found him a bigoted, ignorant Baptist; his wife soon shot her bolt and told us all what she was. She seemed to look upon baptism in their way as the only evidence to be relied upon of a safe estate. Came about 8 to Mr. Henry's, seven miles from Providence.

"Oct. 24. Rose early, prayed and sang. Discoursed with some wounded; afterwards exhorted a company, who came in. Sung a hymn, prayed, and rode with a great company of Voluntown people and others to Providence. About two miles from Providence met Mr. Knight and another man, who came out to meet us. His first salutation was, 'God bless you, my dear brother.' Went to his house. Rev. Mr. Cotton came, invited me to preach; felt freedom and sweetness in my soul.

"Oct. 25. Rode with Mr. Knight into town in his calash. Preached three sermons, 2 Cor. xiii. 5; Mark i. 2; Luke x. ult. O, the dreadful ignorance and wickedness of these parts; O what a burthen dear Mr. Cotton has daily to bear.

"Oct. 26. Rode with Mr. Cotton back seven miles to Mr. Bennet's: preached at 1 o'clock to a numerous and affected assembly. One converted. Returned with a great number to Providence. Preached to a full assembly: many scoffers present; one man hired for twenty shillings to come into the meeting-house and fall down, which he did and made great disturbance; ordered all, who had a real concern for the salvation of

their souls, to follow me to Mr. Cotton's in order to have a conference with them. A considerable number came, who seemed considerably moved. Mark xvi. 16; Job xxvii. 8.

"Oct. 27. Went with Mr. Cotton and madam over the ferry to Rehoboth, upon Mr. Greenwood's invitation; preached at 1. Rode with Mr. C. &c. to Swansey.

"Oct. 28. Brother Finney went to deacon Kingsley for liberty to preach in the Baptist meeting-house, but he refused it; but deacon — sent for the key, and I preached at 1, and again in the evening. O, poor, bigoted, ignorant, prejudiced people! Went after sermon to Capt. William Turner's, a separate Baptist; was exceedingly pleased with his wife, a true and shining Christian and a woman of great knowledge and prudence; her family exceedingly well governed by her: stayed with them and discoursed about their spiritual concerns, &c. I think, that the principles of the separate Baptists are the most uncharitable, unscriptural, and unreasonable, that I have yet met with. John vii. 38; Ez. xxii. 14.

"Oct. 29. Came with Mr. Cotton and many others to Attleborough: very courteously received by Mr. Wells. Heard Mr. Turner of Rehoboth; preached after him; a great deal of affection and sobbing through the whole assembly; had great enlargement. Exhorted in the evening at Mr. Wells's. Matt. vi. 33.

"Oct. 30. Had a great sense of my own badness and unworthiness, of what a cursed heart I have. O, Lord, let me see and know more of it. Rode with Mr. Wells and many others to Norton; kindly received by Mr. Avery. Preached to a full assembly; much affection and sobbing through the whole assembly. Ezek. xxii. 14. Rode after lecture to Taunton. Lodged at madam Danforth's, who lives with her daughter Hodges. Preached at 10: a great outcry in the assembly; many greatly wounded. Dined at Mr. Danforth's, son to the former minister. Rode to Raynham with Mr. Wales and brother Byram.

"Nov. 1. Preached in the forenoon to a full assembly; one cried out, many affected. Mark i. 2, 3. Advised those, who belonged to the assembly, not to follow me to Taunton, but stay and hear their own preacher. Went with brother Byram to Taunton; preached there, Job xxvii. 8. One or two cried out. Appointed another meeting in the evening. Hos. xiii. 13. I believe thirty cried out. Almost all the negroes in town wounded; three or four converted. A great work in the town. Dear brother Crocker, a true servant of Jesus Christ, preaches here upon probation. I was forced to break off my sermon, before it was done, the outcry was so great: continued the meeting till 10 or 11 o'clock.

"Oct. 2. Rode with Mr. Crocker to the tavern to see Capt. Leonard's negro (a slave), found him under a very clear and genuine conviction. Dear brother Rogers came to see me here. Rode with a great number to Bridgewater. Preached to a full assembly in Mr. Shaw's meeting-house. Present, the Rev. Messrs. John Wales, Jonathan Parker, John Cotton, Daniel Perkins, John Shaw, John Porter. Matt. vi. 33.

"Nov. 3. Rode with a great number to Mr. Perkins's meeting-house; a very full assembly. After sermon the lecture was appointed at Mr. Anger's; but so many wounded, that I could not leave them. Therefore preached again to a full assembly. Ez. xxii. 14. A great outcry: four or five converted.

"Nov. 4. Rode to Mr. Porter's. A great multitude. Preached upon a stage. Hos. xiii. 13. One converted in sermon. After dinner rode with Mr. Belcher and a great multitude to Easton. Brother Rogers preached.

John v. 40. A very great outcry in the assembly. I preached after him. Acts vii. 51; four or five converted. Lodged at Mr. Belcher's.

"Nov. 5. Came to Mr. Niles's of Braintree. Preached with great freedom, 2 Cor. xiii. 5. Present, Messrs. Eells and Hancock; Mr. Worcester came in the evening.

"Nov. 6. Set out for Boston. Met by dear Mr. Prince and Mr. Bromfield about eight miles from Boston. Came in to Mr. Bromfield's; received in a most kind and Christian manner by him, madam, and his family,—a dear Christian family, full of kindness, love, and goodness: the names of his family Edward and Abigail; their children, Edward, Abigail, Henry, Sarah, Thomas, Mary, Eliza, Samuel. His eldest son is now in his last year at Cambridge college; I believe a real converted person. Soon after my arrival came the Hon. Joseph Willard, Secretary, Rev. Mr. Webb and Mr. Cooper, and Major Sewall, to bid me welcome to Boston. At 6 o'clock rode with Mr. Bromfield in his chaise to the north end of the town and preached for Mr. Webb to a great assembly. 2 Cor. xiii. 5. After sermon returned to dear Mr. Webb's; pleased with the conversation of dear Mr. Gee.

"Nov. 7. Rose and prayed with Mr. Rogers. At 10 rode with Mr. Bromfield to Mr. Webb's, preached, Hos. xiii. 13, to a full assembly. Returned and was invited by Dr. Coleman and Mr. Cooper to preach for Dr. Coleman in the forenoon of the next day, being Sabbath, and by Mr. Prince and Dr. Sewall in the afternoon. Preached at the workhouse. Ez. xxii. 14.

"Nov. 8. Went to Dr. Coleman's meeting, preached with considerable freedom, Job xxvii. 8. Dined with the Dr. Went with Mr. Rogers to Mr. Prince's. Preached, Mark xvi. 16, to a full assembly. After meeting was followed by a great throng of children, who importunately desired me to give them a word of exhortation in a private house, which I consented to do, though I designed to go and hear Mr. Prince, who, being by, desired, that I would have it publicly, which I consented to after 6. We met again. Preached, Matt. vi. 33, to a very full assembly. Rode with Mr. Bromfield in a close chaise; followed to his house after me a great many children to receive a word of exhortation at the gate, which I could not stand long to do, being very wet.

"Nov. 9. Visited this morning by a great number of persons under soul trouble. Refused to preach, because I designed to go out of town. Discoursed with Mr. Bromfield's dear children; took my leave by prayer, recommending them and one another to the Lord. Just as I was going, came Mr. Webb, and told me the people were meeting together to hear another sermon. I consented to preach again. A scholar from Cambridge being present, who came to get me to go to Cambridge, hastened to Cambridge, and by a little after 6 a great part of the scholars had got to Boston. Preached to a very thronged assembly: many more than could get into the house, Ps. xxxiv. 8, with very great freedom and enlargement. I believe the children of God were very much refreshed. They told me afterwards, they believed, that Mather Byles was never so lashed in his life. This morning Mr. Cooper came to me in the name of the Hon. Jacob Wendell, Esq. and earnestly desired a copy of my sermon, preached in the forenoon of the Lord's day, for the press. O, that God would make and keep me humble. Appointed to preach to-morrow for Mr. Balch of Dedham, at his desire.

"Nov. 10. Madam Bromfield gave me this morning a shirt, and pair of

gold buttons, two cambric handkerchiefs, and part of a loaf of sugar ; and he a preaching Bible, in two vols. &c.

"About eight miles from Boston met Mr. Cotton of Providence, who came by the desire of his church to get me to come back that way, and informed me of some very good beginnings and very hopeful appearances among his people, and the people of other persuasions there ; but I thought it my duty to go directly home. He accompanied me to Mr. Balch's at Dedham. Preached, Mark. xvi. 16. Went to Medfield.

"Nov. 11. Preached at 3 with some freedom, Mark ii. 3. Went in the evening to see Mr. Baxter.

"Nov. 12. Being thanksgiving, preached Ps. xxxiv. 8, and in the evening at Medway for Mr. Bucknam. He seemed displeased, that I told his people, that Christians generally knew the time of their conversion. Returned to uncle Adams's ; gave a word of exhortation to, sung and prayed with, a number of young people there.

"Nov. 13. Went with uncles Wheelock, Adams, aunt Wheelock, Elisha Adams, and many more to Bellingham. Preached to a very large assembly in the woods. Mark xvi. 16. Many appeared affected ; present, Messrs. Dorr, Messenger, and dear Mr. Havens. Dined at Mr. Obadiah Wheelock's. Received and treated with much respect by him and family, and by brother Benjamin much importuned to preach at Mendon ; but came to Uxbridge.

"Nov. 14. Came to Thompson Nov. 15. Preached three sermons for Mr. Cabot, one to the young people at night ; many affected.

"Nov. 16. Came to the consociation at Windham, and afterwards went home about 1 o'clock. What shall I render to the Lord for all his benefits ?"

From this journal of a short preaching tour, it appears that in about twenty-five days he preached more than forty sermons, besides attending various conferences, and giving exhortations, counsel, &c. A similar journal of a tour in the month of June, 1742, gives an account of his preaching in different towns between Lebanon and New Haven, and as far west as Stratford. In one week he preached ten times. The following is an extract :—"June 9, 1742. Came to New Haven. Understood, that the authority had been consulting how to take me, and that Col. Whiting had given out great words, and had said, that I should not preach but once in town.

"June 10. Went to morning prayers at college. Afterwards was invited to breakfast with the rector (Mr. Clap). I went over : he seemed to be very much set against the separate meeting, charged them with great disorder ; insisted upon it, that we ought to proceed against those we think not converted, according to the rule, Matt. xviii. 'First go and tell him his fault, then take two or three more,' &c. I told him, I could not believe, that that rule was ever intended to be improved so, for a man's being unconverted was no trespass against me. Again, it is no scandal ; and if it is, then all mankind are born scandalous. I asked him to tell me the steps of procedure with such. He said,—'Go and tell him his fault, then take two or three more : then go to your association.' I supposed, that they would be generally in the same case and not suitable judges : he said, I must deal with them as before. I asked him what I should do, when hitherto I have condemned and they justified. He said, that it would be very proper to print upon it. I asked him what I should do for the people of the country, who were going by thousands to hell. He

said, I should deal with them after the same manner. He seemed to have a remarkable faculty to darken every thing. Preached at 6 o'clock, Ps. xxxiv. 8, with freedom. Understood, that Col. Whiting had been over to the governor to consult him about me, and that the authority met in the evening upon it.

"June 12. Sabbath day. Preached three sermons, John v. 40, with two uses according to Matt. xv. 21, and Matt. xxii. 12; the third from Rom. ix. 22, with great power. A young woman from North Haven said, she would go to the New Light meeting and see how they acted. She did not question but she should hear some of them cry out. This she spoke with scorn, deriding them. She came, and was the first, that cried out in great distress. There were also many others in great distress. The children of God refreshed. The people in general so prejudiced, that they won't come to hear me.

"June 13. Stayed at home to receive such as wanted to consult me. Was full all day. Was visited by many dear Christians; heard dreadful accounts about Mr. N.'s conduct with them, when under their concern.

"June 14. Preached Ps. xci. 11. The children of God much refreshed.

"June 16. Preached this morning at Ripton, John v. 40. Came to Derby, preached twice, Gal. ii. 20; Rom. ix. 22, with power. The great power of God was seen, three or four converted; many wounded; many raging. Brother Humphrey very lively. I was very much spent and faint. Sat up with the wounded till just day.

"June 17. In the morning preached, Ps. xxxiv. 8. Came to New Haven, preached, Mark xvi. 16; many edified and refreshed.

"June 18. Went to see Col. Whiting; treated courteously; he promised me a visit. Discoursed with many, that came to consult me. O, I long to be near the Lord, to be delivered from this body of sin and death. When, O when, will it be?"

Mr. Wheelock did not escape the general flame of persecution. The following letter to his wife will throw some light on the state of things in Connecticut. It was written June 28, 1742, at New Haven:—"The week before last I preached ten sermons. I told you in my last of the power of God at Derby. Last week I preached ten times again. My journey was to Guilford, where we saw a great shaking among dry bones, and hell break loose and in a rage at it. We also saw a great shaking at Branford, and something at East Haven. They tell me, in the two former places it was greater than ever had been seen before in them. I am this day going to preach round the other way, as far as Stratford. Things in this town are much more calm than they were; I mean as to the spirit and temper of people. Mr. Clap refuses to let me preach in the college or to let the scholars come to hear me. O that God would give him another heart. I am exceedingly worn out with constant labor and much watching." It may well be deemed remarkable at the present day, that in Connecticut one eminent itinerant minister, afterwards the president of the college of New Jersey, should be carried as a vagrant out of the colony, and that another, afterwards the president of Dartmouth college, should be interdicted from preaching the gospel to the students of Yale.

With all the fervency of his zeal, Mr. Wheelock was yet discreet and wise, and set himself against the fanaticism of the separatists and of the lay-exhorters, who were disturbing the order of the churches. The following extract from a letter, addressed to him by one of them in 1744, may show the spirit of the times. After speaking of his afflictions and losses

the writer, who lived in Plainfield, says:—"Yet all this never went so near my soul, as it does to hear and see the blessed work and ways of the glorious God called errors and delusions of the devil. Pray, Sir, let me deal plainly now, and don't be angry: do you think you are out of danger of committing the unpardonable sin against the Holy Ghost? It would not surprise me much to hear, that God had opened the flood-gates of his wrath and let out the horrors of conscience on you, and many more of your party, who deny the truth, so that you should die in as great despair as Judas or Spira did."

While, on the one hand, Mr. Wheelock was thus bitterly censured by those, whom he would save from fanatical extremes, and on the other hand, was rebuked by the church-and-state party, as it may be called, who thought that the parish lines were never to be invaded by itinerancy, he wisely and earnestly improved the remarkable season of the outpouring of the Spirit of God to preach the gospel of salvation to his brethren in every field of promising usefulness. The doctrines, which he preached, were those, which humble man and exalt the grace and mercy of God,—the doctrines of original sin, regeneration by the supernatural influences of the divine Spirit, justification by faith in Jesus Christ, the perdition of the unbelieving, and the perseverance of the righteous. Knowing the relation of a pure church to the progress of religion, one great object of his preaching was to expose the hypocrisy of false professors and bring them to repentance and to awaken the slumbering disciples from their torpor. Aware that the neglecters of the great salvation must perish, his heart bled for them, and with unequalled pathos and tenderness, with the eloquence of an inflamed heart, he urged them to accept the mercy, which was most freely offered them in the gospel. Under his preaching there were repeated revivals in his parish in 1735, the first year of his settlement, and down to 1769, when he removed to a new field of labor.

The same divine blessing, which attended his zealous preaching of the gospel in East Windsor, as evinced by the letter of Mr. Edwards, already quoted, attended his itinerant labors in other towns, as appears from various letters of grateful acknowledgment, addressed to him.

ORIGIN OF MOOR'S SCHOOL.

After the period of religious excitement had subsided, Mr. Wheelock commenced his labors as a teacher of youth by taking a few scholars into his own house. He found his salary as a parish minister inadequate to the support of his family, and probably the small profits of a school, as well as the hope of being useful to youth, furnished a reason for this additional labor.

Although settled in 1735, on a nominal salary of £140, yet as the amount was made up by reckoning certain provisions at high prices, and was to fall proportionally, he in some years received only about a third part of that sum, paid too for years in provisions. It may well be supposed, that he could not live on one hundred and fifty or sixty dollars a year, and that his parish could have no claim to his whole time. In December, 1743, he was induced to receive among the boys of his school *Samson Occom*, a Mohegan Indian, aged about 19, and kept him in his family and educated him four or five years. This Indian, it is well known, became a preacher of distinction. Mr. Wheelock soon formed the plan of an Indian missionary school. He conceived, that educated Indians would be more

successful than white men as missionaries among the red men, though he proposed also to educate a few English youth as missionaries. The project was new, for the labors of Sergeant and the Brainerds, as well as those of Eliot and the Mayhews, were the labors of missionaries among the Indians, and not labors designed to form a band of Indian missionaries. Two Indian boys of the Delaware tribe entered the school in December, 1754, and others soon joined them. In 1762 he had more than twenty youth under his care, chiefly Indians. For their maintenance funds were obtained by subscription of benevolent individuals, from the legislatures of Connecticut and of Massachusetts, and from the commissioners in Boston of the Scotch Society for Propagating Christian Knowledge. Joshua Moor, a farmer in Mansfield, having, about the year 1754, made a donation of a house and two acres of land in Lebanon, contiguous to Dr. Wheelock's house, the institution received the name of "Moor's Indian Charity School." Of this school several gentlemen were associated with Mr. Wheelock as trustees; but in 1764 the Scotch Society appointed a board of correspondents in Connecticut, who, in 1765, sent out white missionaries and Indian schoolmasters to the Indians on the Mohawk in New York.

In 1766 Mr. Wheelock sent Mr. Occom and Rev. Nathaniel Whitaker to Great Britain to solicit benefactions to the school, that its operations might be enlarged. The success of this mission was great, and was owing chiefly to the labors of Mr. Occom. He was the first Indian preacher from America, that ever visited Great Britain, and preached several hundred sermons with great acceptance to numerous assemblies in England and Scotland. The king subscribed £200, and lord Dartmouth 50 guineas. The amount of monies collected was about seven thousand pounds sterling in England, which was deposited in a board of trustees in London, of which lord Dartmouth was president and John Thornton treasurer, and between two and three thousand pounds in Scotland, which was deposited with the Scotch Society for Propagating Christian Knowledge. To these societies Mr. Wheelock presented his accounts, on the allowance of which he drew for the monies voted. The expenditures related chiefly to the support of the scholars in the school, (of whom, in some years, there were thirty or forty,) of their teacher, and of missionaries and schoolmasters among the Indians. Of his own disinterestedness in his great and unequalled labors, some judgment may be formed from the following extract of a private, unpublished letter to a friend in London, dated, Lebanon, March 13, 1770:—"My dependence for support has been upon a small salary from my people and the rents and profits of mine and my wife's small patrimony, and I have used frugality as to my manner of living. I have never yet from the first used a farthing, that has been collected either in Europe or America for the use of my school, for my own or family's support; and that I may cut off all occasion of reproach forever from such, as are seeking occasion, I have determined never to use any part of it. I have been exposed to great and extraordinary expenses. I find, that my expense has been so disproportionate to my means, that I am now in debt about one hundred and fifty pounds sterling, below a balance with the world. And I am not able to pay my debts, remove, build, and settle without assistance, unless I could sell my little interest here, which I have no prospect of, as there are so many sellers, who are removing into the new country. My necessity is not known, except by a few. I have wronged no creditor, and the conjecture of the world in general is, that I have made a great estate by my school, and many seem to think it

incredible, that I should do what I have done, unless inspired by such a motive to it."*

OF THE ESTABLISHMENT OF DARTMOUTH COLLEGE.

After conducting Moor's school in Lebanon fourteen or fifteen years, Dr. Wheelock, in order to increase its usefulness, determined to remove it to some new country, and to obtain for it an incorporation as an academy, in which a regular and thorough education might be given to the youth, Indian and English, who should be assembled in it. At this period there were only two or three colleges in New England, those at Cambridge and New Haven, and an institution at Warren, R. I. which was afterwards transplanted to Providence. When his design was made known to the public, he received various offers from the owners of new lands and from different towns. In the county of Berkshire, Massachusetts, liberal offers were made from Pittsfield, and Stockbridge, and the owners of No. 2. The Mayor and Aldermen of Albany offered a building 132 feet by 42, situated on a hill, overlooking the city, with a few acres of land, valued at 2,300 pounds sterling. In New Hampshire some thousand acres of land were offered in Plymouth, Rumney, and Campton, also in Orford, and Haverhill, or Upper Coos. It being determined to plant the school in the western part of New Hampshire, a charter, dated December 13, 1769, was obtained for a college, which was endowed partly by governor Wentworth and partly by private individuals with about 40,000 acres of land. In procuring this charter there was a negotiation between Dr. Wheelock and Gov. Wentworth, as appears from letters and papers in the hands of the writer of this memoir. Among these papers is an original copy of the charter, which Dr. Wheelock caused to be prepared and presented to Gov. Wentworth. In this the title is "Dartmouth Academy," instead of "Dartmouth College," and Dr. Wheelock is called the founder of the *School*, not of the Academy. The words are, we "appoint our trusty and well-beloved Eleazar Wheelock, Doctor in Divinity, the founder of the said *School*, to be president of the said Dartmouth *Academy*." In the charter of the college the words are the same, except the substitution of the word *College* for both "*School*" and "*Academy*," and this probably by mistake of the transcriber, who, in changing the word Academy throughout the instrument to College, might in this place inadvertently change the word *School* also to College. This is probable, because it had been recited, that Dr. Wheelock had "on his own estate set on foot an Indian Charity *School*," or founded it.

Some names are also mentioned in the charter of the college as trustees, which the governor omitted, as he did also one or two clauses, in the charter, which he executed; and some names are inserted, which are not found in the projected charter. In a letter, a few weeks before the charter, the governor proposed the bishop of London as a trustee, and says,—“the nomination of the three provincial officers to be of the active trust in this country, I strongly recommend, but do not insist upon. That I did not mention any other than the governor to be of the trust can by no means be

* Mr. Wheelock received the degree of Doctor of Divinity from the University of Edinburgh, June 29, 1767. His diploma bears upon it, among others, the eminent names of William Robertson, president, J. Gregory, A. Monro, Jun., J. Hope, William Cullen, Hugh Blair, Adam Ferguson, and M. Stewart. It was an unsolicited honor; but whether such distinctions among the ministers of the gospel are on the whole useful, as well as whether they can be sought in accordance with the prohibition of the Head of the church, may well be made a question. In the present case the honor was conferred rather on the head of a school, than on the pastor of a church. The gaining of an honorary title is a poor ambition in a minister of the gospel, and the possession of it a poor satisfaction to a high-looking mind.

preclusive ; neither did I so intend it." In reply Dr. Wheelock consented to the bishop, but expressed his satisfaction, that the governor would not "insist upon the addition of the provincial officers." Yet those officers were named in the charter, and the bishop was omitted.

It appears from this negotiation, that Dr. Wheelock proposed to remove his school to New Hampshire on condition of obtaining an act of incorporation of Dartmouth *Academy* and satisfactory grants of land, and that Gov. Wentworth gave a charter of Dartmouth *College*, with a liberal endowment from the government and from individuals. In the charter Dr. Wheelock is called the "founder of the *College*," though he claimed in his proposed charter only to be the founder of the *School*. Whether in a strictly legal sense he was the "founder" of the college is of little consequence. He was the cause of its establishment. The governor and his four provincial officers in their letter to him of June 10, 1770, respecting the location, utter this prayer to "the Fountain of all true wisdom,"—"that under your care this seminary of Christian knowledge may be safely *founded* and long flourish."

Doubtless at first Dr. Wheelock intended to have the *School* incorporated, and to have the trustees in London share in the government of it ; but the governor created a *College*, and conferred no power on the London trustees, omitting the clause in Dr. Wheelock's projected charter, which gave them an equal voice with the American trustees in the election of the president. Though the London trustees consented to the removal of the school, yet they were entirely dissatisfied with the incorporation of a college. One of them wrote, in July, 1770, speaking of lord Dartmouth and Mr. Thornton, "they, as well as the other trustees, see clearly, that by the affair of the charter the trust here is meant to be annihilated. It was certainly a very wrong step for you to take without consulting us. It is the sentiment of us all, that by lodging the power in other hands, it has superseded the trust here, and we shall desire to have done with it." In reply, Dr. Wheelock wrote, dated Hanover, November 9, 1770, saying, there was no design on the part of any of the trustees in Connecticut to annihilate the trust in England ; on the contrary, he says, that the Connecticut trustees "desired, that the trust in England should have not only the patronage of the school, but of the college too so far as to have an equal share in the choice of a president, so long as they should see fit to perpetuate their board, and so the charter was drafted, when it was sent to Gov. Wentworth ; nor have I ever heard, that one of the trustees in this province objected against it, but the governor, apprehending it would be a burden you would not be fond of, and that it would make the body too unwieldy, rejected that clause in it. The charter means to incorporate the school with the college and give it possession of the donations and grants, made in this province to it. But the charter was never designed to convey the least power or control of any funds collected in Europe, nor does it convey any jurisdiction over the school to the trustees of the college. The charter grants them jurisdiction only over the college. If I resign my office as president of the college, I yet retain the same relation to the school, and control of it, as ever."

Without doubt these last remarks of Dr. Wheelock are perfectly correct. But if so, it then follows most clearly, that his school was *not* "incorporated in and with Dartmouth college." There is but one charter ; and that is the charter of the college. There is but one set of trustees ; and they are the trustees of the college. The long preamble to the charter is to be considered only as a history of Moor's school and of the circum-

stances, which led Dr. Wheelock to apply for a charter of the college, not as proving at all, that the school is merged in the college, or that the founder of the school is therefore the legal founder of the college. In his narrative, 1771, he says, "The charter gives the trustees no right of jurisdiction but over the college; and the school remains still under the same patronage, authority, and jurisdiction, as it was under before the charter was given." The trustees of the college also voted, that they had no jurisdiction over the school. In fact, Moor's school has ever been kept distinct from Dartmouth college; Dr. Wheelock, in his last will, appointed his successor as its president; and after his death it received in New Hampshire, in 1807, a separate act of incorporation.* To this school Hon. John Phillips, in 1770, gave 3,333 dollars; and the State of Vermont afterwards gave the township of Wheelock half to the school and half to the college.

Though the college bears the name of Dartmouth, yet it does not appear that lord Dartmouth was its benefactor, nor did he approve of its incorporation. He and the other London trustees wrote to Dr. Wheelock, April 25, 1771—"We cannot but look upon the charter, you have obtained, and your intention of building a college and educating English youths as going beyond the line, by which both you and we are circumscribed;" and they require him to adhere to the original plan, to keep a distinct account of the monies of the school and not blend them with his college, and that he draw up a fresh narrative of his school. February 1, 1775, these trustees informed him, that the fund in their hands was expended, and of course, that their trust had ceased; but the Scotch fund remains at the present day, and the interest is paid in settlement of the accounts of Moor's Indian Charity School.

Governor Wentworth, and not lord Dartmouth, was the chief benefactor and patron of the college. It had been right, had the college borne his name; and this in fact Dr. Wheelock authorized his agent in the negotiation about the charter to propose to the governor. The charter having been obtained, and the governor having offered five hundred acres in Hanover, and other proprietors having offered much land in the neighborhood, Dr. Wheelock, in 1770, visited the towns in the western part of New Hampshire, and it was determined to plant the college at Hanover, near the banks of the Connecticut river. The grant of the township of land of 24,000 acres to the institution, proved void, having been previously granted by a former governor.

In August, 1770, Dr. Wheelock took leave of Lebanon and proceeded to Hanover, in order to make preparation for the immediate reception of

* The following extract is taken from the charter of Moor's school:

"Be it enacted by the Senate and House of Representatives in General Court convened, That the said John Wheelock, president of Dartmouth college and his successors in office for the time being, appointed agreeably to the charter of said college, whether by the last will of the president preceeding or otherwise, shall forever hereafter be, and hereby is declared to be, the President of Moor's Charity school; and the board of Trustees of Dartmouth college for the time being shall forever hereafter be and hereby are declared to be the Trustees of said school, and that said school, as a corporation and as heretofore considered for the purposes aforesaid, may and shall be known and called hereafter by the name of the President of Moor's Charity school, and that said president with the advice and consent of said Trustees may and shall expend the issues and avails of all the funds and property of said school for the uses intended by the donors, provided nevertheless that the funds of said college and school and their proceeds shall be distinct and separate, and that nothing herein contained shall be considered as having any concern with the funds in the care of the Honorable Society in Scotland for Propagating Christian Knowledge, or as interfering with their rights of inspection, or as affecting any other property belonging to said school than such as has been and may be hereafter granted in America for the use and benefit of said school."

Thus it appears, that though Moor's Charity school and Dartmouth college are two distinct institutions, yet they are under the control of the same Board of trust, or rather the same gentlemen, who are the President and Trustees of Dartmouth college, have the entire charge and direction of Moor's Charity school, though in a different capacity.

his family and his pupils in the wilderness. The pine trees on a few acres had been cut down. Without nails or glass he built him a log cabin, eighteen feet square, and directed the operations of forty or fifty laborers, who were employed in digging a well, and in building a house for his family of one story, and another of two stories, eighty feet long, for his scholars. As his family arrived before these habitations were prepared, his wife and daughters lived for about a month in his hut, and his sons and students made them booths and beds of hemlock boughs. October 29, he removed into his house; and the rooms in college were soon made comfortable. A school-house was also constructed. The scholars engaged with zeal in their studies, in their new abode, finding "the pleasure and profit of such a solitude." "But that which crowns all," says Dr. Wheelock in his narrative, "is the manifest tokens of the gracious presence of God by a spirit of conviction and consolation. For no sooner were these outward troubles removed, but there were evident impressions upon the minds of a number of my family and school, which soon became universal, inasmuch, that scarcely one remained, who did not feel a greater or less degree of it, till the whole lump seemed to be leavened by it, and love, peace, joy, satisfaction, and contentment reigned through the whole. The 23d day of January, 1771, was kept as a day of solemn fasting and prayer, on which I gathered a church in this college, and school, which consisted of twenty-seven members, on which occasion they solemnly renewed their oath of allegiance to Christ, and entire devotedness of body and soul, and all endowments of both, without reserve to God, for time and eternity."*

The first commencement, held at the college, was in August, 1771, when four young men were graduated; one of whom, John Wheelock, the son of Dr. Wheelock, was his successor as the president of the school and of the college, and another, Mr. Ripley, was the first professor of theology in the college. Rev. L. Frisbie, of Ipswich, was in this class. The last survivor of the four, Samuel Gray, died in Windham, Connecticut, in 1836. Dr. Wheelock lived to preside at seven other commencements, and conferred the honors of college on seventy-two young men, of whom thirty-nine became ministers of the gospel. Among them were Rev. Dr. John Smith, professor of the ancient languages in Dartmouth college, Rev. Dr. M'Keen, the first president of Bowdoin college, Rev. James Miltimore, of Newbury, Massachusetts, and Rev. Dr. Asa Burton, of Thetford, Vt.

* The following lines are an extract from a poem on the founding of Dartmouth college, by Mr. Frisbie, of the first class:

"Forlorn, thus youthful Dartmouth trembling stood,
 Surrounded with inhospitable wood:
 No silken furs on her soft limbs to spread,
 No dome to screen her fair, defenceless head,
 On every side she cast her wishful eyes,
 Then humbly raised them to the pitying skies.
 Thence grace divine beheld her tender care,
 And bowed an ear, propitious to her prayer.
 Soon chang'd the scene; the prospect shines more fair;
 Joy lights all faces with a cheerful air;
 The buildings rise, the work appears alive,
 Pale fear expires, and languid hopes revive.
 Calm solitude, to liberal science kind,
 Sheds her soft influence on the studious mind;
 Afflictions stand aloof; the heavenly powers
 Drop needful blessings in abundant showers.

Thus Dartmouth, happy in her sylvan seat,
 Drinks the pure pleasures of her fair retreat,
 Her songs of praise in notes melodious rise,
 Like clouds of incense, to the listening skies;
 Her God protects her with paternal care
 From ills destructive and each fatal snare;
 And may He still protect and she adore,
 Till heaven, and earth, and time shall be no more."

In 1773 there were about seventy members of the church, of whom about fifty were members of the college and school.

There was a second period of deep religious excitement in the college in the close of 1774, or beginning of 1775. In his narrative, after speaking of some efforts of the students and *resolves* of some whole classes for reformation, Dr. Wheelock adds,—“And to this God seems to have further testified his approbation by pouring out a spirit of conviction upon a number of the students of late, which, in a judgment of charity, has issued in saving effects in a number of instances: And I hope in God to see evidences of the same effectual work in many others, who at present appear to have some real conviction of their perishing necessity of the renewing work of the Spirit of grace; and hitherto the work has appeared to be very genuine, and the fruits of it very good.”

The death of such a man as Dr. Wheelock is a most interesting event; we wish to see in what manner he meets the king of terrors, whom we also must meet. Although afflicted for years with the asthma, he yet ceased not to preach to his little flock, composed of his students and the neighboring villagers. When unable to walk, he was repeatedly carried to the chapel; and he sometimes conducted public worship, seated in his chair in his own house. His prayer was granted, that he might not outlive his usefulness. After his strength, enfeebled by so many cares and labors, had been declining for about four years, he was seized with the epilepsy in January, 1779. Though he recovered, so as to ride on horseback, yet, in April, he rapidly declined, and died on Saturday, April 24, 1779, in the 68th year of his age. In the morning he was able, with assistance, to walk his room. But as he knew, that his end was near, his family were summoned at his request. Being asked by his wife what were his views of death he replied, “I do not fear death with any amazement;” and soon afterwards repeated the exulting words of the Psalmist, and of the Apostle:—“Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me:”—“I have a desire to depart and to be with Christ.” At his request a minister, who was present, now prayed, commending his departing spirit to God. He then uttered his final exhortation, “Oh, my family, be faithful unto death!” and immediately closed his eyes on all the objects of the earth. His immortal spirit fled, leaving impressed on the countenance of him, who slept in Jesus, a smile of peace.

Dr. Wheelock was “of a middle stature and size, well proportioned, erect, and dignified. His features were prominent; his eyes a light blue and animated. His complexion was fair, and the general expression of his countenance pleasing and handsome. His voice was remarkably full, harmonious, and commanding.”

Dr. Wheelock was twice married. His first wife, whom he married in April, 1735, was Mrs. Sarah Maltby, relict of Capt. William Maltby of New Haven, and daughter of Rev. John Davenport, of Stamford, Connecticut. She died at Lebanon, November 13, 1746, aged 43. One of her daughters, Ruth, married Rev. William Patten, of Hartford. His second wife was Miss Mary Brinsmead of Milford, Connecticut. By her he had five children;—Mary, who married professor Woodward, the first professor of mathematics in Dartmouth college; Abigail, who married professor Ripley, the first professor of theology in Dartmouth college; John Wheelock, LL. D., the successor of his father, and president nearly forty years; Col. Eleazar Wheelock, and James Wheelock, Esq. His descendants live in different States of the Union, from Maine to Louisiana.

His grandson, Gen. Eleazar W. Ripley, distinguished in the war of 1812, is now a member of congress from Louisiana; another grandson is the Rev. William Patten, D. D. late of Newport, R. I., now of Hartford, Conn.; another grandson still, Rev. James Wheelock, is a minister in Indiana; one of his granddaughters married Hon. Judah Dana, late a senator of the United States from Maine; another married Rev. William Allen, president of Bowdoin college; and another married Rev. James Marsh, president of Vermont university.

Dr. Wheelock published a narrative of the Indian Charity school at Lebanon, 1762; A sermon at the ordination of Charles J. Smith in 1763; Narratives in several numbers from 1763 to 1771; Continuation of the narrative, 1773, to which is added an abstract of a mission to the Delaware Indians west of the Ohio, by M'Clure and Frisbie; A sermon on liberty of conscience, or no king but Christ in the church, 1775. His memoirs by Drs. M'Clure and Parish, were published in 1811, with extracts from his correspondence.

Some of his religious views, as manifested by his manuscript notes of sermons, are the following. In a sermon on John iii. 5, on the renovation of the heart by the Spirit: "The subject is *passive*;—the sinner is made poor;—and owns, whenever it is done, that God has done it. And not only passive, but the greatest opposition to it, such as nothing but Omnipotence could conquer."—"The sinner must see certain damnation before him, and no other possible way of escape, before he will comply."—"Being born of water and the Spirit implies a *new principle of life*, and of course a change of all the propensities, inclinations and affections: these will all be, as the principle is."

In a sermon on Heb. ix. 18, he says, "God hardens whom he will, without giving any color of reason to impeach his justice or goodness, or doing any thing inconsistent with the greatest sincerity of love towards sinners."—"His will to harden sinners and to punish them has the same reason for it, as his actually doing it—their wilful blindness, obstinate impenitence, and resistance of the means of grace,"—as from Ex. viii. 15, 32. Rom. i. 24. "It is not the decree of God, but the love, grace, and goodness of God, which are the means of hardening men, till God gives them up."

In a sermon on James, i. 13, he says, "God is not the author of any man's sin;—he infuses not the evil, nor co-operates in the act as sin, yet he has decreed the sin, and thus makes Satan and wicked men subserve the great purposes of his glory."

Very few of his sermons were written out at length. His manuscripts in general exhibit only short notes of the heads of his discourses, especially after the first few years of his settlement, when the pressure of a multitude of cares gave him little leisure for writing sermons. The following is an extract of a sermon on Ezek. xxii. 14, written in 1736, and which in its character is not unlike the sermon of president Edwards, of 1741, entitled, "Sinners in the hands of an angry God." It begins thus:—"Sinners! you will find it another thing, when you come to stand it out against the fiery indignation and vengeance of your incensed God, when he comes to deal with your naked soul, and immediately execute his vindictive wrath and vengeance upon you; I say, another thing, than you do here to stand out and endure his thunderings from Mount Sinai. You have already stood many shocks of thunderings from thence. The fiery law of God has been again and again delivered to you; and you have been again and again told of the flaming sword of justice, that is

whetting, ready to execute the vengeance of an angry God upon you; but they, who have dispensed these things to you, have seemed to you as those that mocked, when they have told of the designs of the Almighty against you, and the swift destruction from his presence and from the glory of his power, which you are running amain down into. And I am afraid, I shall seem this day to you as a mocker, as I have heretofore seemed to many of you; else why have you not before now bestirred yourselves to flee from the destruction, which God threatens you with? And take it how you will, I will tell you plainly, what my errand to you this day is. I am come with a message from the King of kings, and that is importunately to urge upon you the question in our text, 'can thine heart endure, or can thy hand be strong in the day that God shall deal with you?' And would to God I might, before I have done with you, bring you within the view of that mount, which burneth with fire,—that you might look into the pit of blackness and darkness, to which you are hastening, and see what God has ordained for you and what he will by and by do unto you, as sure as his name is Jehovah, unless you will be stirred up to flee from the destruction, which he threatens upon you." The following is from the close of the sermon: "How will your hearts endure when devils and damned spirits shall forever upbraid you with a neglect of the day and means of grace, that you had once an opportunity to have escaped these things, if you had not been wretchedly stupid and negligent; and how often will they tell you, while you are weeping, and wailing, and gnashing your teeth, uttering your bitter, though fruitless cries, screeches, and lamentations, 'Ah! these were things, that you were told of again and again, when you might have escaped them!' I tell you solemnly, I fear, that many of you are posting on amain the downward road to this amazing destruction; and it is well, if there be not some among you that have gray hairs, whom the devils have these many years expected in hell, knowing, that they have once and again easily prevailed with you to grieve away the Spirit of God, when it was striving with you!"

In the Memoirs of Dr. Wheelock it is stated, that for his great labors eight or nine years as president of the college and school, professor of divinity, and pastor of the church in the college, he received no salary, his only compensation being a supply of provisions for his family. The legislature of New Hampshire, after the college was established, voted him one hundred pounds, and governor Wentworth granted him, December 19, 1771, two hundred acres of land in Hanover, in consideration of his having made a donation of four hundred acres in Hanover to the college. The history of the affair is this. Benning Wentworth had given five hundred acres to the college, and the proprietors of the town had given Dr. Wheelock four hundred acres. At the first meeting of the trustees, October 22, 1770, they agreed with him, at his request, to exchange two hundred acres out of the five hundred for his four hundred acres. But this gift proving illegal, governor John Wentworth made the grant of the two hundred acres directly to Dr. Wheelock, who allowed the college to retain the four hundred, formerly agreed to be given for the same two hundred acres. This land, and other land, which he had purchased, Dr. Wheelock left to his children. He had also built him a house on his own land at the close of the year 1773, till which time he had lived in the hut, or store-house, as it was called, not being able to build for himself. Mr. Thornton, in a letter, July 22, 1774, says, "I was glad to hear you had a comfortable habitation for your family; and I can only repeat to you, that I shall, with great cheerfulness, assist you with what your occasions may require." Dr.

Wheelock, in reply, acknowledges, that the private munificence of Mr. Thornton had been "the principal means of his support, since he left Connecticut;" stating also, in regard to his private affairs, that for land purchased, and improvements on his own land, and for buildings, he was still in debt about two hundred and fifty pounds sterling. His patrimony in Connecticut and other property he afterwards sold for upwards of a thousand pounds.

There is scarcely a name, which, for liberality and noble benevolence, deserves to be held in such honorable remembrance, as the name of JOHN THORNTON. He was a London merchant, living at Clapham, of large property, and most deeply interested and earnestly engaged in promoting the kingdom of Jesus Christ in the world. To Rev. John Newton, of Olney, he allowed two hundred pounds a year, that he might be hospitable and "help the poor and needy:" paying him in all about three hundred pounds. He made an annual payment for years of a hundred dollars to Samson Occom. To Dr. Wheelock for a long series of years he was abundantly liberal; and in fact, such was his confidence in him, that he authorized him to draw upon him for such sums as his private necessities might require.

If it should be asked, "what success attended the efforts of Dr. Wheelock to communicate the blessings of the gospel to the Indian nations?" it may be replied, that he accomplished something for their benefit, and that great and insuperable obstacles in the providence of God prevented him from accomplishing more. It was soon after he sent out missionaries into the wilderness, that the controversy with Great Britain blighted his fair and encouraging prospects. During the last four years of his life there was actual war, in which many of the Indian tribes acted with the enemy. Yet the Oneidans, to whom Mr. Kirkland was sent as a missionary, kept the hatchet buried during the whole revolutionary struggle, and by means of this mission probably were a multitude of the frontier settlers saved from the tomahawk and the scalping knife. Thus is benevolent effort for the instruction and salvation of the savages amply rewarded even in this life. It is easy to see, that had our government expended ten or twenty thousand dollars in giving the miserable Seminole Indians the implements of agriculture and schools, and had a few missionaries been sent out to them, the expense of ten millions or more of dollars, the loss of many lives, and the desolation of the whole territory of East Florida would have been prevented. When will governments, when will the people learn, that benevolence is infinitely higher in dignity and worth, than greedy covetousness; and that, although injustice may carry its point, it were vastly better for those, who succeed, were they defeated in their projects? What broken-hearted widow, what friendless orphan, what mourning, childless father would willingly exchange the life, whose loss is so bitterly deplored, for the possession of the whole of Florida?

Some of the Indian youth under Dr. Wheelock became pious, and others made useful and important advances in knowledge. The following is an extract from the letter of a celebrated Indian, one of his scholars, to his son and successor, Dr. John Wheelock: the letter was written by colonel Joseph Brant, chief of the four confederate nations in Upper Canada:—

"Grand River, February 9, 1801.

"Dear Sir,

"I receive an inexpressible satisfaction in hearing from you, that you have taken my sons under your protection; and also to find, that you yet retain a strong remembrance of our ancient friendship. For my part,

nothing can ever efface from my memory the persevering attention, your revered father paid to my education, when I was in the place my sons now are. Though I was an unprofitable pupil in some respects; yet my worldly affairs have been much benefited by the instruction I there received. I hope my children may reap greater advantages under your care, both with respect to their future as well as their worldly welfare. The reason, that induced me to send them to be instructed under your care, is the assurance I had, that their morals and education would be there more strictly attended to, than at any other place, I know of. The steady friendship, you do me the honor to assure me of, is what, from numberless obligations, I doubly owe your family on my part; and I beg leave to assure you, that until death I remain your sincere friend."

This is a remarkable letter, coming from an Indian, who was not long a member of Moor's school. Two other Indians, Occom and Johnson, were acceptable preachers, and their manuscript sermons are as well written, as those of many of their white brethren. It is not easy to calculate the good, that may have been done by these Indians. A minister wrote from Canada in 1800,—“Col. Brant greatly encourages civilization and Christianity.” So that the instruction of Brant may have had an important bearing on the welfare, present and future, of hundreds of Indians.

But were nothing accomplished for their benefit, yet the zeal, which chiefly sought their good, reared up a venerable institution of science, in which many strong minds have been disciplined and made to grow stronger, and nerved for professional toils and public labors, and in which hundreds of ministers have been nurtured for the church of Christ.

For enlarged views and indomitable energy, and persevering and most arduous toils, and for the great results of his labors in the cause of religion and learning, perhaps no man in America is more worthy of being held in honor than ELEAZAR WHEELOCK. In an age, too, of eminent piety, he ranked high amongst the good and devoted servants of Jesus Christ. Amidst all the excellencies of his character doubtless he had his imperfections. Meeting with enemies to his plans and opposers of his measures, subjected frequently to unmerited reproach, it was sometimes with an impatient spirit, that he encountered opposition, and his rebukes were occasionally severe. Open, frank, and unsuspecting, he was keenly touched by the ingratitude of his parishioners and of some of the scholars, whom he had patronized, especially if they thwarted him in his dear and important projects. He felt the full burden of his multiplied cares. In his private journal of 1777, he writes, that, being “on the verge of the grave, he was oppressed with a weight of cares, of many kinds, enough for an angel.”

In contemplating his character, some of its prominent traits may now be brought under consideration.

1. He had *large and extensive views* for the advancement of the kingdom of Christ. The wretched condition of the American Indians, ignorant, though in the neighborhood of Christians, of the gospel of salvation, affected his heart, and he formed the plan of giving them the light from heaven. For this purpose he determined to draw as many of the Indian young men from their roving habits in the wilderness, as possible, and train them in a well-regulated school to be schoolmasters and preachers of the gospel to their red brethren. The *schoolmaster* and the *preacher*! these he deemed essential instruments in converting savages into enlightened Christians. And what other instruments can accomplish the work?

The untutored mind will be sensual, dark, ferocious; even the highest degree of civilization, without the knowledge and the reception of the pure gospel of Jesus Christ, will leave the mind a prey to corrupt, disquieting, desolating passions, as has been witnessed most deplorably in unbelieving, Catholic France, as well as in other countries of Europe and America.

As our Indians are now chiefly removed from the States of the Union, and congregated on the west side of the Mississippi, the intelligent benevolence, which seeks their highest welfare, will make strenuous efforts to give them competent schoolmasters and faithful preachers of the gospel. If circumstances shall soon compel them to be stationary, instead of migratory, they will become cultivators of the soil, and thus the instruments, employed for their good, will have tenfold power. As we have gained the rich lands, from which they have been removed, it is to be hoped, that our government, by its sense of justice as well of benevolence, will aim to promote the civilization and Christianization of the unhappy tribes of the West. Assuredly it must be in the power of our government to prohibit the introduction, from the States, of spirituous liquors amongst them, and to encourage their change of habits from the uncertain pursuit of game to the cultivation of the ground, which fails not to reward abundantly the toil that cultures it. A constant course of kindness towards them is demanded by a regard to the safety of the frontier settlers.

When experience had taught Dr. Wheelock the inexpediency of relying on his Indian pupils, unless accompanied in the wilderness, and superintended by white missionaries, he formed the plan of enlarging his school into a college, that he might rear up a multitude of young men, well qualified to execute his purposes of benevolence. If Dartmouth college has been a nursery of science and a blessing to our country, this must be ascribed to the pious zeal and enlarged views of Dr. Wheelock, seeking in the most effectual manner to advance amongst the red heathen the kingdom of our Lord Jesus Christ. Thus often has piety enriched the community with the most valuable institutions.

2. He adopted *wise measures* for the accomplishment of his plans. When his school commenced, he sought in every direction, from individuals at home and abroad and from the provincial governments, the *charities*, required for the support of the Indian youth. The sending of Samson Occom to Great Britain for the collection of moneys was a master-stroke of policy, although perhaps this was done at the suggestion of Mr. Whitefield, who also urged Dr. Wheelock himself to proceed to England.

Lest his integrity should be questioned and the fountains of public benevolence be in consequence dried up, he procured the appointment of trustees, both in Connecticut and in England, who should inspect his accounts, and attest his disinterestedness. His correspondence was most extensive. His narratives, printed from time to time, made the world acquainted with his operations, with his receipts and expenditures, and the prospects of usefulness from his school. The establishment of a college was indispensable in order most effectually, in the wisest and best manner, to promote the objects, which he had in view. His school having been long a well-known institution, its removal to some other place and conversion into a college was a matter of deep interest to the settlers and owners of land in different parts of the country, which enabled Dr. Wheelock to obtain liberal offers from various towns for its establishment in them.*

* Among his correspondents, whose letters are preserved, were John Thornton, Esq.; Rev. Messrs. Whitefield, Gifford, and Erskine; presidents Burr, Davies, Edwards, Clap, and Stiles; Rev. David and John Brainerd; governors Livingston and Wentworth; Gen. P. Lyman; Rev. Messrs. Buel, Bellamy, W. Ten-nent, Solomon Williams, T. Edwards, and S. Kirkland.

3. Dr. Wheelock was *persevering*, and *incessant in labor*. He early placed one great object before him, and on that one great object he kept fixed his undivided attention for nearly half a century. There was with him no vacillation, no wavering in his purpose, no distracting views to relax the energy of his zeal. It is not easy to describe the variety of his cares and the extent of his toils. In Lebanon for thirty-four years he had the charge of a parish. His school, in its various interests, required his incessant watchfulness and effort. Indians were to be drawn from the wilderness, and superintended in their daily conduct; a teacher procured; provision to be made for the supply of their wants from public or private charity from year to year; accounts to be kept and submitted to the trustees; missionaries to be educated, and sent out into the wilderness, and there supported. And when he removed to Hanover, his labors were doubled. The two institutions, the school and the college, were ever kept distinct; in both he was a teacher; of both he was the chief governor. He had houses to build, mills to erect, and lands to clear up and cultivate. He was also the preacher of the college and the village. It is no wonder, that under the weight of such labors and amidst the vexations of a multitude of minute affairs, he should sometimes find himself heavily oppressed. Yet he wished not for repose in this world. He desired to toil, so long as it should please his great Master to continue him on the earth, and then to enter into rest.

4. He was an excellent and *faithful minister* and an *eloquent preacher*. Not that he was a writer of polished and elegant sermons. The occupation of his time by other cares would not allow of this. But he plainly and with almost unequalled success preached the great doctrines of the gospel for nearly half a century. Many were the converts, in different parts of the country, under his preaching. Thousands hung upon his lips. The testimony of Dr. Trumbull to his eloquence has already been quoted. Though he knew how to deal in terror; yet he had a most attracting, winning address, and his heart loved to dwell upon the grace and mercy of the Redeemer, and to invite sinners to believe in his name and to accept his free salvation. The circumstance of his being followed in Boston from the meeting-house by a crowd of children, who begged him to give them a word of exhortation, is a most touching scene, and a proof that his manner was tender, affectionate, and most winning.

A learned and elegant writer on subjects of deep importance is to be regarded as a public benefactor; but much more so is he to be regarded, who with the tongue of eloquence toils incessantly to bring divine truth to bear upon the consciences and hearts of the ignorant, the sinful, and the perishing, and who establishes seminaries, in which are reared up the laborers, who shall toil in the wide field of the world, already "white unto the harvest."

5. Dr. Wheelock was of a cheerful and pleasant temper, and manifested much urbanity in his deportment. Yet the multitude and weight of his affairs, combined with the occasional gloom of hypochondria, sometimes extorted from him groans. He had a most delicate sense of propriety. His numerous acquaintances he always received in the most cordial and hospitable manner. His friends were bound to him by the strongest ties. He used to say, that he abhorred that religious profession, "which was not marked with good manners."

6. In his government of his school and college Dr. Wheelock combined great patience and kindness with the energy of necessary and indispensable discipline. It was no small labor to tame the ferocity of the Indian

youth and to reduce them to submission. When for a flagrant fault such a youth was to be corrected by his preceptor, Dr. Wheelock was usually present to witness the punishment, and to add his solemn and kind admonition. He was generally obeyed from affection; but he knew how, by severe rebuke, to overawe the offender. The incorrigible he removed, lest they should contaminate others.

7. In the last place, he was a man of *faith* and *prayer*.

He believed in God's word and relied on his promise. Amidst difficulties, he never desponded, for he was satisfied that he was engaged in a good work, which God approved, and he felt assured therefore of the divine blessing. He had an unshaken confidence in the great Jehovah. To him, in obedience to his command, he made continually his supplication, and sought his benediction on his labors. Before setting out on a journey, he always prayed with his family and students. He often set apart certain seasons for prayer. A concert of prayer, when two of his missionaries were going out to the Ohio, was proposed by him to them and his pupils,—that “beside daily remembrance of one another at the throne of grace, they might spend special seasons, Saturday and Sabbath evenings, between 6 and 7 o'clock, in prayer to God for his protection, presence, and blessing upon them, and on all missionaries, gone to proclaim salvation to the heathen.”

Knowing the power of prayer, he says, at the close of his last narrative, in 1775,—“I believe I have found the benefit of the prayers of many of the lovers of Zion for this institution, and I earnestly bespeak the continuance of them, that God would graciously perfect what is yet wanting, and build it up for the glory of his own great name.” For all colleges Christians may well incessantly pray.

His last act was an act of prayer, before uttering his final words, “Oh, my family, be faithful unto death.” It cannot be doubted, that he was faithful, and has gone to inherit the promised reward in heaven. On his monument, as on that of the martyr, Polycarp of Smyrna, might well be engraven a circular wreath or crown of olive-leaves, to denote his immortal crown; and well may the words of Christ to the church of Smyrna come with force to the heart of every reader of this memoir,—“**BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE!**”

A BRIEF HISTORY

OF THE

THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AT PRINCETON.

[By Samuel Miller, D. D., one of the Professors.]

THE importance of the union of piety and learning in the holy ministry, is one of those radical principles of ecclesiastical wisdom, which the experience of ages has served more and more to confirm. If the *priests' lips* were of old to *keep knowledge*; if the ministers of the gospel are bound to *feed the people with knowledge and with understanding*; then nothing can be plainer than that ignorance, or small and indigested knowledge is, next to the want of piety, one of the most serious defects in a candidate for the sacred office. It is equally plain, that if this great concern be properly directed, especially if it be directed with order and uniformity, it must be attended to by the church herself. That which

is left to individual enterprise and caprice, may sometimes be well managed, but will seldom be managed in any two cases alike. Besides, unless the church take this matter into her own hands, she cannot inspect and control the education which her candidates for the holy ministry receive. Her most precious fountains may be poisoned without her being able to apply an effectual remedy. No church, therefore, which neglects the proper education of her ministers, can be considered as faithful, either to her own most vital interests, or to the honor of her divine Head and Lord.

Impressed with these solemn convictions, a number of the ministers and other members of the Presbyterian church, long before the establishment of their seminary, deeply lamented the want of such an institution, and saw with much pain the extreme disadvantages under which their candidates for the ministry labored, in pursuing their theological studies. They saw young men, with very small previous acquirements in literature and science, after devoting only twelve or eighteen months, and in some instances, much less, to the study of theology; and even for that short time, almost wholly without suitable helps, taking on themselves the most weighty and responsible of all offices.

They saw, at the same time, the "Reformed Dutch Church," the "Associate Reformed Church," and the descendants of the venerable Puritans in New England, all going before them in an honorable and successful career of exertion, to remove these disadvantages and to establish seminaries for the instruction of their candidates for the ministry: and they perceived, that, unless the Presbyterian church should imitate their example, while other denominations rose and flourished, and became the means of extensive blessings to their country, she must inevitably decline, and fall into a state of discouraging weakness, inferiority, and comparative uselessness.

Accordingly, after long waiting, and after much counsel and prayer, the proposal to establish a theological seminary for the Presbyterian church, was first introduced into the general assembly, during the sessions of that body in May, A. D. 1809. It was introduced in form of an overture or proposal from the presbytery of Philadelphia. This overture was so far countenanced by the assembly as to be referred to a select committee, who, after due deliberation on the subject, brought in the following report, which, being read, was adopted, and became the act of the assembly, in the following words, viz.

"The committee appointed on the subject of a theological school, overtured from the presbytery of Philadelphia, report,

"That three modes of compassing this important object have presented themselves to their consideration.

"The *first* is, to establish *one great school*, in some convenient place near the centre of the bounds of our church.

"The *second* is, to establish *two such* schools, in such places as may best accommodate the northern and southern division of the church.

"The *third* is, to establish such a school within the bounds of *each of the synods*. In this case, your committee suggest the propriety of leaving it to each synod to direct the mode of forming the school, and the place where it shall be established.

"The *advantages* attending the *first* of the proposed modes, are, that it would be furnished with *larger funds*, and therefore, with a *more extensive library* and a *greater number of professors*. The system of education pursued in it would therefore be more extensive, and more perfect: the youth educated in it would also become more united in the same views, and contract an early and lasting friendship for each other; circumstances which would not fail of promoting harmony and prosperity in the church. The *disadvantages* attending this mode would be, principally, those derived from the distance of its position from the extremities of the Presbyterian bounds.

"The *advantages* attending the *second* of the proposed modes and the *disadvantages*, will readily suggest themselves, from a comparison of this with the other two.

"The *advantages* which would attend the *third*, to wit, the establishment of theological schools by the respective synods, would be the following. The local

situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive, as that for the benefit of which they were designed. The inhabitants having the seminaries brought near to them would feel a peculiar interest in their prosperity, and may be rationally expected to contribute much more liberally than to any single school or even to two.—The synods, also, having the immediate care of them, and directing, either in person or by delegation, all their concerns, would feel a similar interest and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people, to promote the prosperity of these schools, than of any other. The *disadvantages* of this mode would be, the *inferiority of the funds*; a *smaller number of professors*; a *smaller library*, and a *more limited system of education* in each. The students, also, as now, would be *strangers to each other*.

“Should the last of these modes be adopted, your committee are of the opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective synods. If either of the first, the whole should be subject to the control of the general assembly.

“Your committee also suggest, that, in the former of these cases, the funds for each school should be raised within the bounds of the synod within which it was stationed. In the latter, they should be collected from the whole body of the church.

“Your committee, therefore, submit the following resolution, to wit:

“Resolved, that the above plans be submitted to all the presbyteries within the bounds of the general assembly, for their consideration; and that they be careful to send up to the next assembly, at their sessions in May, 1810, their opinions on the subject.”

Agreeably to this resolution, the three alternate plans which it contemplates, were sent down to all the presbyteries, to be considered and decided upon by them.

At the meeting of the next general assembly, in May, 1810, the presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last assembly, relative to the establishment of a theological school. The reports from the several presbyteries on this subject, having been read, were referred to a select committee to consider and report on the same. This committee made a report which being read and amended, was adopted, as follows, viz.—

“The committee, after maturely deliberating on the subject committed to them, submit to the assembly the following results.

“I. It is evident, that not only a majority of the presbyteries which have reported on this subject, but also a majority of all the presbyteries under the care of this assembly, have expressed a decided opinion in favor of the establishment of a theological school or schools in our church.

“II. It appears to the committee, that although according to the statement already reported to the assembly, there is an *equal number* of presbyteries in favor of the *first* plan which contemplates a single school for the whole church; and in favor of the *third* plan, which contemplates the erection of a school in each synod; yet, as several of the objections made to the first plan, are founded entirely on misconception,* and will be completely obviated by developing the details of that plan; it seems fairly to follow that there is a greater amount of presbyterial suffrage in favor of a single school, than of any other plan.

“III. Under these circumstances, the committee are of opinion, that, as much light has been obtained, from the reports of presbyteries, on this subject, as would be likely to result from a renewal of the reference; that no advantage

* Some of the presbyteries objected to a single theological seminary, for the whole church, because they apprehended that, if this plan were adopted, every presbytery would become thereby bound to send all their candidates to study in it, however inconvenient or expensive it might be. Others were fearful, that the professors, in such a seminary, if they were not formally empowered to license candidates to preach the gospel, might be clothed with powers out of which such an abuse would naturally grow, thereby endangering both the purity and peace of the church, and giving to a few men very dangerous influence. It was for the purpose of obviating these, and other objections to a single seminary, that the *sixth*, *seventh* and *eighth* resolutions, in a subsequent page, were adopted by the general assembly.

will probably arise from further delay in this important concern ; but, on the contrary, much serious inconvenience and evil ; that the present general assembly is bound to attempt to carry into execution some one of the plans proposed ; and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favor, ought, of course, to be adopted.

"IV. Your committee, therefore, recommend, that the present general assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible ; and, for this purpose they recommend to the assembly the adoption of the following resolutions, viz.—

"Resolved 1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand, that the collected wisdom, piety and zeal of the Presbyterian church, be, without delay, called into action, for furnishing the church with a larger supply of able and faithful ministers.

"2. That the general assembly will, in the name of the Great Head of the church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

"3. That in this seminary, when completely organized, there shall be, at least, three professors ; who shall be elected by and hold their offices during the pleasure of the general assembly ; and who shall give a regular course of instruction in divinity, in oriental and biblical literature, and in ecclesiastical history and church government, and on such other subjects as may be deemed necessary. It being, however, understood, that, until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of professors than three may be appointed to commence the business of instruction.

"4. That exertions be made to provide such an amount of funds for this seminary, as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

"5. That the Rev. Doctors Green, Woodhull, Romeyn and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary ; embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students ; and prescribing the best mode of visiting, controlling, and supporting the whole system. This plan to be reported to the next general assembly.

"6. That, as filling the church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people ; so the general assembly think it their duty to state, that, in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the churches under their care, that in forming, and carrying into execution the plan of the proposed seminary, it will be their endeavor to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning : and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus ; friends of revivals of religion ; and a blessing to the church of God.

"7. That as the constitution of our church guarantees to every presbytery the right of judging of its own candidates for licensure and ordination ; so the assembly think it proper to state, most explicitly, that every presbytery and synod, will, of course, be at full liberty, to countenance the proposed plan or not, at pleasure ; and to send their students to the projected seminary, or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the church.

"8. That the professors in the seminary shall not, in any case, be considered as having a right to license candidates to preach the gospel ; but that all such candidates shall be remitted to their respective presbyteries to be licensed, as heretofore."

After adopting this plan of the seminary, the general assembly which met in 1811, did little more than take measures for collecting funds for the proposed institution, by appointing a number of agents in all the synods for that purpose; who were instructed to proceed with as little delay, and as much energy, as possible, and to report to the assembly of the next year. They also appointed a committee to confer with the trustees of the college of New Jersey, at Princeton, respecting any facilities and privileges which the said trustees might be disposed to give to a theological seminary, if located in Princeton.

At the meeting of the next assembly, in May, 1812, the location of the seminary was fixed at Princeton, in New Jersey; a board of directors was elected; and the Rev. Archibald Alexander, D. D., a native of Virginia, for some time president of Hampden Sidney college, and at that time pastor of the third Presbyterian church in Philadelphia, was appointed professor of didactic and polemic theology. On the last Tuesday of June, following, the board of directors held their first meeting, at Princeton. On the 12th day of August, of the same year, the board of directors met again, and Dr. Alexander, the professor elect, was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the institution, on the day last mentioned, was *three*.

At the meeting of the assembly, in May, 1813, the number of students had increased to *eight*. By this assembly, the Rev. Samuel Miller, D. D., a native of the State of Delaware, and, at the time of his election, pastor of the first Presbyterian church in the city of New York, was elected professor of ecclesiastical history and church government, and was inaugurated by the board of directors on the 29th of September following. By this assembly also, the location of the seminary in Princeton, which had been before temporary, was now made permanent.

The general assembly which met in May, 1815, taking into consideration the great inconveniences resulting to the institution from the want of suitable apartments for the recitations, and other exercises of the seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a public edifice in Princeton, which should contain all the public apartments indispensably necessary for the present, and also lodging-rooms for the comfortable accommodation of the pupils. Accordingly, this edifice was commenced in the autumn of that year; was first occupied by the professors and students in the autumn of 1817, when about one half of the apartments were prepared for their reception; and was soon afterwards completed. This building is of stone; one hundred and fifty feet in length, fifty in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat, and tasteful, and, at the same time, of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the library, the recitations, the refectory establishment, and the accommodation of the steward and his family, this edifice will furnish lodgings for about *eighty* pupils.

During the first year after the establishment of the seminary, the professor of didactic and polemic theology, besides his own appropriate duties, discharged, as far as practicable, those also pertaining to the professorship of oriental and biblical literature. And on the appointment of a second professor, in 1813, they divided the whole course of instruction, prescribed by the plan of the seminary, between them. But the assembly which met in May, 1820, finding that the health of the professor of didactic and polemic theology, as well as his other duties, did not admit of his longer continuing to conduct the instruction in the original languages of Scripture, resolved to authorize the professors to appoint an assistant teacher of those languages. And to this office, Mr. Charles Hodge, then a licentiate, under the care of the presbytery of Philadelphia, but since ordained to the work of the gospel ministry, and a member of the presbytery of New Brunswick, was soon afterwards accordingly appointed. By the assembly which met in 1822, he was elected professor of "oriental and biblical literature," and was solemnly inaugurated in the following September.

Professor Hodge, soon after his appointment to the office of professor of oriental and biblical literature, with the consent of the board of directors, visited

Europe; and, after spending some time in Great Britain and France, devoted himself more particularly to biblical studies in the universities of Berlin and Halle. He was absent about two years.

The general assembly which met at Pittsburgh, in the year 1835, appointed two new professors, viz.: the Rev. John Breckinridge, D. D., a native of Kentucky, and for several preceding years corresponding secretary of the general assembly's board of education, to be "professor of pastoral theology"; and Mr. Joseph Addison Alexander, A. M., of Princeton, to be "associate professor of oriental and biblical literature." Dr. Breckinridge accepted his appointment, and was inaugurated on the 26th of September following. Mr. Alexander declined accepting his appointment to a professorship, for the present, and preferred occupying the place of instructor in that department, at least for a time. It is hoped that he will, ultimately consent, formally and officially, to occupy, as he does now, virtually, the place to which he was chosen. Mr. Alexander enjoyed, prior to his entering on the duties of instructor in the institution, very gratifying opportunities of extensive travel in Great Britain, and on the continent of Europe; and of study in the universities of Halle and Berlin.

The following rules for regulating elections of directors and professors of the seminary, were adopted by the general assembly, in 1812.

"1. When the assembly shall proceed to the election of *directors* of the theological seminary, the clerk shall call on the members severally, to nominate any number of persons, not exceeding the number to be elected, if he shall think it expedient to make any nomination.

"2. When the members have been severally called upon in the order of the roll, to make a nomination, agreeably to the above rule, the names of the persons nominated shall be immediately read by the clerk for the information of the members, and on the day following the assembly shall proceed to elect, by ballot, the whole number of directors to be chosen.

"3. Two members shall be appointed to take an account of the votes given for the candidates nominated for directors, and to report to the assembly the number of votes for each of the said candidates, who have a plurality of votes, who shall be declared duly elected:—but if the whole number to be elected, should not be elected, and two or more of the candidates should have an equal number of votes, then, in that case, the house shall proceed to elect from the nomination a sufficient number to complete the board; and shall continue to vote in this manner, until the full number specified by the constitution of the seminary be completed.

"4. When the votes shall have been counted, and the requisite number of directors shall have been elected, in the manner above specified, the moderator shall announce to the assembly the names of those persons who shall appear to have the highest number of votes, and are thus elected.

"5. Whenever a *professor*, or *professors* are to be elected, the assembly, by a vote, shall determine the day when said election shall be held; which day shall be at least two days after the above determination has been made. Immediately after the vote fixing the day has passed, the assembly shall have a season for special prayer, for direction in the choice. The election, in all cases, shall be made by ballot. The ballots having been counted by two members previously appointed, they shall report a statement of said votes to the moderator; and in case there shall appear to be an equal number of votes for any two or more candidates, the assembly shall proceed, either immediately, or at some subsequent period of their sessions, to a new election. The choice being made, it shall be announced to the assembly by the moderator."

The theological seminary, though located in Princeton, is altogether independent of the college located in the same town, and separate from it. No officer of the one is, as such, an officer of the other. There is, in fact, no connection whatever between the two institutions, excepting what arises out of certain articles of agreement between the trustees of the college, and the general assembly, formed in 1812; in virtue of which the theological students, for a short time, boarded at the refectory, and lodged in some of the spare rooms of the college; and in consequence of which also, for about four years, the lectures and recitations of the seminary were conducted in the public rooms of

the college. Every thing of this kind, of course, terminated, when the public edifice of the seminary was opened for the reception of its students. And of these articles, the only one of which the theological seminary has availed itself, for several years past, or is likely ever again to avail itself, is that which gives to the students of the seminary the use of the college library, which consists of about 7,000 volumes. This article is in the following words:—

“The trustees grant to the professors and pupils of the theological seminary, the free use of the college library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same.”

There has been a slow, but steady increase of the number of students in the seminary, from the opening of the first session until the present time. It began, as we have seen, with *three*. It has since risen gradually to *one hundred and thirty*, which may be regarded as the present average number. The whole number of students who have belonged to the institution, from its commencement, is nearly *one thousand*. Of these *forty* have engaged in the work of foreign missions. A number more have in view, and are preparing for, the same field of labor. Considerably above *one hundred and fifty* have been engaged in domestic missions. The remainder who survive, are, or have been pastors of churches; and a large portion of those who employed the first years of their ministry in missionary labor, have since been settled in pastoral charges.

This institution, it will be seen, is a creature of the general assembly of the Presbyterian church, and governed, in all respects, by the constitution framed for it by that body. The following regulations it is of importance should be known by all who may contemplate entering the seminary.

“Every student, applying for admission, shall produce satisfactory testimonials, that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

“Every student, before he takes his standing in the seminary, shall subscribe the following declaration, viz. ‘Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this seminary; and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the seminary, while I shall remain a member of it.’

“There shall be *three vacations* in the seminary every year. The spring vacation to continue *six weeks*; the fall vacation *six weeks*; and the winter vacation *two weeks*. The vacations to commence at such times as the board of directors shall deem most expedient.”

The board have accordingly ordered the following arrangement:—the spring vacation to commence the first week in May; the fall vacation the Monday evening preceding the last Wednesday in September; and the winter vacation on the Monday preceding the first Tuesday in February.

“The period of continuance in the seminary, shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the seminary, and enjoy the course of instruction for a shorter time than three years, provided they, in all other respects, submit to the laws of the seminary, of which facts they may receive a written declaration from the professors.

“There shall be an examination of all the pupils of the seminary, at every stated meeting of the board of directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the whole course of instruction in the institution. All examinations shall be conducted by the professors, in the presence of the directors, or a committee of them. Every director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the professors, to put

to any pupil such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the directors present, shall receive a certificate of the same, signed by the professors, with which he shall be remitted to the presbytery under whose care he is placed, to be disposed of as such presbytery shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the seminary."

The following is the course of study in the seminary.

Third class, or First year.—Hebrew Language; Exegetical study of the Scriptures; Biblical Criticism; Biblical Antiquities; Introduction to the study of the Scriptures; Mental and Moral Science; Evidences of Natural and Revealed Religion; Sacred Rhetoric; Sacred Chronology; Biblical History.

Second year.—Exegetical study of the Hebrew and Greek Scriptures continued; Didactic Theology; Ecclesiastical History; Missionary Instruction.

Third year.—Exegetical study of the Scriptures continued; Polemic Theology; Church Government; Pastoral Theology; Composition and Delivery of Sermons.

The *Library* of the seminary was commenced soon after the commencement of the institution. One of the earliest and most liberal contributors to its formation, was the Rev. Dr. Ashbel Green, the first president of the board of directors, and one of the most prominent and active of the original founders of the seminary. As a memorial of his zealous and eminent services, it was called the *Green Library*. This collection of books may now be estimated at about *six thousand volumes*, and is annually increasing. When the synod of the Associate Reformed Church, a few years ago, voted to become united with the Presbyterian church, it also voted to deposit its library in the theological seminary at Princeton, for the use of that institution forever. That library having been chiefly collected in Great Britain, by the Rev. Dr. John M. Mason, one of the most distinguished ornaments of the Associate Reformed Church, and, for many years, the principal professor in her theological seminary;—it was thought proper to give this collection of books his name. Accordingly, soon after it was deposited in Princeton, it received, and has since been known by the name of the *Mason Library*. The number of volumes in this library may be estimated at near *four thousand*.

These two libraries are kept perfectly distinct. This is proper in itself; and is the rather necessary, because that portion of the Associate Reformed Church which refused to acquiesce in the union with the Presbyterian church, has commenced a suit at law for the recovery of the *Mason Library*, which is still pending.

The *funds* of the theological seminary at Princeton are not large. They have never been adequate to the support of the institution. It has been necessary to have recourse, from time to time, to annual collections. Measures have been taken for the endowment of *three professorships*, and considerable progress made in the enterprise. But no one of them has been completely filled. There is a prospect that, before long, these endowments will be completed. The number of *scholarships* endowed by different liberal individuals, for the support of as many students in the institution, is *twenty-six*.

ECCLESIASTICAL STATISTICS.

AGES OF EIGHT HUNDRED AND FORTY DECEASED MINISTERS OF THE GOSPEL,
WHO WERE GRADUATED AT HARVARD COLLEGE, FROM 1642 TO 1826.

TO WHICH ARE ADDED THE YEAR THEY WERE GRADUATED AND THE TIME OF THEIR DECEASE.

By John Farmer, Esq.,

Cor. Sec'y of the New Hampshire Historical Society.

<i>Of the Age of</i>					
XXII.			XXXI.		
	<i>Grad.</i>	<i>Died.</i>		<i>Grad.</i>	<i>Died.</i>
George Wheaton,	1769	1773	Hope Atherton,	1665	1677
XXIV.			Joseph Taylor,	1669	1682
John Denison,	1684	1689	John Hunt,	1764	1775
Cotton Brown,	1743	1751	John Lovejoy Abbot,	1805	1814
XXV.			XXXII.		
Joshua Paine,	1784	1788	Eleazer Mather,	1656	1669
XXVI.			John Eliot,	1656	1668
Samuel Shepard,	1658	1668	Benjamin Ruggles,	1693	1708
Benjamin Estabrook,	1690	1697	Nathaniel Cotton,	1717	1729
Jabez Wakeman,	1697	1704	Daniel Adams,	1774	1778
George Farrar,	1751	1756	Josiah Man,	1775	1789
Silas Biglow,	1765	1769	Samuel Cooper Thacher,	1804	1818
Ebenezer Dawes,	1785	1791	XX-XIII.		
Hezekiah Hooper,	1788	1795	John Whiting,	1685	1697
XXVII.			Samuel Tompson,	1710	1724
Thomas Shepard,	1676	1685	Robert Ward,	1719	1732
Jouathan Helyer,	1738	1747	John Checkley,	1738	1753
Oliver Peabody,	1745	1752	David Robinson,	1738	1749
Jonathan Dorby,	1747	1754	William Emerson,	1761	1776
Daniel Stimpson,	1759	1767	David Tenney,	1768	1783
Jacob Hawley,	1792	1800	XXXIV.		
XXVIII.			John Reyner,	1663	1676
John Wade,	1693	1703	Ward Clark,	1723	1737
Joshua Gardner,	1707	1715	David Jewett,	1769	1783
Thomas Walter,	1713	1725	Andrew Beattie,	1795	1801
Gideon Richardson,	1749	1758	Perez Lincoln,	1798	1811
Josiah Bayley,	1752	1762	David Tenney,	1815	1819
Francis Welch,	1787	1793	XXXV.		
Joseph S. Buckminster,	1800	1812	Josiah Flynt,	1664	1680
XXIX.			William Adams,	1671	1685
Benjamin Pierpont,	1689	1698	John Clark,	1690	1705
Francis Goodhue,	1699	1707	George Curwin,	1701	1717
Ebenezer Hancock,	1728	1740	Robert Stanton,	1712	1727
Elisha Parmele,	1778	1784	John Adams,	1721	1740
XXX.			Lemuel Bryant,	1739	1754
William Waldron,	1717	1727	Amos Toppan,	1758	1771
Christopher B. Marsh,	1761	1770	Samuel Webster,	1762	1777
Samuel Cary,	1804	1815	Samuel Newell,	1807	1821
Francis Jackson,	1810	1817	Stevens Everett,	1815	1833
Hersey B. Goodwin,	1826	1836	XXXVI.		
			Nathaniel Gookin,	1675	1692
			Dudley Bradstreet,	1698	1714
			Ellis Gray,	1734	1753
			Peter Bours,	1747	1762
			John Tucke,	1758	1777

XXXVII.

	<i>Grad.</i>	<i>Died.</i>
Joseph Parsons,	1752	1771
William Patten,	1754	1775
Daniel Emerson,	1794	1808
Baxter Perry,	1817	1830

XXXVIII.

James Alling,	1679	1696
Nathaniel Sparhawk,	1715	1732
Samuel Willard,	1723	1741
John Wadsworth,	1723	1741
Ebenezer Wyman,	1731	1745
Samuel Frink,	1758	1771

XXXIX.

Edmund Weld,	1650	1668
Joseph Green,	1695	1715
Joseph Stevens,	1703	1721
Nathaniel Pitcher,	1703	1723
James Stone,	1724	1739
John Chandler,	1743	1762
James Hobbs,	1748	1765
Jacob Emery,	1761	1777
Elijah Fletcher,	1769	1786

XL.

Edward Tompson,	1684	1705
John Woodbridge,	1694	1718
Frederic Parker,	1784	1802

XLI.

Joseph Metcalf,	1703	1723
Joseph Marsh,	1705	1726
Nicholas Gilman,	1724	1748
John Blunt,	1727	1748
Elisha Odlin,	1731	1752
Elias Haven,	1733	1754
Phineas Stevens,	1734	1755
Theodore Dehon, D. D.	1795	1817

XLII.

Jonathan Mitchel,	1647	1668
Thomas Shepard,	1653	1677
Nathaniel Collins,	1660	1684
John Hancock,	1719	1744
James Osgood,	1724	1746
Ephraim Avery,	1731	1754
Dudley Leavitt,	1739	1762
Joseph Green,	1746	1768
Asa Dunbar,	1767	1787
William Emerson,	1789	1811
Joseph McKean, LL. D.	1794	1818
Samuel Green,	1816	1834

XLIII.

Josiah Torrey,	1698	1723
Nehemiah Hobart,	1714	1740
Timothy Symmes,	1733	1756
John Page,	1761	1782
Ebenezer Hubbard,	1777	1800

XLIV.

Jonathan Pierpont,	1685	1709
Theophilus Cotton,	1701	1726
Ephraim Woodbridge,	1701	1724
Daniel Baker,	1706	1731
Ebenezer Thayer,	1708	1733

	<i>Grad.</i>	<i>Died.</i>
Josiah Oakes,	1708	1731
John Sparhawk,	1731	1755
Samuel Locke, D. D.	1755	1777
Timothy Hilliard,	1764	1790
Edward Payson, D. D.	1803	1827

XLV.

Samuel Mather,	1643	1671
Nathaniel Chauncy,	1661	1685
John Cotton,	1681	1706
John Sparhawk,	1689	1718
Ebenezer Pemberton,	1691	1717
William Jennison,	1725	1750
Benjamin Bowers,	1733	1761
Jona. Mayhew, D. D.	1743	1766
John J. Spooner,	1775	1799
Ezra S. Goodwin,	1807	1833

XLVI.

John Woodbridge,	1664	1690
Benjamin Rolfe,	1684	1708
John Brown,	1714	1742
John Taylor,	1721	1750
Joseph Cummings,	1768	1788
Nehemiah Williams,	1769	1796
Amos Pettengill,	1805	1830

XLVII.

Ephraim Little,	1695	1723
Theophilus Pickering,	1719	1747
Joseph Stacy,	1719	1741
John Callender,	1723	1748
Amos Adams,	1752	1775
Ebenezer Coffin,	1789	1816
Ephraim Briggs,	1791	1816

XLVIII.

Samuel Danforth,	1643	1674
Thomas Symmes,	1698	1725
Robert Breck,	1700	1731
Nathaniel Gookin,	1703	1734
Nathan Prince,	1718	1748
Samuel Jeffers,	1722	1752
Samuel Porter,	1730	1758
David Goddard,	1731	1754
Ezekiel Dodge,	1749	1770
William Goddard,	1761	1788
Nathaniel Merrill,	1767	1791
John Shaw,	1772	1794
John Clarke, D. D.	1774	1798
Thomas F. Oliver,	1775	1797

XLIX.

Urian Oakes,	1649	1684
Thomas Weld,	1671	1702
William Cooper,	1712	1743
Moses Badger,	1761	1792

L.

John Allen,	1643	1665
John Richardson,	1666	1696
Thomas Greenwood,	1690	1720
Joshua Gee,	1717	1758
Jonas Merriam,	1753	1780
Abel Fiske,	1774	1802
Oliver Everett,	1779	1802

LI.

	<i>Grad.</i>	<i>Died.</i>
Jeremiah Cushing,	1676	1706
Benjamin Webb,	1715	1746
Amos Main,	1729	1760
Samuel Hill,	1736	1764
Jonathan Winchester,	1737	1767
Peter Thacher, D. D.	1769	1802
David Tappan, D. D.	1771	1803
Elisha Fish,	1779	1807
Samuel Webber, D. D.	1784	1810
Nathan Parker, D. D.	1803	1833
Winthrop Bailey,	1807	1835

LII.

Seaborn Cotton,	1651	1686
Thomas Clark,	1670	1704
John Cotton,	1678	1710
William Brattle,	1680	1717
Thomas Blowers,	1693	1729
John Bulkley,	1699	1731
Warham Williams,	1719	1752
David Stearns,	1728	1761
Nicholas Loring,	1732	1763
John Fowle,	1732	1764
Joseph Emerson,	1743	1775
Joseph Perry,	1752	1783
Solomon Adams,	1788	1813
Joseph Willard,	1793	1824

LIII.

Nathaniel Rogers,	1687	1723
Joseph Belcher,	1690	1723
Samuel Emery,	1691	1724
Samuel Estabrook,	1696	1727
Eleazar Williams,	1708	1742
Joseph Moody,	1718	1753
Oliver Peabody,	1721	1752
Nathaniel Gookin,	1732	1766
Edward Barnard,	1736	1774
Thomas Jones,	1741	1774
Isaac Bailey,	1781	1814
Hosea Hildreth,	1805	1835

LIV.

Joseph Eliot,	1658	1694
James Pierpont,	1681	1714
Joseph Moss,	1699	1732
Edward Jackson,	1719	1754
Joseph Secombe,	1731	1760
Jeremy Belknap, D. D.	1762	1798
Joseph W. Dow,	1805	1833

LV.

Noadiah Russell,	1681	1713
Roland Cotton,	1685	1722
Henry Gibbs,	1685	1723
James Allen,	1710	1747
Henry Messenger,	1717	1750
Joseph Whipple,	1720	1757
Samuel Dexter,	1720	1755
Andrew Peters,	1723	1756
Phineas Hemmenway,	1730	1760
Aaron Whittimore,	1734	1767
Matthew Bridge,	1741	1775
Samuel Auchmuty,	1742	1777
John Miller,	1752	1789
Micah Lawrence,	1759	1794

William Read,	<i>Grad.</i> 1782	<i>Died.</i> 1809
Jesse Remington,	1784	1815
Stephen Palmer,	1789	1821

LVI.

Ichabod Chauncy,	1651	1691
Shubael Dummer,	1656	1692
John Whiting,	1657	1689
Jabez Fox,	1665	1703
John Pike,	1675	1710
Jonathan Russell,	1675	1711
Grindall Rawson,	1678	1715
Peter Thacher,	1706	1744
David Cowell,	1732	1766
Andrew Bordman,	1737	1776
Moses Morrill,	1737	1778
Josiah Crocker,	1738	1754
Jonathan Townsend,	1741	1776
Samuel Fayerweather,	1743	1781
Samuel Woodward,	1748	1782
Henry True,	1750	1782
Josiah Stearns,	1751	1788
Caleb Prentiss,	1765	1802
Jonathan Barns,	1770	1805
Phineas Wright,	1772	1802
Thomas Thacher,	1775	1812
Joseph Emerson,	1798	1833

LVII.

Thomas Ruggles,	1690	1728
Richard Brown,	1697	1732
James Hale,	1703	1742
David Parsons,	1705	1737
Thomas Cheney,	1711	1747
Ward Cotton,	1729	1768
Joshua Eaton,	1736	1772
Woodbridge Odlin,	1738	1776
William Lawrence,	1743	1780
Benjamin Brigham,	1764	1799
William Fessenden,	1768	1805
Jedidiah Tucker,	1782	1818
Abiel Abbot, D. D.	1792	1828

LVIII.

William Shurtleff,	1707	1747
William Welstead,	1716	1753
Samuel Seabury,	1724	1764
William Hobby,	1725	1765
Henry Cary,	1733	1769
Joseph Crocker,	1734	1772
John Burt,	1736	1775
Benjamin Adams,	1738	1777
Sylvanus Conant,	1740	1777
Samuel Cooper, D. D.	1743	1783
Abraham Williams,	1744	1784
Ebenezer Thayer,	1753	1792
Joseph Wheeler,	1757	1793
Ebenezer Williams,	1760	1799
Nehemiah Parker,	1763	1801
Enos Hitchcock, D. D.	1767	1803
Jabez Chickering,	1774	1812

LIX.

John Cotton,	1657	1699
Israel Chauncy,	1661	1703
Abraham Pierson,	1668	1707
James Cushing,	1725	1764
Jeremiah Condy,	1726	1766

	<i>Grad.</i>	<i>Died.</i>
Andrew Eliot, D. D.	1737	1778
Samuel Dana,	1755	1798
John Eliot, D. D.	1772	1813

LX.

Timothy Stevens,	1687	1725
Joseph Mors,	1695	1732
Samson Stoddard,	1701	1740
Elisha Williams,	1711	1750
John Cutler,	1732	1771
Thomas Barnard,	1732	1776
Phineas Adams,	1762	1801
Josiah Dana,	1763	1801
Samuel Parker, D. D.	1764	1804
Ebenezer Allen,	1771	1806
True Kimball,	1778	1816
Thomas Crafts,	1783	1819

LXI.

Thomas Barnard,	1671	1718
Samuel Danforth,	1683	1727
John Davenport,	1687	1731
Peter Thacher,	1696	1739
Ebenezer Williams,	1709	1753
William Tompson,	1718	1759
Nathaniel Leonard,	1719	1761
John Martyn,	1724	1767
Joseph Jackson,	1753	1796
Josiah Bridge,	1758	1801
Zabdiel Adams,	1759	1801
Joseph Kilburn,	1777	1816
Samuel Kendal, D. D.	1782	1815
Robert Gray,	1786	1822

LXII.

Benjamin Woodbridge,	1642	1682
Samuel Hooker,	1653	1697
Gershom Hobart,	1667	1707
John Emerson,	1689	1732
Thomas Buckingham,	1690	1731
Joseph Smith,	1695	1736
Samuel Brown,	1709	1749
Thomas Paine,	1717	1757
Nathaniel Henchman,	1717	1761
David Turner,	1718	1757
Thomas Balch,	1733	1774
Samuel Chandler,	1736	1775
Joseph Palmer,	1747	1791
Samuel Dix,	1758	1797
Gyles Merrill,	1759	1801
Andrew Eliot,	1762	1805
Samuel Angier,	1763	1805
William Bentley, D. D.	1777	1819
Seth Payson, D. D.	1777	1820
Benjamin Rolfe,	1777	1817
Jotham Waterman,	1799	1836

LXIII.

Nehemiah Hobart,	1667	1712
Nathaniel Williams,	1693	1737
Samuel Woodbridge,	1701	1746
Jonathan Marsh,	1705	1747
Henry Rust,	1707	1749
John Webb,	1708	1750
John Cotton,	1710	1757
Benjamin Bass,	1715	1756
Daniel Putnam,	1717	1759

	<i>Grad.</i>	<i>Died.</i>
Joseph Parsons,	1720	1765
John Lowell,	1721	1767
Thomas Clap,	1722	1767
Simon Bradstreet,	1728	1771
John Cushing,	1729	1772
John Swift,	1732	1775
John Osgood,	1733	1773
Thaddeus Maccarty,	1739	1784
Caleb Upham,	1744	1786
Thomas Hibbert,	1748	1793
Elias Smith,	1753	1792
Josiah Goodhue,	1755	1797
Thomas Cary,	1761	1808
Timothy Upham,	1768	1811
Moses Everett,	1771	1813
Samuel Chandler,	1790	1829
John Kimball,	1792	1824
William Muzzy,	1793	1835

LXIV.

Joshua Moody,	1653	1697
John Hale,	1657	1700
John Robinson,	1695	1739
William Cooke,	1716	1760
Joseph Brown,	1722	1767
Moses Hale,	1734	1779
Andrew Tyler,	1738	1775
John Rogers,	1739	1782
Ed Wigglesworth, D. D.	1748	1794
Thomas Brown,	1752	1797
Phillips Payson, D. D.	1754	1801
William Walter, D. D.	1756	1800
Joseph S. Hastings,	1762	1807
William Harris, D. D.	1786	1829
Nehemiah Thomas,	1789	1831
Nicholas B. Whitney,	1793	1835
Jonathan Whitaker,	1797	1835

LXV.

Samuel Angier,	1673	1719
Cotton Mather,	1678	1728
John Williams,	1683	1709
Samuel Myles,	1684	1728
Jonathan Townsend,	1716	1762
William Johnson,	1727	1772
Nathaniel Walter,	1729	1776
John Dennis,	1730	1773
Peter Coffin,	1733	1778
James Scales,	1733	1776
Josiah Chase,	1733	1778
Richard Salter,	1739	1787
Robert Cutler,	1741	1786
Nathan Davies,	1759	1803
Sewall Goodridge,	1764	1809
John Bullard,	1776	1821
Nathaniel H. Fletcher,	1793	1833

LXVI.

William Ames,	1645	1689
John Russell,	1645	1692
John Norton,	1671	1716
Joseph Capen,	1677	1725
Daniel Brewer,	1687	1733
Stephen Mix,	1690	1738
Moses Hale,	1699	1743
John Prentice,	1700	1746
Job Cushing,	1714	1760
Noah Hobart,	1724	1773

	<i>Grad.</i>	<i>Died.</i>
John Wales,	1728	1765
Samuel Tobey,	1733	1781
Aaron Whitney,	1737	1779
John Brown,	1741	1792
Joseph Adams,	1742	1785
Nathaniel Trask,	1742	1789
Joseph Bean,	1748	1784
Elisha Fish,	1750	1795
Nathan Fiske, D. D.	1754	1799
Jacob Foster,	1754	1798
Timothy Fuller,	1760	1795
Edward Sprague,	1770	1817
Hezekiah Taylor,	1770	1814
Richard R. Eliot,	1774	1818
Joseph Willard,	1784	1827
John Allyn, D. D.	1785	1833
Jacob Flint,	1794	1835
Samuel Stearns,	1794	1834

LXVII.

Nathaniel Mather,	1647	1697
Daniel Gookin,	1669	1718
John Swift,	1697	1745
Samuel Ruggles,	1702	1749
Joseph Emerson,	1717	1767
Nathan Webb,	1725	1772
John Emerson,	1726	1774
Edward Eelles,	1733	1776
John Adams,	1745	1792
Nathan Holt,	1757	1792
Nathan Stone,	1762	1804
Thomas Allen,	1762	1810
Edward Goddard,	1764	1811
Thomas Barnard, D. D.	1766	1814
Thomas Prentiss, D. D.	1766	1814
William Kelly	1767	1813
Zedekiah Sanger, D. D.	1771	1818

LXVIII.

Nath'l Brewster, B. D.	1642	1690
John Brock,	1646	1688
Samuel Willard,	1659	1707
Samuel Treat,	1669	1718
Seth Shove,	1687	1735
Benjamin Wadsworth,	1690	1737
Joseph Parsons,	1697	1739
Samuel Wiswall,	1701	1746
William Burnham,	1702	1750
William Williams,	1705	1753
Daniel Lewis,	1707	1753
John Barnard,	1709	1758
Caleb Trowbridge,	1710	1760
Peter Reynolds,	1720	1768
Joseph Champney,	1721	1773
Jonathan Bowman,	1724	1775
John Walley,	1734	1784
Jacob Green,	1744	1790
Ebenezer Sparhawk,	1756	1805
John Wyeth,	1760	1811
Jonathan Searle,	1764	1812
Ephraim Briggs,	1764	1816
J. Willard, D. D., LL. D.	1765	1804
John Bradford,	1774	1825
Jacob Abbot,	1792	1834

LXIX.

Joseph Webb,	1684	1732
John Avery,	1706	1754

	<i>Grad.</i>	<i>Died.</i>
Ames Cheever,	1707	1756
James Bayley,	1719	1766
Shearjashub Bourne,	1720	1768
Josiah Dennis,	1723	1763
James Bridgham,	1726	1776
Jedediah Jewett,	1726	1774
Grindall Rawson,	1728	1777
Stephen Chase,	1728	1778
David Parsons,	1729	1781
David Jewett,	1736	1783
Peter Thacher,	1737	1785
Benjamin Tappan,	1742	1790
Nathaniel Robbins,	1747	1795
Jonathan Eames,	1752	1800
Samuel West, D. D.	1761	1808
Samuel Whiting,	1769	1819
Jonathan French,	1771	1809

LXX.

John Bulkley,	1642	1689
Zechariah Symmes,	1657	1708
Nicholas Noyes,	1667	1717
Joseph Gerri-sh,	1669	1720
John Danforth,	1677	1739
Joseph Baxter,	1693	1745
Stephen Hosmer,	1699	1749
John Rogers,	1705	1755
John Greenwood,	1717	1766
Joseph Green,	1720	1770
Jonathan Mills,	1723	1773
Robert Breck,	1730	1784
Stephen Emery,	1730	1782
Christopher Bridge,	1733	1773
Joshua Prentice,	1738	1788
Benjamin Stevens,	1740	1791
Joseph Swain,	1744	1792
Jason Haven,	1754	1803
Abiel Foster,	1756	1806
Oakes Shaw,	1758	1807
Perez Fobes, LL. D.	1762	1812
Samuel Parker,	1768	1811
William G. Ballantine,	1771	1824
Moses Adams,	1771	1819

LXXI.

John Wilson,	1642	1691
Samuel Phillips,	1650	1696
Joseph Estabrook,	1664	1711
Samuel Russell,	1681	1731
John Whiting,	1730	1752
Thomas Prince,	1707	1758
Phillips Payson,	1724	1773
Jonathan Parker,	1726	1776
Abraham Hill,	1737	1788
Elisha Marsh,	1738	1784
Isaiah Dunster,	1741	1791
Samuel Foxcroft,	1754	1807
Peter Powers,	1754	1800
Stephen Farrar,	1755	1809
Simeon Howard, D. D.	1758	1804
Benjamin Caryl,	1761	1811
Peter Whitney,	1762	1816
Isaac Hasey,	1762	1812
John Emerson,	1764	1826
Ebenezer Wight,	1776	1821
Moses Warren,	1784	1829
Kilborn Whitman,	1785	1835

LXXII.

	<i>Grad.</i>	<i>Died.</i>
Samuel Man,	1665	1719
Jeremiah Shepard,	1669	1720
Simon Bradstreet,	1693	1741
Jabez Fitch,	1694	1746
Ed. Wigglesworth, D.D.	1710	1765
Thomas Foxcroft,	1714	1769
Hull Abbot,	1720	1774
Seth Storer,	1720	1774
Ebenezer Pemberton,	1721	1777
Samuel Barrett,	1721	1772
John Tucke,	1723	1773
Daniel Wilkins,	1736	1783
Joseph Buckminster,	1739	1792
Amariah Frost,	1740	1792
John Tucker, D. D.	1741	1792
Anthony Wibird,	1747	1800
George Lesslie,	1748	1800
Nathaniel Fisher,	1763	1812
John Marrett,	1763	1813
Joseph Farrar,	1767	1816
Joseph Estabrook,	1782	1830
Ichabod Draper,	1783	1827
Jonathan Grout,	1790	1835

LXXIII.

John Wise,	1673	1725
Richard Billings,	1698	1748
Nathaniel Eelles,	1699	1750
Samuel Checkley,	1715	1769
Nathaniel Hancock,	1721	1774
John Moody,	1727	1778
Grindal Rawson,	1741	1794
John Treadwell,	1758	1811
Samuel Deane, D. D.	1760	1814
William Shaw, D. D.	1762	1816
Benjamin Balch,	1763	1815
Caleb Gannett,	1763	1818
Jacob Burnap, D. D.	1770	1821
Joseph Avery,	1771	1824
Charles Stearns, D. D.	1773	1826
Reuben Puffer, D. D.	1778	1829
Pitt Clarke,	1790	1835

LXXIV.

Michael Wigglesworth,	1651	1705
Benj. Colman, D. D.	1692	1747
Isaac Chauncy,	1693	1745
John Woodward,	1693	1746
Hugh Adams,	1697	1750
John Odlin,	1702	1754
Nathaniel Rogers,	1721	1775
Nathan Stone,	1726	1781
Samuel Cooke,	1735	1783
John Willard, D. D.	1751	1807
Tristram Gilman,	1757	1809
Thomas Fessenden,	1758	1813
Sam. Williams, L.L. D.	1761	1817
Silas Moody,	1761	1816
Benjamin Chadwick,	1770	1819
David Parsens, D. D.	1771	1823
Eliph't Pearson, L.L. D.	1773	1826

LXXV.

Edward Payson,	1677	1732
George Phillips,	1686	1739
Christopher Toppan,	1691	1747

	<i>Grad.</i>	<i>Died.</i>
Stephen Buckingham,	1693	1746
Samuel Whitman,	1696	1751
Peter Clark,	1712	1768
John Usher,	1719	1775
Solomon Williams,	1719	1776
Isaac Morrill,	1737	1793
Samuel Langdon, D. D.	1740	1797
Elizur Holyoke,	1750	1806
Jonas Clark,	1752	1805
Benjamin Butler,	1752	1804
William W. Wheeler,	1755	1810
William Clark,	1759	1815
Jonathan Moore,	1761	1814
David Osgood, D. D.	1771	1822
Eliphalet Porter, D. D.	1777	1833

LXXVI.

Samuel Belcher,	1659	1715
Peter Thacher,	1671	1727
William Williams,	1683	1741
Eliphalet Adams,	1694	1753
Jeremiah Wise,	1700	1756
Ebenezer Turell,	1721	1778
Willard Hall,	1722	1779
Daniel Rogers,	1725	1782
Josiah Smith,	1725	1781
Joseph Fish,	1728	1780
Andrew Crowwell,	1728	1785
Ebenezer Bridge,	1736	1792
Benjamin Parker,	1737	1790
Edward Bass, D. D.	1744	1803
Francis Gardner,	1755	1814
Jonathan Searle,	1765	1819
Abraham Wood,	1767	1823
Stephen Peabody,	1769	1819
John Mellen,	1770	1820
Paul Litchfield,	1775	1827
James Freeman, D. D.	1777	1835

LXXVII.

Gershom Bulkley,	1655	1713
Samuel Mather,	1671	1728
Timothy Woodbridge,	1675	1732
Nathaniel Clap,	1690	1745
Joseph Coit,	1697	
Richard Jaques,	1720	1777
Josiah Cotton,	1722	1780
William Smith,	1725	1783
James Varney,	1725	1783
John Cotton,	1730	1789
Jeremiah Fogg,	1730	1789
John Rogers,	1732	1789
Edward Cheever,	1737	1794
Eli Forbes, D. D.	1751	1804
James Dana, D. D.	1753	1812
Samuel West, D. D.	1754	1807
Robie Morrill,	1755	1813
Ephraim Ward,	1763	1818
Joseph Lee,	1765	1819
Jonathan Allen,	1774	1827
Joseph Haven,	1774	1825
Jude Damon,	1776	1823

LXXVIII.

Jonathan Cushing,	1712	1769
Samuel Dunbar,	1723	1783
Daniel Rogers,	1725	1785

	<i>Grad.</i>	<i>Died.</i>
Timothy Walker,	1725	1782
Samuel Parsons,	1730	1789
Samuel Webster, D. D.	1737	1796
John Carnes,	1742	1802
William Phips,	1746	1798
Stephen Badger,	1747	1803
John Rand,	1748	1805
Samuel Haven, D. D.	1749	1806
Wm. Symmes, D. D.	1750	1807
John Ellis,	1750	1805
Daniel Staniford,	1772	1829

LXXIX.

James Noyes,	1659	1719
John Rogers,	1684	1745
Nathaniel Collins,	1679	1757
John Fox,	1698	1756
Edward Helyoke,	1705	1769
Joseph Dorr,	1711	1768
William Rand,	1721	1779
Silvanus White,	1722	1782
Samuel Mather, D. D.	1723	1786
Habijah Weld,	1723	1782
Timothy Harrington,	1737	1795
Joseph Davis,	1740	1799
Joseph Robie,	1742	1803
Jacob Cushing,	1748	1809
Mather Byles, D. D.	1751	1814
Samuel Cotton,	1759	1819
Jonathan Livermore,	1760	1809
John Marsh, D. D.	1761	1821
John Cushing,	1764	1823
Joseph Pope,	1770	1826
Josiah Badcock,	1772	1831
George Morey,	1776	1829
Asa Fiper,	1778	1835

LXXX.

Isaac Chauncy,	1651	1712
Samuel Whiting,	1653	1713
John Prudden,	1668	1725
Josiah Dwight,	1687	
Caleb Cushing,	1692	1752
Joseph Sewall, D. D.	1707	1769
Samuel Wiggesworth,	1707	1768
Ebenezer Parkman,	1721	1782
Thomas Prentice,	1726	1789
Nathaniel Eelles,	1728	1790
Joseph Lovett,	1728	1785
Jacob Bacon,	1731	1787
Solomon Townsend,	1736	
David Shute, D. D.	1743	1802
Aaron Putnam,	1752	1814
David Barnes, D. D.	1752	1811
Bunker Gay,	1760	1815
Isaac Smith,	1767	1829
John Crane, D. D.	1780	1836

LXXXI.

Joseph Whiting,	1661	1723
John Hancock,	1689	1752
John Southmayd,	1697	1755
Samuel Fiske,	1708	1770
Samuel Phillips,	1708	1771
Mather Byles, D. D.	1725	1788
Benjamin Kent,	1727	1788
James Dinan,	1730	1788

	<i>Grad.</i>	<i>Died.</i>
John Usher,	1743	1804
Edmund Noyes,	1747	1809
Jonathan Smith,	1768	1829
Nathaniel Webster,	1769	1830
Jonathan Newell,	1770	1830

LXXXII.

Samuel Stow,	1645	1704
Samuel Street,	1664	1717
Samuel Andrew,	1675	1738
John Newmarch,	1690	1754
Anthony Stoddard,	1697	1760
Timothy Cutler, D. D.	1701	1765
Joshua Moody,	1707	1768
John Rogers,	1711	1773
Charles Chauncy, D. D.	1721	1787
Paine Wingate,	1723	1786
James Chandler,	1728	1788
John Shaw,	1729	1791
Thomas West,	1730	1790
Abner Bayley,	1736	1798
Francis Winter,	1765	1826
Elias Fisher,	1769	1831
Samuel Whitman,	1775	1826

LXXXIII.

Edward Taylor,	1671	1729
John White,	1698	1760
Daniel Greenleaf,	1699	1763
Isaiah Lewis,	1723	1786
Samuel Mosely,	1729	1791
Nathaniel Merrill,	1732	1796
Asaph Rice,	1752	1816
John Fairfield,	1757	1819
Edmund Dana,	1759	1823
Samuel Shuttlesworth,	1777	1834
Bezaleel Howard, D. D.	1781	1837

LXXXIV.

William Hubbard,	1642	1704
Zechariah Whitman,	1668	1726
Ebenezer White,	1692	1756
Nicholas Sever,	1701	1764
William Allen,	1703	1760
Timothy Ruggles,	1707	1768
John Chipman,	1711	1775
John Seccombe,	1728	1792
Ebenezer Morse,	1737	1802
John Howland,	1741	1804
M. Hemmenway, D. D.	1755	1811
Jacob Rice,	1765	1824

LXXXV.

Increase Mather, D. D.	1656	1723
Samuel Cheever,	1659	1724
Solomon Stoddard,	1662	1729
Daniel Perkins,	1717	1782
John Angier,	1720	1787
David Hall, D. D.	1724	1789
Christopher Sargeant,	1725	1790
Samuel Kendal,	1731	1792
Philip Curtis,	1733	1797
Daniel Emerson,	1739	1801
John Mellen,	1741	1807
Gad Hitchcock, D. D.	1743	1803
James Welman,	1744	1808
Samuel Eaton,	1763	1822

	<i>Grad.</i>	<i>Died.</i>
Joseph Thaxter,	1768	1827
Jeremiah Barnard,	1773	1835
John Prince, LL. D.	1776	1836

LXXXVI.

Comfort Star,	1647	1711
Moses Noyes,	1659	1729
Nehemiah Walter,	1684	1750
Ezra Carpenter,	1720	1785
Samson Spaulding,	1732	1796
Eliab Stone,	1758	1822
Henry Cumings, D. D.	1760	1824
Joseph Willard,	1765	1828
Joseph Currier,	1765	1829

LXXXVII.

Jeremiah Hobart,	1650	1717
Nathaniel Fisher,	1706	1777
Jedediah Adams,	1733	1799
Edward Upham,	1734	1797
Eliakim Willis,	1735	1801
Josiah Winship,	1762	1824
Jeremiah Shaw,	1767	1834

LXXXVIII.

Nathaniel Stone,	1690	1755
Timothy Edwards,	1691	1758
Samuel Niles,	1699	1762
John Barnard,	1700	1770
Benjamin Prescott,	1709	1777
Edmund March,	1722	1791
William Balch,	1724	1792
Samuel Veazie,	1736	1797
John Tompson,	1765	1828
Daniel Chaplin, D. D.	1772	1831

LXXXIX.

Joshua Hobart,	1650	1717
Israel Loring,	1701	1772

	<i>Grad.</i>	<i>Died.</i>
Stephen Williams, D. D.	1713	1782
James Pike,	1725	1792
Samuel Bacheller,	1731	1796
Ivory Hovey,	1735	1803
Israel Cheever,	1749	1812
Samuel Perley,	1763	1831
Thomas Lancaster,	1764	1831
Daniel Fuller,	1764	1829

XC.

Nath'l Appleton, D. D.	1712	1784
Ebenezer Gay, D. D.	1714	1787
Rufus Wells,	1764	1834

XCI.

Joseph Roberts,	1741	1811
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XCII.

Nathan Bucknam,	1721	1795
Samuel Allis,	1724	1797
Ebenezer Flagg,	1725	1796
Atherton Wales,	1726	1795
Timothy Alden,	1762	1828

XCIII.

Thomas Cheever,	1677	1749
Thomas Smith,	1720	1795
Joseph Torrey,	1728	1792
Joseph Gardner,	1732	1806
Nehemiah Ordway,	1764	1836

XCIV.

Joseph Adams,	1710	1784
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XCVI.

Peter T. Smith,	1753	1826
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C.

Nehemiah Porter,	1745	1820
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REMARKS. The last named person wanted a few days of completing 100 years. There is one, PAINE WINGATE, now living, who entered on his 99th year on the 14th of February, 1837, and another, NATHANIEL PORTER, D. D., who has entered his 93rd year. Both of these reside in New Hampshire. The amount of ages of the 840 is 53,417 years, which give an average of more than 63½ years to each person. The whole number of clergymen who have been graduated at Harvard College, according to the last Triennial Catalogue, is 1,374. Of these, 1,058 were not living, so that the foregoing list contains nearly four-fifths of the whole number that have died. The ages of the other fifth will probably average more than 60 years. Some of those who have died the present year are not included in the above.

Complete List of the Congregational Ministers, in the county of Worcester, Mass.,

FROM ITS SETTLEMENT TO THE PRESENT TIME.

By REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age
Ashburnham	Jonathan Winchester	Brookline	1717	Harvard	1737	April 23, 1760		Nov. 26, 1767	51
	John Cushing, D. D.	Shrewsbury	1744	Harvard	1761	Nov. 2, 1768		April 27, 1823	79
	George Perkins	Norwich, Ct.		Yale	1803	Feb. 25, 1824	July 3, 1832		
	George Goodyear†	Harden, Ct.	1801	Yale	1824	Oct. 10, 1832			
Athol	James Humphrey	Dorchester	1723	Harvard	1744	Nov. 7, 1750	Feb. 13, 1782	May 8, 1796	73
	Joseph Estabrook	Lexington	1758	Harvard	1782	Nov. 21, 1787		April 18, 1830	72
	Josiah Moore	Bolton		Harvard	1826	Dec. 8, 1830	Aug. 1832		
	Linus H. Shaw	Raynham	1805	Brown		Nov. 12, 1834			
Barre	Baruch B. Beckwith	G. Barrington	1805	Williams	1827	June 8, 1831	Nov. 11, 1834		
	James F. Warner	Wilbraham	1802	Amherst	1829	March 4, 1835			
	Thomas Frink†	Sudbury		Harvard	1722	Oct. 1753	July 27, 1766	Oct. 1, 1801	60
	Josiah Dana	Pomfret, Ct.	1741	Harvard	1763	Oct. 7, 1767			
Berlin	James Thompson	Halifax		Brown	1799	Jan. 11, 1804			
	John Storrs	Mansfield, Ct.	1801	Middlebury	1824	Jan. 14, 1829	May 17, 1832		
	Moses G. Grosvenor†	Paxton		Dartmouth	1822	Nov. 14, 1832	May, 1834		
	John F. Stonet	Harwich, Vt.	1796			Oct. 30, 1834			
Berlin	Samuel A. Fay†	Brimfield		Amherst	1828	May 10, 1837			
	Reuben Puffer, D. D.	Sudbury	1755	Harvard	1778	Sept. 26, 1781			
	Robert F. Walcut			Harvard	1817	Feb. 10, 1830		April 18, 1829	73
	David Lamson	Charlton	1806			June 18, 1834			
Bolton	Abram C. Baldwin		1804	Bowdoin	1827	Sept. 16, 1830	Oct. 25, 1832		
	Michael Burdett†					July 17, 1833	June 25, 1834		
	Eber L. Clark†	Mansfield, Ct.	1786	Williams	1811	Jan. 21, 1835			
	Thomas Goss	Boston	1717	Harvard	1737	Nov. 4, 1741		Jan. 17, 1780	63
Bolton	John Walley	Westford	1716	Harvard	1734			March 2, 1784	68
	Phineas Wright	Westford	1746	Harvard	1772	Oct. 26, 1785		Dec. 26, 1802	56
	Isaac Allen	Weston		Harvard	1798	March 14, 1804			

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Bolton	2d chh.	Woburn	1808	Middlebury	1826	April 14, 1830	March 16, 1835		
Boylston	John S. Cuckering	Medfield		Yale	1833	July 14, 1836		Jan. 3, 1802	84
	Ebenezer Morse			Harvard	1737	Oct. 26, 1743	Nov. 10, 1775		
	Fleazar Fairbanks			Brown	1775	March 27, 1777	April 23, 1793		
	Hezekiah Hooper	Newburyport	1769	Harvard	1789	March 12, 1794	June 22, 1825	Dec. 2, 1795	26
Brookfield	Ward Cotton	Plymouth		Harvard	1793	June 7, 1797	April, 1832	Jan. 27, 1835	35
	Samuel Russell	Bow, N. H.	1800	Dartmouth	1821	June 21, 1826			
	William H. Sanford	Belchertown		Harvard	1827	Oct. 17, 1832			
	Nathan Fiske, D. D.	Weston	1733	Harvard	1754	May 28, 1758		Nov. 24, 1799	66
	Thomas Cheney	Medfield	1690	Harvard	1711	Oct. 13, 1717	May 8, 1755	Dec. 11, 1747	57
	Elisha Harding	Bradford		Harvard	1745	Sept. 23, 1749			
	Joseph Parsons	Newton	1733	Harvard	1752	Nov. 23, 1757		Jan. 17, 1771	38
	Ephraim Ward	Belchertown	1741	Harvard	1763	Oct. 23, 1771		March 9, 1818	77
2d chh.	Eliahu Phelps†	Watertown, Ct.	1790	Union	1814	Oct. 23, 1816	Oct. 25, 1826		
	Joseph I. Foot	Boston	1796	Union	1821	Oct. 23, 1826	April, 1832		
	Francis Horton	Boston	1803	Brown	1828	Aug. 15, 1832			
	Micha Stone	Reading	1770	Harvard	1790	March 11, 1801			
Charlton	Richard Woodruff†	W. Hartford, Ct.	1860	Union	1790	Feb. 5, 1834			
	George R. Noyes	Newburyport	1798	Harvard	1818	Oct. 31, 1828			
	Caleb Curtis	Oxford		Harvard	1761	Oct. 15, 1761	Aug. 29, 1776		
	Archibald Campbell			Brown	1795	Jan. 8, 1796	Sept. 1802		
	Erastus Larned			Williams	1801	Jan. 25, 1804	March, 1821	Sept. 17, 1822	44
	Edwards Whipple	New Braintree	1778	Williams	1822	June 5, 1827	July 2, 1833		
	John Wilder†	Attleborough	1796	Brown	1825	Aug. 21, 1833			
	William H. Whittemore	Belchertown		Yale	1819	Nov. 23, 1836			
Parish	Isaac R. Barbour	Bridgport, Vt.	1794	Middlebury	1819	June 18, 1828	1831		
Dana	Edward Turner								
	No minister as yet has								
	William Phipps	been settled.							
	Isaac Stone	Sherburne	1748	Harvard	1746	Dec. 16, 1747	July 10, 1765	died in Oxford	40
Douglass		Shrewsbury		Harvard	1770	Oct. 30, 1771	Oct. 28, 1805	Feb. 27, 1837	89
Dudley	David Holman	Millbury		Brown	1803	Oct. 19, 1808			
	John Boardman†	Newburyport	1795	Dartmouth	1817	Feb. 25, 1835			
	Perley Howe	Killingly, Ct.		Harvard	1731	June 12, 1735			
	Charles Gleason	Brookline	1718	Harvard	1738	Oct. 31, 1744		May 7, 1753	72
	Joshua Johnson†			Yale	1775	Dec. 1, 1790	May 9, 1796		
	Abiel Williams	Raynham		Brown	1795	June 12, 1799	March 16, 1831		
	James H. Francis	Wethersfield, Ct.		Yale	1826	Aug. 24, 1831			

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Holden	Joseph Avery	Dedham	1751	Harvard	1771	Dec. 21, 1774	Oct. 24, 1833	March 5, 1824	73
Hubbardston	Horatio Bardwell†	Buckland	1802	Amherst	1827	Oct. 22, 1823			
	William P. Paine	Asbfield	1742	Harvard	1763	Oct. 24, 1834			
	Nehemiah Parker	Shrewsbury	1742	Harvard	1763	June 13, 1770	June 16, 1800	Aug. 20, 1801	59
	David Kendall	Athol	1784	Harvard	1794	Oct. 20, 1802	April, 1809		
Lancaster	Samuel Gay	Dedham	1801	Harvard	1805	Oct. 17, 1810			
	Paish Abner D. Jones	Charlestown				Nov. 13, 1823	Nov. 1832		
	Ebenezer Robinson	Palmer				Feb. 20, 1833			
Leicester	Joseph Rowlandson	England	1664	Harvard	1652	Sept. 1660		Nov. 24, 1678	33
	John Whiting	Billerica	1682	Harvard	1685	March 29, 1690		Sept. 11, 1697	66
	John Prentice	Newton	1716	Harvard	1700	Nov. 16, 1748		Jan. 6, 1748	79
	Timothy Harrington†	Waltham	1769	Harvard	1789	Oct. 9, 1793		Dec. 18, 1795	
Leominster	Nathaniel Thayer, D. D.†	Hampton, N. H.	1706	Harvard	1705	Sept. 15, 1721	March 6, 1735		
	David Parsons†	Framingham	1720	Harvard	1731	June 30, 1736		Jan. 19, 1754	48
	David Goddard	Boston	1733	Princeton	1741	Oct. 23, 1754	Dec. 14, 1762	April 30, 1811	91
	Joseph Roberts	Southold, N. Y.	1770	Dartmouth	1793	Nov. 23, 1793	June 30, 1794	Jan. 30, 1798	65
Lunenburg	Benjamin Conklin	Palmer	1786	Williams	1807	June 10, 1812	Oct. 28, 1811	June 30, 1823	52
	Zeph. Swift Moore, D. D.	Hopkinton	1738	Harvard	1739	Sept. 4, 1743	Jan. 1757	Oct. 1789	76
	John Rogers	Boxford	1794	Harvard	1755	Dec. 22, 1762	June 3, 1814		
	Francis Gardner	Stow		Harvard	1802	May 10, 1815	Feb. 1820		
Lunenburg	William Bascom†	Orleans	1709	Dartmouth	1815	Jan. 24, 1824	April 17, 1832	Dec. 2, 1836	42
	Abel Conant	Milford, N. H.		Harvard	1809	May 23, 1833			
	Phillips Payson	Rindge, N. H.		Amherst	1829	May 15, 1728	Feb. 22, 1732	March 9, 1761	52
	Ochus G. Hubbard	Sunderland	1739	Harvard	1712	April 18, 1733		Feb. 14, 1763	62
Lunenburg	Andrew Gardner	Brookline	1739	Harvard	1758	Sept. 8, 1764		March 1, 1801	
	David Stearns	Wapole	1786	Harvard	1759	Sept. 5, 1802	June 19, 1814		
	Samuel Payson	Quincy		Harvard	1800	Nov. 3, 1815	Nov. 22, 1827		
	Zabdiel Adams	Reading		Harvard	1811	Feb. 1, 1828	Nov. 20, 1833		
Lunenburg	Timothy Flint	Wayland		Harvard	1805	Dec. 10, 1837			
	David Damon	Marblehead		Amherst	1833	April 26, 1837			
Lunenburg	Ebenezer Hubbard	New Braintree							
	Eli W. Harrington								

[To be concluded in the next number.]

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

WORCESTER COUNTY was incorporated in 1731. In 1830, the population was 84,365, spread over an area of 1,500 square miles. This county extends across the State, from New Hampshire on the north, to Connecticut and Rhode Island on the south. It is bounded on the west by the counties of Franklin, Hampshire, and Hampden; and on the east by the counties of Norfolk and Middlesex. This is the largest county in the State; and embraces fifty-five towns. It is highly favored with water privileges for manufacturing establishments, and blends the agricultural, commercial and manufacturing interests, beyond any other county in the Commonwealth.

ASHBURNHAM was formerly known by the name of Dorchester Canada, being a grant made in 1735, to Thomas Tileston and others, of Dorchester, to remunerate them for services performed by officers and soldiers of that ancient town, in the expedition to Canada in 1690, but was not incorporated until Feb. 22, 1765, when it received its present name. The church was embodied April 23, 1760, and on the same day Mr. Winchester was ordained their pastor, at the age of forty-four, and survived seven and a half years. Nearly a year elapsed before Mr. Cushing succeeded. He was son of the Rev. Job Cushing of Shrewsbury, and brother to the late Dr. Cushing of Waltham. He sustained the pastoral office fifty-five years and a half. Dr. Cushing was a respectable and judicious man, useful and much esteemed. He was the author of several publications. In about ten months, Mr. Perkins took the pastoral charge, and continued little more than eight years and resigned. In about three months Mr. Goodyear, the present pastor, was installed. He studied divinity in the theological department, Yale college. He was ordained an evangelist in New Haven. The society have left the lofty eminence, which was the height of land between the Merrimac and the Connecticut rivers, where their fathers worshipped, and descended into a vale about one mile south, in a manufacturing village, where they have erected a more splendid and commodious house for the worship of Jehovah. The society appears respectable and flourishing.

ATHOL was incorporated March 6, 1762. It was granted, about 1734, to sixty proprietors; then a frontier township, inhabited by Indians, called *Pequig*. The settlement was much impeded for many years by the French and Indian war, which commenced in 1744. Previously, several families had attempted to subdue the wilderness, but they found it necessary to live in garrisons, under perpetual fear from the savage foe, and attended to their several occupations, like Nehemiah, building the dilapidated walls of Jerusalem, with the weapon of defence in one hand, and the instruments of improvement in the other. The church was embodied Aug. 29, 1750, and Mr. Humphrey was ordained the first minister in Nov. following, and continued the pastor little more than thirty-one years, much respected and beloved by his people. At his own request he was dismissed. He continued in the place, a useful and respectable man, and survived fourteen years. Some of his descendants still live in the place. The church remained destitute of a pastor nearly six years before Mr. Estabrook was ordained. He continued in the ministry more than forty-two years. The first two ministers both exceeded seventy years, and both left families who rank among the most respectable inhabitants of the town. Mr. Estabrook educated three sons, one a very respectable physician in Camden, Maine. After the death of Mr. Estabrook, in 1830, in introducing a successor the society was divided, and each society have since had two ministers.—Mr. Moore was settled in the Unitarian society in December after the decease of Mr. Estabrook, and continued less than two years. In 1834, he was installed at Duxbury, where he continues in the pastoral office. He was succeeded by Mr. Shaw. The Orthodox church was organized in 1830. Mr. Beckwith was ordained pastor in June, 1831, and was dismissed in 1834—afterwards was installed at Walpole, New Hampshire, and continued about nine months—was installed June 24, 1837, at Castine, Me. Mr. Warner succeeded Mr. Beckwith in March, 1835. Mr. Beckwith pursued his theological studies in New Haven, and Mr. Warner at Andover.

BARRE was originally a part of Rutland, and incorporated June 14, 1774. The church was organized July 30, 1753; and Mr. Frink was installed the pastor the last Wednesday

in October, the same year. He had been the minister at Rutland thirteen years, and then at Plymouth, where he was ordained Nov. 7, 1744. Dr. Chauncy preached the ordination sermon. He continued several years, and was installed at Barre, Oct. 1753, and continued nearly thirteen years, and resigned July 27, 1766. He was respectable for his talents and literary acquisitions. He preached the election sermon in 1758. The next year he was succeeded by Mr. Dana, who continued in the ministry about thirty-four years, and deceased Oct. 1, 1801. Mr. Thompson, the present minister, was ordained in 1804, and still continues the minister of the first society.

A Trinitarian society was formed in Barre in 1827, and a church organized with twenty-five members. Mr. Storrs, the first pastor, was ordained in January, 1829, and when he resigned, in May, 1832, the church consisted of 135 members. He was installed in Norwich, Conn., March, 1834, where he continued a year, resigned and took the charge of a high school in the city of Norwich, Conn. He has been recently installed pastor of the church in Holliston, Mass. He was succeeded by Mr. Grosvenor, who had previously been settled at Haverhill, West Parish, Mass., and Acworth, N. H. He continued nearly two years at Barre, resigned, and has been recently installed at Marlborough, N. H. Mr. Stone was ordained Oct. 30, 1834, as Mr. Grosvenor's successor. Mr. Fay is son of the Rev. Dr. Fay of Charlestown, studied theology at Andover, and was first settled in the ministry at Northborough.

BERLIN was originally a part of Bolton; incorporated into a parish April 13, 1778; and into a town March 16, 1784, by its present name. The church was embodied April 7, 1779, and Mr. Puffer ordained the first pastor, Sept. 26, 1781, and sustained the pastoral office nearly forty-eight years; died April 9, 1829, aged seventy-four. Dr. Puffer was a man of superior talents, and though he lived in a retired situation, and labored under embarrassments, he did not neglect to improve his mental powers. He was a respectable divine, an edifying and acceptable preacher; and though modest and unassuming, by his intrinsic worth attracted the public notice. In 1803, he preached the general election sermon—and near that time, was called to preach the Dudleian lecture at Cambridge, and the Convention sermon before the Congregational ministers of Massachusetts. On all these public occasions he acquitted himself honorably. He was frank, affable and hospitable; and his life a transcript of the Christian virtues. The year after the decease of Dr. Puffer, the church seceded, finding there was no probability of having a minister in whom the church and society would unite. They erected a meeting-house in 1830, and Mr. Baldwin was ordained the pastor in September, the same year. He continued a little more than two years, resigned, and was installed at Springfield, Dec. 1833, where he continues. He was succeeded by Mr. Burdett in about eleven months. He remained nearly a year, and was dismissed. He had previously been settled at East Greenwich, R. I. He was installed pastor of the village church in Northbridge, in April, 1835. Mr. Burdett studied theology at Bangor. Mr. Clark was installed at Berlin, Jan. 1835, where he continues. He was first settled at Chatham, Conn., then at Granby, Conn.; afterwards at Winchendon. Mr. Wallcutt was settled in the parish in 1830; continued but a short time. Mr. Lamson, pastor of the Unitarian society, was settled in Berlin in June, 1834, and still continues in the ministry there.

BOLTON was taken from the ancient town of Lancaster, and was incorporated June 24, 1738. The church was embodied Nov. 4, 1741. Mr. Goss was the first minister; ordained on the same day the church was organized. He continued in the ministry more than thirty-eight years, most of the time in good harmony, but in the latter part of his ministerial life divisions and contentions arose and embittered the evening of his days. Mr. Walley was his successor. He was a native of Boston, and had been settled in the fifth church in Ipswich, where he continued from Nov. 1747, till Feb. 1764. He was the predecessor of Dr. Dana. He was about eleven years minister at Bolton; dismissed, and soon after died at Roxbury, March, 1784, at the age of sixty-eight. Mr. Wright succeeded Mr. Walley in about a year and a half. He sustained the pastoral office a little more than seventeen years, and died of a paralytic disorder. He spent many years as an instructor of youth before he was settled in the ministry. He was a man of sound judgment, uncommon colloquial powers, given to hospitality, and exceedingly well adapted to preserve peace and harmony in a society. His biographer and class-mate, the late Rev. Dr. Chaplin of Groton, remarks respecting him—"He seems to have been eminently qualified for the situation which Providence assigned him. In consequence of many sharp altercations, and long continued divisions, the habits of the people had become extremely unfavorable in a religious and civil view, and their prejudices so great that there appeared scarcely a possibility of their being for many years brought into a state of social order. Nevertheless, by the blessing of God on his wise management, the multiplied labors, the manly, unwearied, spirited and persevering exertions of this servant of Christ, the church has become truly respectable for its regularity, peace and unity, for the number of its members, and their religious character. Indeed it would be difficult,

if possible, to name the clergyman, either dead or living, who has done more good than the deceased, whose exit we deplore, for church and state, since the time of his ordination to the gospel ministry." Mr. Allen succeeded him in about fourteen months, and still retains the pastoral office.

An evangelical society has been formed in Bolton. The members composing it, belong to Lancaster, Sterling, Stow, and Bolton. This is the only orthodox Congregational society in the above named four towns. The meeting-house was principally erected by S. V. S. Wilder, Esq., who then lived in Bolton, and was dedicated June 3, 1829. It is situated on a beautiful and pleasant elevation of land, and commands a delightful prospect of the surrounding country. Mr. Chickering was the first minister. The church was organized March 17, 1830, with thirty-six members. After sustaining the pastoral office nearly five years, Mr. Chickering resigned, leaving about 120 members in the church; and in about sixteen days after his dismission, was installed at Portland, Me., over a church and society in High street. Mr. J. S. Davenport succeeded to the pastoral office in Bolton, in about sixteen months.

BOYLSTON was originally a part of Shrewsbury, and was incorporated as a parish in 1742; and as a town in March, 1786. The church was embodied Oct. 6, 1743; and Mr. Morse, the first minister, was ordained on the 26th of the same month, and continued in the pastoral office thirty-two years. His views on political subjects did not harmonize with those of the society which composed his charge. The pastoral relation was dissolved in Nov. 1775. He was, through his ministry and through his life, a useful physician and a respectable man. He was also successful in directing the soul, afflicted with the malady of sin, to the Heavenly Physician. Mr. Fairbanks, his successor, continued from March 1777, until April, 1793; and in September after his dismission, he was installed pastor of the church in Wilmington, Vt. In less than a year, Mr. Hooper took charge of the flock left without a shepherd at Boylston. He was a young man of promise; in about twenty months he died, at the age of twenty-six, much esteemed by the people of his charge and all his acquaintance. Mr. Cotton continued in the ministry twenty-eight years—still resides in the place, and has for a considerable time since his dismission, preached to a part of those who were formerly his parishioners. An Orthodox society was formed not far from the time of Mr. Cotton's dismission, and Mr. Russell was ordained pastor in June, 1826, continued six years, and was dismissed in April, 1832. He was installed in September following at Norwich, where he continued about a year in the ministry. Finding himself afflicted with a lung complaint, he resigned his office the last of December, and died before the close of Jan. 1834. Mr. Russell, in his decline, exemplified the Christian character in his patience and resignation. "A short time previous to his death, he received a kind, affectionate and consoling letter from the association of ministers with whom he had been formerly connected; to which, just one week before he expired, he dictated, with a whisper, a cordial reply, fraught with Christian feelings, great humility, and much good instruction for their edification and comfort." He studied theology at Andover. Mr. Sanford, in about seven months, was invested with the pastoral charge at Boylston, where he continues.

BROOKFIELD had long been an Indian settlement, by the name of *Quaboug*. In 1660, the English commenced an establishment. Several persons from Ipswich obtained a grant of land six miles square; and in 1665, they obtained a deed of the Indians "for, and in consideration of the sum of three hundred fathoms of *wampumpeage*, in hand received." The town was incorporated Oct. 16, 1673. In about two years after its incorporation it was destroyed by the Indians, when the inhabitants consisted of about twenty families, who had erected a meeting-house, and had been supplied with preaching a considerable part of the time. The inhabitants abandoned their settlement; and after peace had been established, some of the persons who had left returned in 1692. Perpetual fear from savage incursions greatly retarded their progress in settling; so that a Christian church was not formed in that place until Oct. 1717. Not only in Philip's war, but in *Queen Anne's*, about forty years after the first attempt to settle that place, they had to encounter dreadful scenes of distress and anxiety from the savage foe. Nearly sixty-seven years elapsed before the church was organized, and Mr. Cheney took the charge of the flock, probably the same day. He lived in harmony with his people, and ministered both to their acceptance and spiritual edification more than thirty years. In less than two years after the decease of Mr. Cheney, Mr. Harding was invested with the pastoral office. In his day the town was divided. The inhabitants had rapidly increased after the Indian hostilities terminated. A controversy arose about locating and erecting a new meeting-house, soon after Mr. Harding's settlement; an event which proved so great a discouragement to him, that in less than six years he resigned the pastoral office. He was a gentleman of great benevolence, and his public ministrations were serious, and adapted to edify and benefit his hearers. He was distinguished for his probity and literary acquisitions. The North society had been formed in his day. Mr. Parsons was ordained

his successor in Nov. 1757, and retained the pastoral office until Jan. 1771, when he died, in the midst of life and usefulness. Bodily infirmities disabled him from discharging his public duties the last three years of his life. He died at the age of thirty-eight—Described by his biographer, as a “gentleman of sprightly powers, an accurate reasoner, and a sensible preacher. In his life, a promoter of peace and order, and an example of the Christian virtues. In his sickness, a pattern of patience and resignation; and in his death, strong in faith and full of hope.” Mr. Ward succeeded in October after the death of Mr. Parsons, and continued more than forty-six years. He was a plain, practical, evangelical preacher; and has left several occasional sermons; one on the death of Dr. Fiske, of the third society, 1799; another at the funeral of Mr. Dana, of Ward, 1801; a sermon on the completion of thirty-two years of his ministry, Oct. 23, 1803. Mr. Phelps was ordained colleague with Mr. Ward about a year and a half before his decease. Mr. Phelps continued ten years to discharge the pastoral duties in Brookfield, then resigned, and soon after he was invited to the first Presbyterian church in Geneva, Ontario county, N. Y., where he continued to labor until the fall of 1835, when he removed to the city of Philadelphia, to labor in the service of the American Education Society, as General Agent for the States of New Jersey, Pennsylvania, Delaware, Maryland, and Virginia, in which service he is now engaged. Mr. Foote was ordained the same day his predecessor was dismissed, and continued five years and a half, and was settled at Salina, N. Y., but now minister at Cortlandville, in that State. Mr. Foote studied theology at Andover. Mr. Horton, the present minister, was ordained about four months after the dismissal of Mr. Foote. He had been previously settled at Dartmouth, Mass. The second church is now North Brookfield.

Third Church, organized in Brookfield April 15, 1756, and on the 24th of May, 1758, Dr. Fiske* was ordained the first pastor, where he continued more than forty years. Having preached as usual on the Sabbath of November 24, 1799, he retired to his bed at his usual hour, apparently in health, and very soon after expired without a struggle or a groan, aged sixty-six. By assiduous application, he rose to eminence as a scholar, and gained the public esteem. He preserved an equanimity of temper, and with a small salary, maintained his family, educated three of his sons, and was generous and hospitable. He has left a number of publications, which are honorable specimens of his natural powers, and the respectable acquisitions he made in general science. A Historical sermon of Brookfield, 1775—Fast, 1776—On the Death of Dr. Spooner, who was murdered in 1778—Death of Judge Foster, 1779—On J. Hobbs, 1784—An Oration on the taking of Cornwallis, October, 1781—Volume of Sermons, 8vo. 1794—Dudleian Lecture, 1796. Moral Monitor, two volumes. Mr. Stone, his successor, who had been a tutor at Cambridge, was ordained March, 1801, and after he had sustained the ministry nearly twenty-six years, a serious difficulty occurred between Mr. Stone and the church on the one hand and the society on the other. The former sought a new place for the worship of God—erected a house, and in August, 1823, dedicated it to the service of God. Mr. Stone remains the senior pastor and Mr. Woodruff the colleague pastor. Mr. Stone studied theology with Dr. Tappan, of Cambridge. Mr. Noyes was ordained minister of the parish in October, 1828, and resigned in 1834. He had previously been a tutor at Cambridge. He was installed at Petersham, October, 1834.

CHARLTON was originally a part of Oxford, and was incorporated November 2, 1754, and the church was embodied April, 1761. Mr. Curtis, the first minister, was ordained in the subsequent October, and sustained the pastoral office fifteen years, when he was dismissed. He was esteemed a man of no ordinary endowments, and of deep piety. He continued to reside in the town, and represented it in the provincial congress. After an interval of six years, Mr. Campbell was installed pastor and continued in that relation about ten years, and in April, 1793, was dismissed. He had previously been the minister of Easton nineteen years. He was son of the Rev. Mr. Campbell of Oxford—respectable for his mental powers, literary attainments, and religious character. Mr. Larned was ordained pastor of the church in 1796, and continued in the ministry till September, 1802. Finding himself in feeble health, he resigned the pastoral office. In 1805 he was installed in Westminster parish in Canterbury, Ct., where he survived nineteen years. Mr. Whipple became the pastor in 1804, and sustained the pastoral office nearly seventeen years. He was a faithful and able pastor, a man of talents, and undoubted piety. He was, after his resignation, installed colleague pastor at Shrewsbury with the venerable Dr. Sumner, where he continued to preach, after his installation, a year wanting one Sabbath. He was seized with a malignant fever, which soon terminated his earthly existence, at the age of forty-four, deeply lamented by all his acquaintance. Mr. Wilder, son of the late Rev. John Wilder, of Attleborough, was installed over the church at Charlton, June 5, 1827, the same day the Orthodox meeting-house was dedicated. He

* Nathan Fiske, D. D., in the table, stands first in the list of ministers in Brookfield; his name should stand opposite to the 2d chh. and Francis Horton be above it.

had been ordained an evangelist the June preceding at Spencer. He continued in the ministry at Charlton, till February, 1833, when he asked a dismission, which was granted by a council, July 2, and in August following he was installed over the Orthodox society at Concord, where he still remains the pastor. Mr. Whittemore was his successor at Charlton, where he continued about three years, and has been succeeded by Mr. Barbour, who was ordained an evangelist in South Carolina, June, 1823; installed at New Ipswich, N. H. March 8, 1826, and resigned September 20, 1826—installed at Byfield in December, 1827, and resigned April, 1833. He was invited to Boston to be agent of the Boston Society for the Moral and Religious Instruction of the Poor. He continued there till the summer of 1834, and went to Philadelphia. Mr. Turner, who had been a Universalist minister for many years, was installed over the parish in 1828, and continued about three years. They have since remained destitute.

DANA was incorporated in 1801. It lies seventy miles west of Boston, and thirty west-north-west from Worcester. A Congregational church was embodied about 1824, but no Congregational minister as yet has been settled. They have had occasional preaching from ministers of different religious denominations, but no regular supply. Recently the south part of the town have united with a new society, called *Storrsville*, which embraces a part of Petersham and Hardwic, and have settled Mr. Dewey, but as yet have not erected a house for worship.

DOUGLASS was an original grant, and first settled by people from Sherburne, and was called *New Sherburne*, and retained that name until incorporated in 1746, and then called Douglass, in memory of Dr. Douglass, of Boston, a proprietor and benefactor. The church was formed November 11, 1747, consisting of twenty-three male members, who adopted their regulations and covenant in accordance with the views of the pilgrim fathers, and have never degenerated from the primitive faith. Mr. Phipps, a native of the place, where the first settlers originated, was ordained the first pastor, December, 1747, and continued in the ministry seventeen years and six months and was dismissed, and died in Oxford, aged about forty; a man of good natural abilities and great sensibility; yet his usefulness was diminished by allowing his passions, at times, to gain the ascendancy over that meekness and gentleness which ought always to characterize the minister of the gospel. Mr. Stone was his successor after the lapse of more than six years, and sustained the pastoral office thirty-four years and was dismissed, and recently died at Oxford aged nearly ninety. The church remained destitute of a pastor about three years before Mr. Holman was invested with the sacred office. At that time the church consisted of twenty-seven members—nine males and eighteen females,—two hundred and five have since been added to the church.

The Second Congregational church was organized June 12, 1834—composed of twenty-nine members, male and female; dismissed from the first church. They and others erected a meeting-house in a manufacturing village, pleasantly situated, and Mr. Boardman was installed February 25, 1835. He studied at Andover, and had been previously the minister at West Boylston thirteen years.

DUDLEY was a grant of land made to the Hon. Messrs. Paul and William Dudley of Roxbury; and incorporated February 2, 1731, by its present name. The church was organized in 1732. Mr. Howe was the first minister, ordained in 1735 and continued till 1743. He removed to Killingly, Ct. and was installed in that place in 1746 and died in 1753. Mr. Gleason succeeded to the pastoral office in about a year, and was ordained in October, 1744, and sustained the pastoral office until 1790, forty-six years. Mr. Johnson was installed pastor of the church in Dudley, in December after the death of Mr. Gleason, and continued five years and a half. He had been the pastor of the church in North Woodstock from 1784 to 1790. He removed to Whitestown, in New York, and was employed as a teacher of youth, and some of the time in preaching, but has since died there. Mr. Williams was invested with the pastoral office in June, 1799, and sustained it nearly thirty-two years. He still resides in the place. He studied divinity with Rev. Dr. Fobes of Raynham, his native place. Mr. Francis was ordained in about five months after Mr. Williams's dismission, and continues to discharge his official duties. Mr. Francis studied theology at New Haven.

FITCHBURG was originally a part of Lunenburg, incorporated February 3, 1764. The church was embodied January 27, 1768, and Mr. Payson, the first pastor, was ordained the same day. He continued in the ministry a little more than twenty-six years. Respectable in his profession, a useful and faithful pastor for many years; but was, at times, subject to alienation of mind, which led to his dismission. He died about 1800. He was son of Rev. Phillips Payson of Walpole. He had three brothers settled in the ministry; Phillips, D. D. at Chelsea, Samuel, at Lunenburg, and Seth, D. D. at Rindge, N. H. He was succeeded by the late Dr. Worcester, who studied theology

with Dr. Austin. He continued in the ministry at Fitchburg about five years; resigned the pastoral office in August, 1802. Installed the pastor of the Tabernacle church at Salem, April 20, 1803, where he continued his able and faithful labors, without interruption, to the satisfaction and edification of his society. Having imbibed a missionary spirit, he took a lively interest in the benevolent enterprises of the day, in their incipient state. When the American Board of Commissioners for Foreign Missions was formed, in 1810, he was elected the first corresponding secretary; and no small share of the labor devolved on him. In 1817, Rev. E. Cornelius was introduced as his colleague; and from that period, three-fourths of Dr. Worcester's time was designated to the missionary cause. The pressure of cares and intense labor to extend the triumphs of the Redeemer's kingdom, greatly debilitated his system. In 1820, to repair his feeble health, he set out to visit the missionary stations in the south-western part of the U. S. From New Orleans he directed his course to Mayhew; thence to Brainard, a missionary station established among the Cherokees. He arrived there in feeble health; and a few days after, June 7, 1821, he died at that station, which was endeared to him by a community of interests, and had absorbed much of his time and attention. He there joyfully resigned up his spirit to his divine Master, filled with the glorious hope of a blessed immortality. His body lies mouldering in that far distant wilderness, among the rude sons of the forest, fully assured that the eye of Omniscience will watch over it, and the arm of Omnipotence will raise it up like Christ's glorious body, to a joint participation with the soul in the region of endless blessedness. He lived to see his labors much blessed as a minister of Christ. During his ministry in Salem, two hundred and eighty-five of his flock were enrolled among the followers of the Lamb. Eternity only can unfold the fruits of the labors of the pious and indefatigable Worcester. God has seen fit to favor his beloved flock at Salem, with one of his sons as the spiritual shepherd. Mr. Barton succeeded Dr. Worcester at Fitchburg, in 1804, and continued nine years, when he was dismissed. He had been the minister of Tewksbury about thirteen years. He removed to Ohio, where he died in 1827, at the age of sixty-two. About the time he was installed, the society divided and became two religious societies. Mr. Bascom was the minister of the other part, and continued about eleven years. The two ministers resigned in the same year. The two societies united again, and jointly elected Mr. Eaton for their pastor, who was invested with the office August 30, 1815. He continued about nine years, and resigned June, 1823, and was installed over the first society in Middleborough, March following, where he continued ten years; resigned April, 1834, and in the autumn of the same year was installed over the religious society of Charlotte, Vt. on Lake Champlain. After Mr. Eaton left Fitchburg, the society again divided and settled separate ministers nearly at the same time. Mr. Putnam was settled over the Orthodox society, and Mr. Lincoln over the Unitarian, where he still remains the minister of that society. Mr. Putnam resigned when he had completed little more than seven years. He was installed in August, 1832, at Chichester, N. H. where he still remains. Mr. Albro succeeded Mr. Putnam in the pastoral office in May, 1832, and continued one year and eight months. He had been previously settled at North Chelmsford; but now is pastor of the Shepard church in Cambridge. The successor of Mr. Albro was Mr. Emery, who studied theology at Andover, was ordained May 5, 1835, and dismissed June, 1837. The town of Fitchburg have, since the commencement of 1794, had nine pastors. No one has died in the town. Mr. Payson, the first pastor, died at Leominster, and was buried in Fitchburg.

GARDNER was taken from Westminster, Templeton, Winchendon, and Ashburnham, and was incorporated June 27, 1785. It was called Gardner to perpetuate the name of Col. Thomas Gardner, of Cambridge. The church was organized February 1, 1786, and Mr. Osgood, the first minister, was ordained October 19, 1791. He sustained the pastoral office nearly thirty years. No inconsiderable part of the time he was the physician of the society as well as the minister. He rose to considerable eminence in the medical art. For a number of years he was an officer in the medical society. He represented the town in the State legislature. He was a man of respectable talents, well cultivated, and possessed a good knowledge of human nature. It is natural to suppose, that the time appropriated to the study and practice of medicine, would interfere with the duties of the clerical profession. The writer has been informed, that in the latter part of his life, he regretted that he had not devoted more time to the studies and duties of the ministerial office. Mr. Lincoln was the successor of Dr. Osgood, and after being settled several years, his views on religious subjects became materially changed, and consequently his mode of preaching more spiritual and pungent; which circumstance led to considerable opposition in the society; but the more serious part were better satisfied with their minister, and were unwilling to give him up; and with a view to retain Mr. Lincoln, seceded and erected a house for worship, and he retains the pastoral office over the original church, and they have a respectable society with a good prospect of usefulness among them. Mr. Farr was ordained over the Unitarian society in November, 1829, and resigned in August, 1833; and in November following, Mr. Cutler was ordained over the same society.

GRAFTON was a tract of land, at first four miles square, reserved for the Indians, when the town of Sutton was granted, called *Hassanamisco*. It was incorporated April 18, 1735; enlarged since from Sutton and Shrewsbury. The church was embodied Dec. 28, 1731. Mr. Prentice was ordained the next day pastor, and continued fifteen years and a half. He was considered at that time a *new-light*, which created some dissatisfaction. He afterwards preached a considerable time at Bellingham and other places. Mr. Hutchinson, after the elapse of nearly three years, was invested with the pastoral office; and retained it nearly twenty-two years, and was dismissed. He was very eccentric in his character and social intercourse. He possessed much classical knowledge. His memory was so tenacious, that he often said, if the New Testament was lost he could write it again. He continued to supply vacant societies, and lived to advanced age. He was succeeded by Mr. Grosvenor in about two years, who sustained the pastoral office more than thirteen years; when his health became feeble, and his voice failed, he resigned his charge. Suspending for a considerable time the discharge of ministerial duties, his health and voice were in a good measure restored; he resumed the labors of the ministry and in 1794 was installed at Paxton, where he continued eight years in the ministry and then he resigned. He lived nearly thirty-two years after his resignation, and closed his life at Petersham in July, 1834, aged eighty-five. Mr. Grosvenor was a popular preacher, a useful and respectable man; a friend to his country, and did much, at the commencement of the revolutionary war, to inspire courage in the soldiers. "He left his pulpit and marched with his musket in a company of minute men, that went to Cambridge on the 19th of April, 1775." He reared a large family, and two of his sons are ministers. Nearly nine years elapsed before Mr. Miles succeeded him in the pastoral office at Grafton. He continued about thirty years their minister and resigned; and has since removed to Shrewsbury, where he cultivates a farm. Near the close of Mr. Miles's ministry, a part of the society seceded, formed an Orthodox society, erected a meeting-house, and Mr. Searle was ordained September 21, 1826, the week after Mr. Miles's dismissal; and he sustained the pastoral office five years and a half and resigned in April, 1832, and was installed at West Bradford January 20, 1833, and resigned in April, 1834. Mr. Wilde is now the minister of the Orthodox society, and Mr. Johnson is minister of the parish. The former acquired his theological education at Andover, the latter at Cambridge.

HARDWICK was purchased of the Indians for £20 by several individuals as early as 1686—granted to the proprietors for a town in 1732, and incorporated as a town January 10, 1738. The church was organized November 17, 1736, and Mr. White, their first pastor, was ordained the same day; he continued in the ministry nearly forty-eight years—was respectable in his profession, and lived in harmony through a long ministry; sharing in the confidence and affection of his people; and blest in his ministerial labors. About five years and a half elapsed, and Mr. Holt was invested with the pastoral charge, which he sustained nearly sixteen years. In 1809 he was installed at Essex, formerly the fourth church in Ipswich. He remained there until April, 1813, and then resigned. He studied divinity with professor Wales of Yale college and Dr. Trumbull of North Haven, Ct. A large proportion of his time, when he had not a special charge, he was employed as a missionary in New Hampshire, Maine, Connecticut and Rhode Island. The last year of his life he spent with his family at Hardwick. He maintained a life of consistent piety, practised the duties he inculcated upon others, sustained by the doctrines he had preached, and to the last manifested an unshaken reliance on the merits of an atoning Saviour. In about seven months after Mr. Holt's dismissal at Hardwick, Mr. Weston was invested with the pastoral office, which he sustained nearly nineteen years, and was dismissed. He continued in the place, and survived nearly twelve years, and expired in May, 1836, aged fifty-seven. After Mr. Weston was dismissed, nearly all the members of the Congregational church seceded from the parish, and with others united, in 1828, and soon erected a meeting-house. Mr. Tupper, who studied divinity at New Haven, became the pastor in April, 1828, and continued to discharge the duties five years, resigned in 1833, and in 1835 was installed at East Longmeadow, where he still continues. Mr. Fuller, his successor in the pastoral office, who studied theology at Andover, was installed in 1835. The church now consists of nearly two hundred members. They have a respectable society. Mr. Fuller had previously been settled at Chelsea. Mr. Merrick was ordained the minister of the parish in August, 1828, and in 1832 resigned, and has since been installed at Sandwich. Mr. Goldsberry, who studied divinity at Cambridge, was installed at Hardwick, in 1832. He preaches to the society, and is the preceptor of the academy in that place.

HARVARD was taken from Lancaster, Stow, and Groton, principally from the two former; and was called Harvard in honor of Rev. John Harvard of Charlestown, to perpetuate the name of the original founder of Harvard University, in Cambridge; and incorporated June 29, 1732. The church was organized October 10, 1733, and Mr.

Secomb, the first pastor, was ordained the same day, and sustained the pastoral connection twenty-four years, when he resigned. In about six years, he was installed over a dissenting church in Chester, Nova Scotia, where he passed the remainder of his days; retaining, in a remarkable degree, his mental powers, popularity, and usefulness; and continued to preach to his people to good acceptance, when he required the aid of others in walking to visit the sanctuary of God. He lived about sixty-five years after he was graduated; filled up life with duty and usefulness; Calvinistic in his sentiments, pungent in his preaching; his ministrations were blest to the people in Harvard. A revival continued three years, and resulted in bringing about one hundred into the Redeemer's kingdom. Mr. Wheeler in about two years was ordained the pastor of the church. He studied divinity with Mr. Woodward, of Weston; sustained the pastoral office about nine years, and resigned in consequence of ill health. He was distinguished by his talents and professional attainments. He was evangelical in his sentiments, amiable in his disposition, and exemplary in his life. He resided a number of years in Harvard, and was a useful citizen, sustained various offices of emolument, honor, and trust; representative, justice of the quorum; a number of years register of the probate court for the county of Worcester—member of the provincial congress, member of the committee of correspondence, and active in advancing the cause of his country in the revolutionary war. In 1781 he removed to Worcester and held the office of register until his death in February, 1793. Mr. Johnson succeeded next to the pastoral office. He studied divinity with Mr. Bridge, of Framingham; ordained in 1769; in 1776 he officiated as chaplain in the American army in the vicinity of Boston. He continued in the ministry nearly eight years and died in his thirtieth year. Distinguished for his abilities, eloquence, and extemporaneous performance; a man of much promise to the church and society; he fell an early victim to death, and was much lamented by his society, and all his acquaintance. Mr. Grosvenor was installed pastor about five years after the death of Mr. Johnson. He lived about six years respected and beloved by his people. He had been previously settled seventeen years in the first society in Scituate. He died May, 1788, aged forty-nine. His sentiments were similar to his predecessor's, and for respectability and usefulness, his character would not suffer in comparison with any of them. Mr. Emerson succeeded Mr. Grosvenor, in the pastoral office, after the elapse of four years. He was son of the Rev. William Emerson of Concord, (who left his beloved flock and endeared family to join the army as chaplain, at Ticonderoga, August, 1776. He fell a victim to the disease that prevailed in the camp in October, at Rutland, Vt.) He continued to be the pastor, from May, 1792, to September, 1799, and was installed the pastor of the first church in Boston, October 16, 1799, where he continued in the pastoral office until his death, May 12, 1811, aged forty-two. His religious sentiments were different from those of all his predecessors in that place. He has been characterized as "having talents rather brilliant than solid; a tasteful writer and an interesting speaker." In 1804 he engaged in the labor of conducting the Monthly Anthology. He published a sermon the 4th of July, 1794—Artillery Election, in 1799—A Charitable Lecture, 1800—At the Ordination of S. Clarke, 1800—of R. Smiley, 1801—Oration in 1802—Ordination of T. Bede, 1803—On the Death of Dr. Thacher, 1802—On the Death of Madam Bowdoin, 1803—Before the Female Society, 1805—Death of C. Austin, 1806—Before the Humane Society, 1807—Four Discourses in the Christian Monitor, numbered 1, 2, 3, 4—A Collection of Psalms and Hymns, 1808. After his death there was published, his Sketch of the History of the first Church in Boston, with two Sermons annexed, 8vo. Mr. Bemis, who studied divinity with Dr. Lathrop, of West Springfield, took the pastoral charge, June 3, 1801, continued just twelve years; dismissed, at his request,—continued in the place till his death, November 11, 1828. He possessed good natural powers, which were well cultivated. Dr. Fay was installed in January, 1814, and continued in the pastoral office six years and resigned, in consequence of an invitation with which he complied, and was immediately installed pastor of the first church in Charlestown, where he still continues to labor. He was first settled in Brimfield, and was pastor of that church three years. He studied divinity with the late Dr. Austin, of Worcester. Mr. Blanchard succeeded Dr. Fay after the lapse of three years, and retained the pastoral office little more than eight years. He studied divinity partly at Andover and partly at Cambridge. He was installed in February, 1835, at South Natick, where he still remains. Mr. Gilbert, who studied divinity at Cambridge, the present minister, was ordained April 13, 1831, the time when Mr. Blanchard was dismissed. After Dr. Fay resigned the pastoral office, the Calvinistic society was formed March 22, 1821, and Mr. Fisher, the first minister of this new society was ordained the pastor of the church associated with it on the 12th of September, 1821, where he still continues his useful labors. See Rev. Mr. Fisher's century sermon.

HOLDEN was originally taken from Worcester; incorporated January 9, 1740, by its present name. The church was organized December 22, 1742, and on the same day, Mr. Davis was ordained the first pastor, and sustained the office nearly thirty years and

was dismissed. After his dismissal he was employed as a preacher in a number of places. On Wednesday, January 3, 1793, he preached to his former charge a half century sermon, from the embodying the church and his ordination with them, which was published. He was considered a man of piety, and lived to advanced life. Mr. Avery was his successor in the ministry, and held the sacred office half a century. He was a respectable and useful man, and saw many of his flock brought into the fold of Christ. Mr. Bardwell was installed colleague pastor, between four and five months before the venerable Avery was called to give up his stewardship. Mr. Bardwell continued ten years and resigned the pastoral charge to accept an agency for the American Board of Commissioners for Foreign Missions, but has recently been installed pastor of the church at Oxford. He still retains his Agency. In June, 1815, he was sent out by the American Board of Foreign Missions to Ceylon, in India, with several others. After remaining there several years, his health was enfeebled and he returned to this country. Mr. Bardwell received the honorary degree of A. M. from Dartmouth college in 1814. He studied divinity, as did also his successor, at Andover. Mr. Paine now sustains the pastoral charge over the church in Holden, which probably is the largest in the county.

HUBBARDSTON was originally a part of Rutland, and was incorporated June 13, 1767, in honor of Thomas Hubbard of Boston, who was a large proprietor in the township. The church was organized Feb. 14, 1770. Mr. Parker was ordained June 13, 1770, and continued in the pastoral office thirty-one years. Died Aug. 20, 1801, aged fifty-nine. He was respectable for his talents, prudent and circumspect in his deportment; harmony and good feelings characterized his ministry. Mr. Kendall succeeded to the pastoral office in 1802, which he retained a little more than six years. After he left college he continued several years an instructor of youth, and since his dismission he has been installed at Augusta, N. Y.; he continues in that place, but not as the pastor of the church. Mr. Gay was his successor in about eighteen months. Having sustained the pastoral office about seventeen years, different religious views and feelings appeared among his people, which caused a division in his society. The largest proportion of the church, with others of similar sentiments, seceded and erected a meeting-house, where they enjoy Christian privileges in much harmony. The pastor has had the satisfaction of seeing many of his people enrolled in the family of Christ. The church consists of more than 200 members. Mr. Jones was ordained the minister of the parish in Nov. 1828, and continued in the ministry four years—was dismissed, and was installed in Wilton, N. H., and is now the editor of a newspaper at Concord, N. H. Mr. Robinson, who had previously been settled in Beverly, was installed his successor in 1833, and still remains the minister of the parish.

LANCASTER is the most ancient town in the county of Worcester; incorporated May 18, 1653, fourteen years previous to any other in the county; and in its early settlement the inhabitants were much distressed, and many lives lost by the incursions of their savage neighbors. "Mr. Rowlandson was son of Thomas Rowlandson, one of the early freemen of Massachusetts, who settled at Ipswich, but died at Lancaster, Nov. 17, 1657; was born before his father came to New England." He commenced preaching at Lancaster as early as 1654, but was not settled, in all probability, till Sept. 1660, which seems to have been the time when the church was organized, of which no record can be found; but the inference is from the records of Dorchester, that on the "26th of August, 1660, Roger Sumner was dismissed from the church at Dorchester, that, with other Christians at Lancaster, a church might be formed there." Mr. Rowlandson continued in the ministry at Lancaster until Feb. 1676, when king Philip, sachem of Pokanoket, commenced a destructive and bloody war. "On the 22d Aug. 1675, eight persons were killed in Lancaster. On the 10th of February following, early in the morning, the Wamponoags, led by Philip, accompanied by the Narragansetts, his allies, and also by the Nipinucks and Nashaways, made a desperate attack upon Lancaster. His forces consisted of 1,500 men, who invested the town in five distinct bodies and places." They killed a number of persons, burnt their houses, and carried twenty into captivity; among whom were Mr. Rowlandson's wife and three children, he being at Boston at the time soliciting the governor and council for soldiers to protect them, under apprehensions of an attack from the savage foe. One of his children died eight days after they were captured. His wife and two children were ransomed after eleven weeks and five days' captivity. Mr. Rowlandson and family lived in Boston and Charlestown one year, and then removed to Wethersfield, Conn., where he preached awhile, and was installed 1677, but before Lancaster was rebuilt; died Nov. 24, 1678, leaving a wife, who was daughter of Mr. John White of Lancaster. The historian of Lancaster characterizes Mr. Rowlandson as "a man of good talents and a faithful minister." A number of years elapsed, and several ministers were employed before another watchman was placed over the church at Lancaster. Mr. Whiting was ordained in 1690. He continued in the ministry till Sept. 1697. Mr. Whiting being at a distance from the garrison, the Indians surprised

and killed him. "They offered him quarters, but he chose to fight rather than resign himself into savage hands," *whose tender mercies are cruelty*. He was the second son of the Rev. Samuel Whiting of Billerica. In May, 1701, Mr. Andrew Gardner was invited to preach, and in September was invited to settle, and continued to preach to good acceptance till 1704, when, on the twenty-sixth of September, "a part of the enemy having been discovered at Still river, the soldiers and inhabitants belonging to Mr. Gardner's garrison, with divers others, went in quest of them, and returned in the evening, much fatigued with the service of the day. Mr. Gardner, in compassion to the soldiery, took the watch that night upon himself, and coming out of the box late in the night upon some occasion, was heard by one Samuel Prescott in the house, between sleeping and waking, who supposed him an enemy, seized the first gun that came to hand, and shot him through the body in the parade. The fatal mistake soon appeared; he being carried into the house, forgave the person who shot him, and in an hour or two expired; to the great grief, not only of his consort, but of his people, who had an high esteem of him."—*Whitney's History*. Some have supposed his object was to try the fidelity of the guard. He was soon to have been ordained their pastor, when the melancholy event occurred. He was a man of much promise, and the church were looking to him as one of her noblest ornaments. He died at the age of thirty. The late William Winthrop, in his manuscript catalogue, says that "Mr. Gardner was the son of Capt. Andrew Gardner, who was killed in Canada." Lancaster enjoyed peace for about twenty-two years after the town was incorporated; but from 1675, to 1710, a period of thirty-five years, the inhabitants were harassed and greatly distressed at times. Many fell victims to savage barbarity, and many were carried into captivity, exposed to severe sufferings, and some of them to horrid deaths in the wilderness. In 1676, fifty families had commenced the settlement in Lancaster, when the savage foe assailed them and burned all their houses but two, and they abandoned the enterprise for four years, and then the surviving inhabitants resumed the rebuilding of the place. No incursions from savage enemies, after 1710, checked the prosperity of that ancient settlement. No church records have been transmitted to posterity, prior to the settlement of the present minister's immediate predecessor. Mr. Prentice was ordained March 29, 1708, and he sustained the pastoral office nearly forty years. The church and society were harmonious during his ministry. He died Jan. 1748, much lamented. He was dignified in his personal appearance, bold, direct, and pungent in his preaching. His first wife was widow of the much lamented Gardner. He left a large and respectable family. His publications were, election sermon, 1735, at the opening of the first court at Worcester, Aug. 10, 1731—Ordination of E. Parkman, 1724—On the death of Rev. R. Breck, 1731. Mr. Harrington was successor of Mr. Prentice. He had been previously ordained at Swansey, N. H., Nov. 16, 1741. That place was destroyed by the Indians on the 2d of April, 1747; from which he and his flock were driven. His church met at Rutland and gave him an honorable dismission and recommendation. Mr. Harrington continued to sustain the pastoral office in Lancaster forty-seven years. Several of the last years he had some assistance, and before he died he had a colleague settled. He possessed good mental powers, a mind well disciplined, uniting mildness, prudence, and simplicity of character. Dr. Thayer was ordained Oct. 9, 1793. He studied theology at Cambridge. The last three ministers have sustained the pastoral office more than 131 years.

LEICESTER was incorporated in 1713. It was purchased of the Indians, who called the place *Towtaid*. The precise time when the church was organized cannot be ascertained, for no ancient records respecting the church have been transmitted. Mr. Parsons, the first minister, was installed Sept. 1721, and it is more than probable that the church had been instituted previously to that event. He had been settled in the ministry at Malden. The unanimity in his settlement was great, and some of his former parishioners removed with him from Malden to Leicester, which seemed to be favorable indications that his connection with them would be useful and happy; but ere long, unhappy events occurred, bitter litigations ensued, which were of long continuance, and finally resulted in the dissolution of the pastoral connection in 1735. He continued in the place until his death, which occurred in 1737. He was a man of good mental abilities, strong feelings, which were not always guided by the law of prudence. Mr. Goddard succeeded to the pastoral office in little more than a year, and was harmoniously settled, and his connection with the church and society was uniformly happy and mutually satisfactory. Having sustained the pastoral office seventeen years and a half, he visited his friends in Framingham, his native place, was there seized with a fever, which terminated his earthly existence Jan. 19, 1754, aged forty-eight. He died much lamented by his church and society, and all his acquaintance. It is noticeable that his predecessor and three successors were dismissed, and none of them died while retaining the pastoral office in the town. Mr. Roberts was ordained in October following Mr. Goddard's decease, under favorable auspices, and the society, for some time, appeared pleased and happy in the

ministerial connection; but ere eight years had elapsed, serious difficulties arose which were referred to an ecclesiastical council, which recommended a dissolution of the pastoral connection. It was accordingly dissolved in Dec. 1762. Mr. Roberts removed to Weston, in Middlesex county, and occasionally preached in that place and its vicinity. He purchased an estate in Weston, upon which he resided until his death, in 1811, at the advanced age of ninety-one. His mental powers were of a high order, and for many years he was a useful man in civil life. He took an active part in the American revolution, as one of the committee of the town, to enlist and provide for the soldiers. He was a member of the convention that formed the constitution of Massachusetts; and after his death, were found among his writings a draught, in his own hand-writing, of a frame of government, many of the principles of which have been incorporated in our present constitution. After it went into operation, he represented the town of Weston a number of years in the general court. He lived and died a bachelor. His usefulness and respectability were much diminished by being connected with a speculator in business, by which he became involved in land-suits, and lost much of his property. His temper was soured, and he became disgusted with the world; he retired and spent the remainder of his days as a hermit in obscurity. Mr. Conklin, in about a year after Mr. Roberts's dismission, was ordained, and continued in the ministry more than thirty years; and finding himself attended with infirmities, he and his people agreed to dissolve the ministerial connection. He survived about three years and a half. "The society, at the time of dissolving the connection between them, expressed to him their thanks for his useful and arduous services, and their sympathies for his declining health and increasing infirmities. The council that dismissed Mr. Conklin bore most unqualified testimony to his high character as a clergyman and a citizen."—*Washburn's History of Leicester*. The same writer observes—"He was pleasing and interesting without being brilliant, and useful and instructive without being great. He performed the duties of his station honorably and acceptably, and among the patriots of the revolution, he deserved a very respectable place." Dr. Moore, in about three years and a half, (Jan. 1798,) succeeded to the pastoral office, where he continued till Oct. 1811, when he received the appointment of professor of languages in Dartmouth college, where he continued several years. In Sept. 1815, he was elected president of Williams college, and filled that respectable station until the collegiate seminary was established at Amherst. He became president of the latter before it received the act of incorporation, which was not granted till several years afterwards. Though highly useful in organizing that infant institution, which needed the abilities, sound judgment, the experience and literary acquirements which distinguished Dr. Moore, yet a dark Providence suddenly removed him in the midst of life and usefulness, at the age of fifty-two, June 30, 1823. He studied divinity with Dr. Backus of Somers, Conn. As a student he was indefatigable. While at college he ranked high as a scholar. He possessed a discriminating mind, and his acquirements were respectable in every department of science and literature. He filled the stations he occupied with dignity and usefulness, whether as an instructor in an academy, a minister, professor in a college, or president over it. As a husband or friend, he was respected and endeared in the tender relations which he sustained in life. Dr. Moore preached the election sermon in 1813, and a few occasional sermons compose the principal productions which have appeared before the public. Mr. Nelson is the successor of Dr. Moore, and has sustained the pastoral office twenty-four years. He studied divinity with the late Dr. Austin of Worcester.

LEOMINSTER was taken from the ancient town of Lancaster;—incorporated June 23, 1740. The church was organized September 14, 1743, and on the same day Mr. Rogers was ordained the pastor of the church. He was son of Rev. John Rogers of Boxford, and report says he was a descendant of John Rogers, who was burnt as a martyr at Smithfield in 1555. After he had been in the ministry about fourteen years, a number of his church and people were apprehensive that he was not sound in the faith; called a large advisory council in July, 1757, of fifteen churches. The complaint was sustained; and the aggrieved part were advised to attend on his ministry three months longer; and if their minister did not retract, to dismiss him. Mr. Rogers was conscientious in regard to his religious views, and felt that he could not give up his sentiments, and the difficulties resulted in his dismission. After which he continued to preach in his own house, and about one-fifth of his former parishioners became a poll-parish, and adhered to him; and he continued to preach to the small minority from Jan. 1757, till 1788. He then ceased to preach to his small society; they dissolved the poll-parish and united with the town. Mr. Rogers died in Oct. 1789, having sustained, forty-seven years, the ministry over the town and his small society. His father, in the decline of life, left Boxford and moved to Leominster, and ended his days in the family of his son. After the dismission of Mr. Rogers, in Jan. 1757, the church and society remained destitute of a pastor till Dec. 1762, when Mr. Gardner succeeded. He continued the pastor of the church till his death, June 3, 1814, aged seventy-six. He set out to visit his friends at Boston. He

felt rather indisposed in the morning when he left home. He reached Watertown towards evening, and before morning he expired. He was son of Rev. Mr. Gardner of Stow. He had three sons and eleven daughters, who, it is said, all lived to mature age. He left a few occasional sermons, which he had published. Mr. Bascom, who had previously been settled at Fitchburg, was installed pastor in about eleven months, and continued nearly five years and resigned. He has since been employed most of the time as an instructor of youth in Boston. Mr. Conant succeeded Mr. Bascom, in Jan. 1824, and remained the minister of the first society until his death, Dec. 1836. After Mr. Bascom resigned the pastoral office, and before Mr. Conant was settled, a part of the society seceded, and on Dec. 25, 1822, the evangelical church was organized; and the society erected a meeting-house, and Mr. Payson, son of Dr. Payson of Rindge, N. H. took the pastoral charge in 1825, where he continued till April 17, 1832. He removed to Amherst, Mass. with his family, where he continued about a year, and removed to Newport, R. I. Mr. Hubbard was ordained his successor in May, 1833, where he still remains. Both Mr. Payson and Mr. Hubbard studied divinity at Andover.

LUNENBURG, anciently called *Turkey-Hill*, was incorporated Aug. 1, 1728. The church was embodied May 15th preceding, and Mr. Gardner was installed the same day. He continued short of four years, and was dismissed. He had been the first minister of Worcester, from 1719, to Oct. 1722. After his dismission at Lunenburg he removed into New Hampshire, near Connecticut river, where he lived to advanced age. Mr. Stearns succeeded him in little more than a year, and continued in the ministry nearly twenty-eight years, and died March 9, 1761, aged fifty-two. Respectable and useful, he died much lamented by his people and by all his acquaintance. Mr. Payson succeeded him in about one year and six months, but survived only five months and six days. He died of a consumption, which in a short time extinguished the lamp of life, and in less than two years, the bereaved flock committed two of their pastors to the grave. Mr. Payson was son of Rev. Phillips Payson of Walpole, N. H. He was a young man of promise. Mr. Adams was next in succession, and continued in the ministry from Sept. 1764, till March 1, 1801. He and John Adams, the second President of the United States, were cousins. He was a man possessed of a strong and vigorous intellect, well cultivated, richly furnished with science. As a preacher, energetic and eloquent; his language bold, possessing no small share of originality. In his addresses to the throne of grace, he was always pertinent and appropriate. He was eccentric, but he had many excellences to endear him to his friends and acquaintance; and on no occasion was he afraid to give his opinion. Few men possess a larger share of independence. He wrote a pamphlet, about 1774, in which he attempted to prove that the pastor has a negative on the church, a sentiment not authorized by the Platform. He preached the Dudleyan lecture in 1794—One on the nature, pleasures and advantages of church music, 1771—On Christian unity, 1772—Election sermon in 1782—On the 19th of April, 1783, and at the ordination of Enoch Whipple, 1788. Rev. Timothy Flint was successor to Mr. Adams, in 1802, and was dismissed in June, 1814. He went into the western and south-western States, wrote several interesting works on geography, fiction, etc. He has been editor of the *Knickerbocker*, a periodical work in the city of New York. According to the last information the writer has had of him, he now resides at Alexandria, in Louisiana, on a farm, with some of his children. Mr. Damon was ordained February 1, 1815, and dismissed November 22, 1827. He was installed over the Unitarian society of Amesbury and Salisbury, in June, 1828, and was dismissed in April, 1832—Again installed, April, 1835, over the society at West Cambridge. Mr. Hubbard was installed successor to Mr. Damon, Dec. 1828, and dismissed in Nov. 1833. He left Lunenburg, and has turned his attention to the medical art; and has commenced the practice at Boxford. In 1809, he settled at Newbury, and continued there two years and a half. About five years after, he was installed at Middleton, where he continued about a year and a half. During Mr. Hubbard's ministry at Lunenburg, a new society was formed, in 1831, and built a meeting-house; and June 10, 1835, a church was organized with twenty-four members, males and females. They left but one male member in the old church. We need not go back half a century to say, by the authority of Whitney's History of Worcester County, "the church in Lunenburg is comparatively large, containing very little short of 200 communicants." Mr. Harrington, who was ordained April 26, 1837, studied divinity at Andover.

DEATHS OF CHILDREN UNDER FIVE YEARS OF AGE.

[We have collected a few miscellaneous facts on this interesting subject. We may hereafter add to them.]

IN the third century of the Christian era, the expectation of life in Rome was as follows. From birth to 20, there was a probability of 38 years; from 20 to 25, of 28 years; from 25 to 30, 25 years; from 30 to 32, 22 years; from 35 to 40, 20 years; from 40 to 45, 18 years; from 45 to 50, 13 years; from 50 to 55, 9 years; from 55 to 60, 7 years; from 60 to 65, 5 years. Further than this the computation did not extend. The census taken from time to time, in England, affords us information of an unquestionable character. The first actual enumeration of the inhabitants was made in 1801, and gave an annual mortality of 1 in 44.8. The census in 1821 showed a mortality of 1 to 58. In France, the annual deaths in 1781, were 1 in 29; in 1802, 1 in 30; in 1823, 1 in 40. In the Pays de Vaud, the mortality is 1 to 49; in Sweden and Holland, 1 to 48; in Russia, 1 to 41; in Austria, 1 to 38. Wherever records have been kept, we find that mortality has decreased with civilization. In a barbarous state, the proportion of the deaths of children is much greater, and the chance of life is, in general, much less.

The following table shows what proportion of 10,000 persons in the respective cities and countries mentioned, die at the several ages specified. The number standing over each column denotes the number of deaths on which the calculations, in the several cases, have been founded, each being reduced to a radix of 10,000.

<i>Between ages of</i>	<i>N. Hamp.</i>	<i>Phil.</i>	<i>Carlisle.</i>	<i>London.</i>	<i>Montpellier.</i>	<i>France.</i>	<i>Sweden.</i>
0 and 1	1,739	2,601	2,119	0 and 10	2,518	2,325	2,605
1 " 10	1,821	1,771	2,777	4,201	2,922	2,164	2,165
10 " 20	567	432	424	335	272	489	458
20 " 30	930	1,060	521	705	453	641	558
30 " 40	535	1,311	473	902	481	687	599
40 " 50	599	974	641	1,030	549	724	644
50 " 60	588	673	559	926	675	835	735
60 " 70	920	507	940	830	772	959	975
70 " 80	984	364	824	594	709	829	929
80 " 90	716	225	532	317	542	309	351
90 " 100	224	63	154	60	92	32	40
100 and upwards	32	11	22	2	5	2	7

Carlisle is probably one of the healthiest towns in England for its size. The law of mortality in it probably differs very little from the general law throughout the kingdom, taking the towns and country together, if we except children under 5, or at most under 18 years of age.

The following table exhibits the difference in the value of life, at two periods of the fifteenth and eighteenth centuries.

<i>Ages.</i>	<i>Mean duration of life.</i>
<i>Years.</i>	<i>Years.</i>
5	1693
10	41.05
20	38.93
30	31.91
40	27.57
50	22.67
60	17.31
70	12.29
	7.44
	1789
	51.20
	48.28
	41.33
	36.09
	29.70
	22.57
	15.52
	10.39

Before the introduction of vaccine inoculation, more than a fourth of the children, who were born in London, died before they had attained their second year. The proportion for 1827, was between a fourth and a fifth, the number christened being 29,925, and those dying thus prematurely, 6,580. This is an increase upon the returns of seven years earlier, 1820, by which it appears, that a fifth so perished. The numbers fluctuate, and the cause may perhaps be attributed to the prevalence of fevers and other contagious diseases at particular seasons. Upon an average of years, it would appear that about a fifth of the children born in the metropolis die before two years of age. The evils, which naturally belong to infancy, are tremendously aggravated by the intemperance and debilitated constitutions of the parents, by injudicious management, by unnatural methods of feeding and clothing, and by the neglect of a due attention to cleanliness and exercise.

The bills of mortality of London offer the only document for ascertaining the births

and deaths, the duration of life, and the apparent causes of its termination, within the metropolis. The bills originally comprehended 109 parishes; in 1660, they were extended to 146; and that number is now divided into 97 parishes within the walls, 17 parishes without the walls, 29 out-parishes in Middlesex and Surry, and 10 parishes in the city and liberties of Westminster. The great extension of London, since 1660, renders these bills extremely imperfect. The whole of the population within the parishes returned is not included in the bills; for the accounts of births and deaths among the Dissenters are wanting to render the returns complete. They are therefore only valuable as supplying a correct account of the births and deaths among a portion of the population of this large city. The following are the bills for 1827, 1828, 1829, and 1830, in the districts specified.

	<i>Under 2 years.</i>	<i>Between 2 & 5</i>	<i>5 & 10</i>	<i>10 & 20</i>	<i>20 & 30</i>	<i>30 & 40</i>	<i>40 & 50</i>
1827	6,580	1,875	850	862	1,565	1,831	2,134
1828	6,389	2,326	78	861	1,488	1,790	1,985
1829	6,710	2,247	1,019	949	1,563	1,902	2,092
1830	6,115	1,837	871	813	1,410	1,759	2,026
<i>Total,</i>	<i>25,794</i>	<i>8,285</i>	<i>3,618</i>	<i>3,490</i>	<i>6,026</i>	<i>7,282</i>	<i>8,237</i>
	<i>Between 50 & 60</i>	<i>60 & 70</i>	<i>70 & 80</i>	<i>80 & 90</i>	<i>90 & 100</i>	<i>Over 100</i>	
	2,128	2,044	1,680	666	74	3	
	1,845	1,891	1,540	615	100	1	
	2,094	2,158	1,843	749	95	3	
	2,031	2,055	1,788	815	119	3	
<i>Total,</i>	<i>8,098</i>	<i>8,148</i>	<i>6,851</i>	<i>2,844</i>	<i>388</i>	<i>10</i>	

Whole number of deaths in the four years 89,170. Of those who reached 100 years, and over, 1 was 100, 4 were 101, 2 were 102, 1 was 107, 2 were 108. It thus appears, that of 89,170 deaths, 25,794 were under two years of age, and 34,079 under five years of age.

On the average of eight years, from 1807 to 1814 inclusive, there died annually in the city of Philadelphia and the liberties, the following proportion of persons of different ages, compared with the total number of deaths.

	<i>Per cent.</i>		<i>Per cent.</i>
Under 1 year	25.07	40 to 50	7.98
1 to 2	10.71	50 to 60	5.95
2 to 5	5.67	60 to 70	4.29
5 to 10	3.00	70 to 80	3.27
10 to 20	3.60	80 to 90	1.89
20 to 30	8.63	90 to 100	0.50
30 to 40	10.99	100 to 110	0.0009

The following is compiled from the Boston bills of mortality for nineteen years, from 1817 to 1835 inclusive.

<i>Years.</i>	<i>Under 1 y'r.</i>		<i>1 to 2</i>		<i>2 to 5</i>		<i>Whole No.</i>
	<i>males.</i>	<i>females.</i>	<i>males.</i>	<i>females.</i>	<i>males.</i>	<i>females.</i>	
1817	76	80	72	63	39	25	907
1818	83	89	49	49	35	22	971
1819	77	53	52	39	27	14	789
1820	84	73	46	48	30	22	1,014
1821	103	81	94	94	68	48	1,321
1822	92	72	55	41	32	22	1,088
1823	96	64	49	45	20	18	1,045
1824	105	94	54	65	42	40	1,208
1825	134	100	85	85	57	47	1,362
1826	133	91	56	67	39	36	1,167
1827	94	74	32	40	32	24	939
1828	136	109	58	48	48	29	1,159
1829	121	79	64	82	61	55	1,156
1830	115	69	33	73	48	44	1,025
1831	138	111	58	75	71	69	1,353
1832	137	115	91	111	24	116	1,675
1833	137	148	57	91	82	53	1,374
1834	195	111	78	73	55	35	1,440
1835	199	144	140	131	131	108	1,819

The number of *still-born*, not included in the totals above, was, in 1825, 88; in 1826, 87; in 1827, 83; in 1828, 74; in 1829, 65; in 1830, 100; in 1831, 71; in 1832, 86; in 1833, 102; in 1834, 114; in 1835, 95; in all, 965.

The whole number of deaths, in Boston, in the nineteen years named, including the *still-born*, appears to have been 23,877. Of these, 4,062 (1,757 females and 2,305 males) were under one year; 2,623 (1,340 females and 1,283 males) were from 1 to 2; 1,756 (827 females and 929 males) were between 2 and 5. Under 5 years of age, 8,441, or more than one-third of the whole number.

The deaths in Amherst, N. H., from 1805 to 1815, ten years, were 225, of whom 70 were under 5 years, and 48 under 1. The deaths in the first and second parishes, in Hartford, Ct., for ten years, from 1783 to 1793, were 419, of whom 113 were under 1 year, 28 between 1 and 2, and 35 between 2 and 5. In Topsham, Me. for four years and seven months, from Sept. 16, 1789, there were 53 deaths, of which 10 were under 1, and 16 under 5. In the east precinct of Barnstable, Ms. from 1784 to 1785, there were 47 deaths, of which 14 were under 2. The deaths in Wellfleet, Ms. from Oct. 26, 1784, to Oct. 26, 1794, were 163, of which 50 were under 1 year, and 70 under 5. In Truro, Ms. in the seven years from Jan. 1, 1787, the deaths were 115—under 2, 34; between 2 and 5, 0. In Newton, East, Ms. from Jan. 1, 1782 to Dec. 31, 1798, the deaths were 154—under 2, 24; between 2 and 5, 6. In Sandwich, Ms. in ten years, from 1790 to 1800, the number of deaths was 184—under 1, 31; between 1 and 5, 18. In the South parish of Andover, for thirty years, from 1774 to 1803, the number of deaths was 611, of whom 102 were under 1 year, from 1 to 5, 82; from 5 to 10, 28; 10 to 15, 19; 15 to 20, 28; 20 to 30, 58; 30 to 40, 28; 40 to 50, 38; 50 to 60, 35; 60 to 70, 48; 70 to 80, 52; 80 to 90, 45; 90 to 100, 13; unknown, 35. Five persons have died in Andover of 100 years and upwards.

In five of the towns above enumerated, the number of deaths was 1,034, of which 249, about one-quarter, were under 1 year, and 388 under 5 years.

NOTICES OF NEW PUBLICATIONS.

1. *A Funeral Discourse, delivered Dec. 27, 1836, at the Interment of the Rev. Samuel Wood, D. D. Pastor of the First Congregational Church in Boscawen, N. H. By Ebenezer Price, Pastor of the Second Church in Boscawen.* pp. 24.

DR. WOOD was born in Mansfield, Conn. May 11, 1752. He was the eldest of thirteen children, and was in his infancy dedicated to God by his parents in baptism. He seems to have received permanent religious impressions when about five years of age. Thenceforward he aimed to keep the Sabbath holy, to meditate on the character of God, to avoid contention with his brothers and sisters, and to honor his father and mother. At a tender age, his mind became deeply impressed with the importance of the work of the ministry. When he was in his fourteenth year, his father removed to Lebanon, N. H., then a wilderness, where he might provide land for his children. There were in the place no church, no minister, and no schools. A church was, however, soon formed, Rev. Isaiah Potter settled as a pastor, and the subject of this notice united with the church, and was its youngest member. When he was twenty-two years of age, he commenced his preparatory studies for college, under the care of Mr. Potter. In August, 1775, he entered Dartmouth college. Though his pecuniary means were very limited, yet, by the most rigid economy, he left college without any serious embarrassment, and graduated in course, August, 1779. His high reputation in his class of seventeen members is attested by his delivery of the valedictory oration, which was printed and read with much pleasure, as being in that day a rare production on the importance of education.

Mr. Wood was licensed to preach the gospel, Oct. 13, 1779, about seven weeks after he graduated. In 1780, he was married to Miss Eunice Bliss, daughter of Mr. Hezekiah Bliss of Lebanon. On the 17th of Oct. 1781, he was ordained as pastor of the Congregational church in Boscawen, and minister of the town. In 1782, an interesting

revival of religion was experienced, which greatly changed the face of society. Owing to a combination of circumstances, his civil contract with the town was dissolved in 1802, though his pastoral relation to the church still continued. A society was soon formed in connection, fixing the field of his labors in the eastern part of the town. In the western part, a second church and society were formed, and Mr. Price ordained pastor in Sept. 1804.

In 1820, the degree of D. D. was conferred on Mr. Wood by Dartmouth college. On the 17th of Oct. 1831, he preached his half-century sermon. Some of the facts stated in it were the following: "Ten revivals of religion, four or five of them extensive; 480 added to the church by profession, 205 males, 275 females; 109 removed their relation; 119 died; 30 excommunicated, and 328 remain; 825 baptisms, of whom 100 were adults; and 212 marriages." Dec. 5, 1832, Rev. Salmon Bennett was installed as junior pastor with Dr. Wood. In four years, the dismissal of Mr. Bennett left Dr. Wood, at 84 years of age, the sole pastor of the church.

From his settlement in the ministry, Dr. Wood became an active promoter of learning. He early made an effort to establish an academy; but failing in this, he obtained a well-chosen library. He made two donations to the town of \$50, for literary purposes, though for the first twenty years of his ministry, his salary did not exceed \$234, and the parsonage income, and for the last thirty-five years, not more than \$230, with freedom from taxation. During twenty years from 1809, he officiated gratuitously as superintendent of schools. In 1827, he gave a very generous contribution for the founding of Boscawen academy. The shingles with which the edifice is covered were made by his own hands. When Dr. Wood was settled, there were but few grammar schools and academies. He therefore immediately began to prepare men for college, and continued the practice for more than fifty years. About one hundred of his pupils entered college, nearly fifty of whom became ministers of the gospel; twenty became lawyers, seven or eight physicians, and the rest merchants, teachers, &c. His pupils have been found in the pulpit, at the bar, on the bench, in the hall of legislation, in the executive chair of New Hampshire, in the house of representatives, and senate of the United States. Among them are the names of Ezekiel and Daniel Webster. The affection and veneration of his pupils, however elevated, were uniformly and most strongly expressed to their early tutor. To four of his pupils, Dr. Wood gave their whole support to carry them through college; fifteen others were aided in part; and he fitted four for the ministry without sending them to college. Like the Education Societies of the present day, Dr. Wood has had, at times, nearly \$1,000 circulating among, or passing from one to another of his beneficiaries. About fifty young men and women resorted to Dr. Wood at different times for instruction preparatory to school-keeping. Having no children of his own, he brought up many adopted children, nearly all of whom became pious while resident in his family. His constitution was so sound and his habits of temperance and exercise so good, that, from the time he commenced preaching till he was seventy years old, he lost but three Sabbaths by sickness. It was his uniform practice to write his sermons (though not in full) at the beginning of every week. This revered and excellent minister slept in Jesus Dec. 24, 1836, aged 85. Many other facts respecting his most useful life may be found in the instructive discourse of Mr. Price.

2. Notice of Rev. Samuel Hidden.

Died at Tamworth, N. H. Feb. 13, 1837, Rev. Samuel Hidden, for forty-five years pastor of the Congregational church in that place, and about 77 years of age. He was born in Rowley, Essex county, Mass., Feb. 22, 1760, and was the eldest of eight children. From the age of 9 to 17, he was employed in a tavern. After this, he was for eighteen months a soldier in the revolutionary army. On his return, he supported his

father's family by shoe-making in winter, and by working on a farm in summer. Attending a commencement at Hanover, N. H. he was so much pleased, that he determined to acquire a public education. In 1787, he entered Dartmouth college, where he became pious in his second year. He studied theology with the Rev. Mr. Smith, of Gilmanton, was licensed Oct. 4, 1791, and ordained pastor of a church at Tamworth, (which was organized the same day,) Sept. 12, 1792. The exercises were performed on a *rock*. His first sermon was preached in a *barn*. A meeting-house was built in 1793. In the forty-five years of Mr. Hidden's ministry, 503 additions were made to the church, and 800 funerals were attended. For more than thirty years, he bestowed considerable labor in Sandwich, Ossipee, and Eaton, where there was no Congregational minister. He also took great interest in schools. Not long before his death, he mentioned the names of 162 persons who had been under his instruction, of whom eight became ministers, five lawyers, and fifteen physicians. The last days of Mr. Hidden were eminently happy, and his exit triumphant. He had been abundant in labors, prompt, affectionate, familiar with the Scriptures, willing to make self-denial for the good of others, pertinent and scriptural in prayer, and an eminently godly man.

3. *An Historical Address, delivered before the Citizens of the Town of Dedham, Mass., Sept. 21, 1836, being the second Centennial Anniversary of the Incorporation of the Town. By Samuel F. Haven.* pp. 79.

The settlement of Dedham (first called "Contentment") was begun, it is supposed, in 1635. The people of Watertown and Roxbury had leave from the general court to remove thither as early as May. The Indians of the place had been nearly all carried off by the small-pox a year or two previously. The first recorded public meeting was on the 15th of May, 1636. Among the first settlers were Ezekiel Holliman, who founded the first Baptist church in Providence, and baptized Roger Williams, John Dwight, the progenitor of president Dwight, and Richard Evered the ancestor of governor Everett. The town was incorporated Sept. 10, 1636, O. S., and its name changed from Contentment to Dedham. Among the emigrants to Dedham, in the next year, were eleven ministers, of whom were Thomas Carter, afterwards of Woburn; Ralph Wheelock, ancestor of the founder of Dartmouth college; Henry Phillips; John Morse; Timothy Dalton, afterwards minister at Hampton, N. H.; and Mr. John Allin, who became pastor of the church which was formed in Dedham, in 1638. The first inhabitants of Dedham were public spirited, frequent in donations to Harvard college, and in their anxious efforts to procure a good school among themselves, they did not stint their appropriations to a single winter or summer, but voted £20 a year to be paid for eleven years together, the least sum for any one year, and to be increased as circumstances might render it practicable. The town prospered to a degree hardly equalled by any other plantation in the colony. In 1645, the Dedham rate was one-fourth greater than that of Concord, whose beginning was one year earlier. One portion of the town, which had been early occupied, received, in 1650, a distinct incorporation, under the name of Medfield. A place called Wollomonopeag became, in 1673, the town of Wrentham. In the western part of Dedham was the Natick tribe of Indians, where afterwards was the town of Natick. Dedham also gave birth to Needham, Bellingham, Walpole, Franklin, and Dover.

A great variety of interesting and curious facts will be found in the Address of Mr. Haven. He remarks, that he has purposely omitted to dwell on the ecclesiastical history of Dedham, as it is intended to commemorate the close of the second century from the organization of the church.

4. *A Centennial Discourse ; delivered before the South Church and Society, in Dedham, Mass., June 26, 1836. By Calvin Durfee, A. M., Pastor of the Church.* pp. 44.

The first church in Dedham, which is said to have been the fourteenth that was organized in New England, was gathered Nov. 8, 1638, consisting of eight members. The south parish was set off from the town, Sept. 2, 1728; and confirmed by the general court, Nov. 1730. A part of the west parish was then included, but it was soon restored by a committee of the general court to the first parish. On the 23d of June, 1736, a church was organized consisting of fifteen male members. On the 30th of June, Mr. Thomas Balch was ordained pastor. He continued in the ministry, in this parish, thirty-six years and a half, and died Jan. 8, 1774, in the 63d year of his age. He was born at Charlestown, Oct. 17, 1711, and was graduated at Harvard University in 1733. He was highly esteemed as a Christian and a minister. During his ministry, 171 persons were admitted to the church, 637 baptized, 148 couples married, and 245 persons died. His successor, Mr. Jabez Chickering, was ordained July 3, 1776. He was born in Dover, Nov. 4, 1753; graduated at Harvard in 1774, and died March 12, 1812, in his 59th year, having been pastor of the church between thirty-five and thirty-six years. During his ministry, 78 were added to the church, 351 baptized, 203 couples married, and 282 persons died. His successor was Mr. William Cogswell, a native of Atkinson, N. H. and a graduate of Dartmouth college, in 1811. He was ordained April 26, 1815, was appointed general agent of the American Education Society in 1829, and secretary of the society in Jan. 1832. He was dismissed from his pastoral charge Dec. 16, 1829, on the day in which his successor, Mr. Harrison G. Park, was ordained. During Dr. Cogswell's ministry, 78 persons were admitted to the church, 125 were baptized, 78 marriages were solemnized, and 120 persons died. Mr. Park was dismissed at his own request, and has since become pastor of a church in Danvers, Mass. Rev. Calvin Durfee, previously pastor of a Presbyterian church in Hunter, N. Y., was installed as the successor of Mr. Park, March 2, 1836. From the organization of the church, 371 have been admitted as members, 1,144 have been baptized, 436 marriages have been solemnized, and 711 persons have died. Within the last 100 years, 11 born in the parish, have received a liberal education. Mr. Durfee's sermon contains a variety of additional, important facts, which we cannot here quote.

5. *The Thirteenth Annual Report of the American Sunday School Union, May, 1837.* pp. 119.

The number of auxiliaries of this Union is 168, of schools, 2,154, of teachers, 24,024, of scholars, 169,448, of teachers who made profession of religion last year, 782, of scholars do. 1,776, number of volumes in libraries, 201,929, donations during the year, \$34,035 54, the amount received for books sold, \$39,268 04, unexpended balance, \$2,832 47, total, \$76,136 05. The number of volumes printed in the year was 890,662, of infant school lessons, pamphlets, journal, etc. 94,600, making about 62,000,000 of pages.

6. *Twenty-Third Annual Report of the American Tract Society, Boston, May, 1837.*

Receipts for the year, \$31,109 57, expenditures, \$31,109 57, of which, \$1,932 93 were from Maine, \$2,006 66 from New Hampshire, \$1,053 53 from Vermont, \$9,082 34 from Massachusetts, and \$14,353 05 from publications sold. For foreign distribution, \$10,000 were raised. The American Tract Society, at New York, have received during the year (including the receipts of the society at Boston) \$130,000, exceeding those

of the previous year by more than \$25,000. For printing books for the blind, \$1,000 were appropriated. The number of bound volumes circulated was 230,000. Forty-three new publications have been stereotyped during the year, making the whole number now on the society's list, 869. This society, and institutions aiding it, issue publications in 56 different languages. The whole amount of gratuitous distribution is 10,867,616 pages. The number of pages circulated last year is nearly 97,000,000, and the whole number circulated during the twelve years of the society's existence, is 800,000,000, exclusive of its foreign circulation, for which it has paid \$135,000.

7. *The Eleventh Annual Report of the American Home Missionary Society, presented by the Executive Committee, May 10, 1837.* pp. 114.

During the year ending May 10, 1837, the society have aided in the support of 810 missionaries and agents, of whom 764 have been employed in the United States and Territories, 22 in Upper and Lower Canada, and 24 in France in co-operation with the French Evangelical societies of Paris and Geneva. The number of congregations, missionary districts, and fields of agency thus supplied, in whole, or in part, during the year, has been 1,025, and the amount of ministerial labor performed has been 554 years. The number reported as added to the churches aided, allowing for the imperfection of some of the reports, is about 5,933, of whom 3,752 were on profession of their faith. The whole number received into the churches, on profession of their faith, during the society's operations, falls but a little short of 40,000. The expenditures of the society during the last year were about \$100,000. The receipts were about the same.

8. *Divine Economy in raising up great Men; a Sermon, delivered before the Trustees of the Columbian College, D. C. with an Obituary Notice of its principal Founder, the Rev. Luther Rice. By Stephen Chapin, President of the College.* pp. 24.

Mr. Rice was born in Northborough, Mass., March 25, 1783. He graduated at Williams college in 1810. While in college, he deliberately made up his mind to preach the gospel to the heathen. "Thus," says his brother, "it is most clear that the idea of a foreign mission originated with him alone, there being no kindred soul with him in college at that time."* August 8, 1812, Mr. Rice sailed on a mission to India. Soon after his arrival, he changed his views on the subject of baptism. He soon returned to this country, and endeavored to excite the attention of the Baptist churches to the claims of foreign missions. Very much by his exertions, "The General Missionary Convention of the Baptist Denomination in the United States of America" was formed May 18, 1814. From this period up to 1826, he was the general agent of the Board. From 1826 till his death, he devoted himself to sustain and endow the Columbian college. "He was the grand agent," says Dr. Chapin, "in the hand of God, of first kindling the spirit of foreign missions in our connection; so that his life, emphatically, marks the era of foreign missionary efforts in the Baptist churches in this country. Before he travelled, and prayed, and preached among them, they were all asleep on this subject. He too led the way in the formation of very many foreign and domestic missionary societies."

* Mr. Rice entered Williams college in 1807. In 1808, he expressed his feelings in respect to foreign missions. S. J. Mills joined Williams college in the spring of 1806, and almost immediately began to communicate his feelings on the subject of missions to two or three of his fellow-students. In the summer or autumn of 1807, Mills, Hall, Richards, and two or three others, often repaired to the banks of the Hoosac to pray and converse on the subject.

The first part of Dr. Chapin's sermon is an eloquent exposition of the text: "I have made thee a great man, like unto the name of the great men that are in the earth;" the latter part is occupied in delineating the character and labors of Mr. Rice.

9. *The Condition and Prospects of our Country; a Discourse delivered in Belfast, Me., on Fast Day, April 20, 1837.* By Silas McKeen, Pastor of the First Congregational Church in Belfast. pp. 29.

The preacher commences with some remarks on intemperance, Sabbath-breaking, profaneness, slave-holding, and licentiousness. He then argues, that we shall seek in vain for remedies for these and other evils, in our civil rulers and magistrates, in the public press, in the church, or in our family-circles and domestic altars. There is no hope for our country but in God. In him alone we must trust. We commend this sermon to our readers as one of more than ordinary value. The style is spirited, and the subject opportune.

10. *Temporal Prosperity; an Address delivered before the Concord Temperance Society, March 30, 1837.* By Rev. Nathaniel Bouton. pp. 22.

The subject of this address is "The Moral Conditions on which Temporal Prosperity is secured." By moral conditions are meant, such habits as naturally tend to produce property sufficient for one's comfortable support, respectability of character and domestic happiness. The conditions of temporal prosperity mentioned are, industry in some lawful calling, honesty, prudence, and sobriety. The last named includes the renunciation of wasteful pleasures, extravagance in dress, furniture, equipage, etc., all profligacy and licentiousness, and all inordinate indulgences of the appetite for food and drink. The reasoning of the sermon is clear and conclusive. Many impressive facts are stated in the way of illustration.

11. *The Antidote, or Revelation defended, and Infidelity repulsed; in a Course of Lectures.* By George Coles. Hartford: P. Canfield. 1836. pp. 395.

These lectures are on the following subjects. The Pentateuch, the historical books of the Bible, the poetical books, the prophetic books, inspiration of the Scriptures, wisdom of believing, folly of infidelity, total depravity of human nature, atonement, divinity of Christ, divinity, etc. of the Holy Spirit, the trinity, the resurrection of Christ, an introductory lecture and a miscellaneous discourse. Most of the lectures were delivered in the Methodist church in Poughkeepsie, N. Y. in 1834. They also have reference to some things in an infidel publication, called "The Herald of Reason and Common Sense." Recommendations of the work are prefixed from bishop Brownell, the late Rev. Dr. Davis, president Fisk, Mrs. Sigourney and others. Great earnestness, directness and vigor characterize such parts of the volume as we have read. Many interesting and apposite facts and anecdotes are introduced. We are glad to learn that the respected author, who is now one of the editors of the New York Christian Advocate and Journal, is about to issue a second edition.

12. *An Address, delivered before the Trustees, Faculty, and Students of La Fayette College, Easton, Pa.* By William Rawle. pp. 24.

The original charter of La Fayette college, of the 9th of March, 1836, provided, that in addition to those branches of education which are usually taught in our higher seminaries of learning, the students should be instructed in military science, tactics and engineering. The plan, however, did not succeed. By a supplement to the charter of the 27th of April, 1832, the trustees were authorized "to dispense with the maintenance and observance of military discipline, and with the teaching of military science and

tactics, and civil and military engineering." From that period the institution has steadily advanced in usefulness and respectability. By the liberality of a few individuals and the bounty of the State, elegant and commodious buildings have been erected on a spot of great natural beauty. The address of Mr. Rawle is tasteful and classic, and the sentiments which he advances sound and important.

13. *Terrible Tractoration, and other Poems. Third American Edition.* Boston. 1836. pp. 264.

Mr. T. G. Fessenden, the author of this volume, has long been known as the intelligent editor of the *New England Farmer*, and author of various works relating to agriculture, horticulture, etc. He is also a favorite poet among the farmers. The origin of the principal poem in this volume is as follows. In 1801, the author, being in London, became acquainted with Mr. B. D. Perkins, proprietor of a patent right for making and using certain implements called Metallic Tractors. These were said to cure diseases in all or nearly all cases of topical inflammation, by conducting from the diseased part the surplus of electric fluid, which, in such cases, causes or accompanies the morbid affection. At the request of that gentleman, Mr. Fessenden undertook to make the Tractors the theme of a satirical effusion in Hudibrastic verse. He does not confine himself, however, to topics connected with the Tractors. He makes use of them as the title and apology for a poem, in which he essays to paint

— "every idle thing
Which fancy finds in her excursive flight."

Favorable notices of the poem were given in many of the periodical publications of the time in which the first and second editions appeared; one was written by Daniel Webster, and published in the *Monthly Anthology*. We see no reason to dissent from these favorable opinions. We are glad that a third edition is called for, which gives the author an opportunity to shoot some of the follies which were flying in 1836.

14. *Addresses delivered by appointment, before the Professors and Tutors of Marion College, Mo. December, 1836.* pp. 23.

The several departments of Marion college, theological, collegiate, and preparatory, being so far separated as to render a very frequent intercourse of the professors with each other impracticable, it was determined during the last summer to establish a monthly meeting of all the professors connected with the institution. The addresses contained in this pamphlet were delivered at this meeting. The first is by the president, Rev. William S. Potts, on the "Obligations of Professors in Christian Colleges;" the second is on "Physical Education," by the Rev. H. Hayes, principal of the preparatory department. Mr. Potts has some very good and seasonable remarks on the dangers to personal piety which beset a college officer, and on the importance of his being supremely and tenderly interested in the religious condition of those under his care. Mr. Hayes urges various considerations in favor of the manual-labor system adopted at Marion college, and the ways in which it can be made most useful to the institution.

15. *A Farewell Discourse, preached on the first Sabbath in May, 1836, by Rev. George Trask, to his late Charge in Framingham, Mass.* pp. 29.

Mr. Trask illustrates, in this discourse, the importance of a faithful exhibition, and a cordial reception of moral and divine truth. A number of the more important doctrines of the gospel are mentioned, which constitute divine truth. Some preceptive duties growing out of these doctrines are then illustrated. The last subject of consideration is the happy effects resulting to churches from giving truth a cordial reception. Mr. Trask was pastor of a church in Framingham nearly seven years.

16. *The Penalty of the Divine Law; a Sermon preached in Westhampton, Mass. by the Rev. Horace B. Chapin, Pastor of the Church.* pp. 20.

This is a plain and solemn discourse from the text: "The soul that sinneth, it shall die." The particulars discussed are, the nature of the law of God, man's capacity and obligation to obey it, the kind of death threatened in the text, the nature of the penalty, and the duty of submission to the penalty.

17. *An Address at the Interment of Robert Ralston, Esq. Aug. 13, 1836. By Ashbel Green, D. D. Philadelphia.* pp. 23.

Mr. Ralston slept in Jesus in the seventy-fifth year of his age. He was long one of the most eminent merchants of Philadelphia, and one of the most eminent Christians in the land. "In the busiest period of his mercantile life," says Dr. Green, "and there was a period, and not a short one, when there was probably not a busier man than he, in this city—still, *one hour* of closet devotion in the morning, taken, if necessary, from his sleeping hours, was his indispensable preparation for meeting his business engagements, the bustles and temptations of the world." "For fairness in dealing, punctuality in all his engagements, and an accurate knowledge of accounts, he had no superior." "Like his divine Master, he went about doing good. Wherever he went, on a visit or on a journey, he was constantly looking out to see what good he could do; and I have known the complete repair of a dilapidated church, which I passed with him on a journey, to be effected by a subscription which he set on foot in its neighborhood, and headed with a liberal donation. When only taking a ride for air and exercise, I have seen him, I know not how often, drop a tract from a bundle, which he carried for the purpose, that it might be picked up by a foot-passenger, whom he had espied coming towards us at a short distance." "On the whole, when it is considered that he has been a liberal pecuniary donor to all objects of Christian benevolence for fifty years in succession, although his largesses, in particular instances, may have been exceeded by those of others, yet, taking the whole of his life into view, it is probable that no individual in this city has given more money than he, perhaps not as much, to objects of piety and humanity." Mr. Ralston was a warm and most beneficent friend to all our great Christian charities. He manifested particular interest in the Philadelphia Bible Society, and in the American Board of Commissioners for Foreign Missions.

18. *Public Libraries.*

The North American Review, for July, 1837, contains an article on libraries, prepared, we understand, by Mr. George W. Greene, American consul at Rome. Many of the facts are derived from a Statistical Essay, by Adrien Balbi. The immediate object of Balbi is, a description, historical, statistical, and bibliographical, of the public and private libraries of Vienna. In the course of this, he has entered into an examination of the literary and numerical value of the principal libraries of ancient and modern times, and given a succinct and lucid exposition of the principles upon which calculations of this kind should be based. No one of the libraries of the first class, now in existence, dates beyond the fifteenth century. The Vatican did not deserve the name of a library before the reign of Martin the Fifth, by whose order it was removed from Avignon to Rome in 1417. Including the Vatican, and the libraries of Vienna, Ratisbon, and the Laurentian of Florence, which are a few years anterior to it, no less than ten were formed between the years 1430 and 1500. These libraries began with a small number of printed MSS., sometimes with and often without any printed works. In 1455, the Vatican contained 5,000 manuscripts; in 1685, 16,000, and 25,000 printed books, and in 1789, about 50,000 MSS., and 40,000 printed volumes.

The Royal Library of Paris, was formed in 1595. In 1660, it contained but 1,435 printed volumes. In 1736, the number of printed volumes and MSS. was raised to 16,746. In the next eight years the library was nearly doubled. In 1800, it was augmented to more than 100,000. In most cases, the chief sources of these augmentations have been individual legacies and the purchase of private collections. The principal libraries of Europe now depend upon their respective endowments, and upon the laws made by government in their favor. In France, every publisher is bound by law to deposit at the Royal Library a certain number of copies of every work that issues from his press. A similar law entitles the imperial library of Vienna to one copy of whatever is published in the Austrian dominions. Thus the annual increase of these institutions is not only immense, but keeps pace with the progress of the press, and is gradually transforming them into permanent depositories of the annual intellectual harvest of the nation. The following table from Balbi shows the annual appropriations for some of the principal libraries of Europe. The expenditure of the Royal Library of Paris is not given, with the exception of the cabinet of prints.

	<i>Francs.</i>		<i>Francs.</i>
Bodleian, Oxford,	75,000	University, Bologna,	10,385
Imperial, Vienna,	47,500	Royal, Dresden,	10,000
Royal, Berlin,	29,680	University, Padua,	5,000
Advocates, Edinburgh,	25,000	Marcian, Venice,	5,000
University, Göttingen,	20,000	Prints at Paris,	15,000
Royal, Madrid,	14,000		

The following table gives the salaries of the officers of the Vienna library.

	<i>Francs.</i>		<i>Francs.</i>
Prefect,	12,500	Second Under Keeper,	2,000
First Keeper,	10,500	Third " "	1,750
Second " "	5,000	Fourth " "	1,500
Third " "	3,500	Aspirant,	1,000
Fourth " "	2,500	Three attendants, each	500
First Under Keeper,	2,250		

COMPARATIVE VIEW OF THE GREAT LIBRARIES OF ANCIENT AND MODERN TIMES.

<i>Cities.</i>	<i>Libraries.</i>	<i>Vols.</i>	<i>MSS.</i>
Paris,	Royal,	626,000	80,000
Munich,	Central,	540,000	16,000
St. Petersburg,	Imperial,	432,000	15,000 ?
Copenhagen,	Royal,	410,000	16,000 ?
Vienna,	Imperial,	284,000	16,000
Berlin,	Royal,	280,000	5,000
Peking,	Imperial,	280,000	
Dresden,	Royal,	260,000	2,700
Göttingen,	University,	250,000	5,000
London,	British Museum,	220,000	22,000
Oxford,	Bodleian,	200,000	25,000
Wolfenbüttel,	Ducal,	200,000 ?	4,500
Madrid,	Royal,	200,000	2,500
Paris,	Arsenal,	186,000	5,000
Stuttgart,	Royal,	174,000	1,800
Milan,	Brera,	169,000	1,000
Naples,	Bourbon Museum,	165,000	3,000
Florence,	Magliabecchiana,	150,000	12,000

<i>Cities.</i>	<i>Libraries.</i>	<i>Vols.</i>	<i>MSS.</i>
Breslau,	University,	150,000	2,300
Munich,	University,	150,000	2,000?
Edinburgh,	Advocates,	150,000	6,000
Jeddo,	Sjogoun,	150,000?	
Miako,	Mikado,	150,000?	
Alexandria,	Largest Ptolemaean,	110,000?	
Tripoli, in Syria,	Kadis,	110,000?	
Cairo,	Caliphs,	110,000?	
Alexandria, destroyed by Arabs,		100,000?	
Rome, Ulpian, founded by Trajan,		100,000?	
Cordova,	Caliphs,	100,000?	

The interrogative point is affixed to those numbers which Balbi considers doubtful. In the MSS. of the British Museum, the 19,093 charters, diplomas, and original documents are not comprised. The estimates in respect to the libraries of Japan, are derived from the statements of Siebold, whom Balbi terms, "learned and conscientious." The Japan libraries are divided among the princes, the nobles, and the monasteries. Besides the works printed within the empire, they contain a large number of ancient and modern Chinese books, together with many rare MSS. in Japanese and Chinese, maps, topographical plans, and sketches in natural history.

The Royal Library, in Paris, is the largest in existence. It had,	<i>Vols.</i>
in 1822,	605,000
Augmentation by public sales and foreign purchases,	36,000
Augmentation through the French press, 57,500 vols. of works,	
5,750 vols. of bound pamphlets,	63,000
	<u>704,000</u>

This number should be raised to 706,000 on account of the department of prints.

The library, at Cambridge, in this country, has 40,000 volumes of printed works. In the department of American history, it is the richest in the world. The Philadelphia library is estimated at about 42,000. The Spanish department is uncommonly complete. The New York Athenæum has 25,000 volumes. The library of Congress has 25,000. The law part of it is particularly valuable. The libraries of the Andover and Lane theological seminaries contain excellent selections of books printed in Germany. The congress of the United States have purchased the papers of Washington and Madison. The library of count Boutourlin, which has been recently offered to congress, contains 24,000 volumes. The count was among the most industrious and intelligent book-collectors in Europe. Nearly every article was a personal purchase. His profound knowledge of bibliography secured him from imposition. The purchase of a private library, which had been originally formed after the suppression of some of the old convents of Tuscany, gave him the basis of his new collection. The catalogue is divided into classes. The MSS. compose 244 articles, some of them of great value. The texts of the Greek and Latin classics, contained in some of the editions, enjoy an authority equal to that of the most precious MSS. The library contains 386 articles of the Aldine press, a name which stands higher than that of any other in the history of printing. Every part of the library is in the highest state of preservation.

MISCELLANIES.

Book Trade between England and France.—The number exported from France to England were in

<i>Years.</i>	<i>Vols.</i>	<i>Francs.</i>
1821	81,127	407,534
1825	178,366	914,528
1830	108,897	554,545
1832	84,954	435,328

Exportations from England to France,

1821	19,086	110,375
1825	19,036	132,144
1830	12,714	154,276
1832	19,632	131,318

According to this table, the number of volumes exported from France to England every year, may be averaged at about 100,000, while Great Britain has exported only 18,000. This disproportion is owing to the facts, that German and Italian books are principally transmitted to England through Paris, that French booksellers reprint a great number of English works, which are sold on the continent at a much cheaper rate than English books printed in England, and that translations of English books in France are much more numerous than translations of French books in England.

British Possessions in North America.—Newfoundland was colonized in 1583; Nova Scotia in 1623; New Brunswick in 1630; Hudson Bay and North West Territory in 1670. Cape Breton was conquered in 1758; the Canadas in 1759. The total population of these colonies is estimated at only 1,819,000 souls, while their area in square miles is stated at not less than 4,174,490; of which the North West Territory, surrounding Hudson's Bay, contains about 3,700,000 square miles, with an estimated population of not more than 500,000.

Rev. Dr. Thomas M'Crie.—Dr. M'Crie died at his house in Edinburgh, Aug. 5, 1835, aged 63. He received his academical education at the university of Edinburgh, and his theological with Rev. Archibald Bruce, the theological professor in connection with the General Associate Synod. In 1806 he separated from that synod, and joined Mr. Bruce and others in founding what was called the Constitutional Associate Presbytery. In 1812, Dr. M'Crie published his *Life of John Knox*. In 1819, appeared his biography of Andrew Melville, in which is fully illustrated the formation of the kirk of Scotland, and the peculiarities of the Presbyterian establishment. In 1825, he published memoirs of Mr. William Veitch and George Bryson; in 1827, *History of the Progress and Suppression of the Reformation in Italy*; and in 1829, a similar *History of the Reformation in Spain*. He had been for several years engaged on a *Life of Calvin*, which will probably be edited by his son. In plain, straight-forward and discriminating views of human affairs and characters, Dr. M'Crie has been surpassed by few, if any, historians. His impartiality, candor, and unaffected desire to investigate the truth, give a peculiar value to his productions.

Inscription.—The following inscription was observed on a sun-dial in Normandy, "Soli Soli Soli." The meaning probably was this: "To the only sun of the earth."

Revelation.—Those who object to revelation on the ground of its being above human comprehension in many respects, would probably have treated it no better if the case had been reversed. They would then have objected to its very simplicity; and argued, that what was not above human comprehension, might have been produced by man, and therefore all presumption was against the idea of a supernatural origin.

Writing Sermons.—The custom of writing sermons is said to have originated in the reign of Henry VIII., when such of the clergy as were licensed to preach, were so frequently molested on account of their expressions, that they adopted the practice, in order to refute malicious or erroneous accusations.

Knox.—It is not generally known, that a son of John Knox was a minister in the church of England. His name was *Eleazar*, and he was ordained one of the preachers of the university of Cambridge.

English tongue.—As an instance of the difficulty which foreigners find in pronouncing the English language, one has only to observe the seven following words, which are all spelt alike, but which differ widely in their pronunciation. Through, bough, dough, tough, cough, the surname Gough, and the Irish lough, (pronounced loch.)

Circulation of some of the London Papers.—From January to June, 1835, inclusive, there were circulated of the Albion and Star, 130,000; Courier, 247,000; Globe and Traveller, 483,000; Morning Advertiser, 642,250; Morning and Evening Chronicle, 953,500; Morning Herald and English Chronicle, 1,187,005; Morning Post, 367,000; Public Ledger, 63,500; Standard, (including St. James's Chronicle, London Packet and London Weekly Journal,) 865,000; Sun, 395,000; the Times and Evening Mail, 1,406,997; True Sun, (and Weekly True Sun,) 229,000. The preceding are daily papers. Some of the weekly papers of large circulation are the following: Weekly Despatch, 815,000; Age, 275,000; Bell's Weekly Messenger, 308,500; Bell's New Weekly Messenger, 133,000; Examiner, 91,300; John Bull, 128,090; London Gazette, 70,000; Literary Gazette, 13,850; Patriot, (religious,) 75,000; Record, (religious,) 128,000; Sunday Times, and Essex and Herts Mercury, 200,000; Spectator and Municipal Corporation Reformer, 63,000; Satirist, 83,000; Watchman, 70,000.

Petitions.—The number of petitions presented to the parliament in 1835, was 4,061. They were on 363 different subjects.

Maynooth College.—This celebrated Irish Catholic Institution received from parliament, in five annual grants, £44,690. The salaries of the prefect of the Dunboyne establishment, the first, second, and third professors of theology, the professor of sacred Scripture and Hebrew, were, each, £122. The professors of mathematics and experimental philosophy, of logic, metaphysics and ethics, of rhetoric, of humanity, of English and French elocution, and of Irish elocution, received each £112. The professor of declamation has, for about a month, each year, £21.

Literary Statistics.—During 1834, there were imported into Russia 300,000 volumes in foreign languages, which is 20,000 more than in 1833. There were published 728 national works, and 116 translations, exclusive of 48 periodicals. In these publications are not included 113,200 copies of different books for instruction. In England, the commercial value of literary works amounted in 1825 to the sum of £334,450, and in 1833 to £415,300; and adding to it the amount of daily and weekly journals, reviews and magazines, the general sale of English literature in 1833 may be estimated at £2,420,900. In France, the number of literary productions, which, it appears, quadrupled itself from 1814 to 1826, increased two-fold from 1826 to 1828. In this period, the

number of works published in France was 7,616; in 1830, 6,739; in 1831, 6,063, and in 1833, 7,011. In *Germany*, the annual sale of books amounts to 21,500,000 francs, or £300,000 sterling. About 40 years ago, Germany contained only 300 bookselling establishments; in 1833, the number had increased to 1,094. In valuing the population of the different circles of the confederation at 33,266,000, we may reckon one library to 122,222 inhabitants; while in Prussia, the proportion is one to 33,899.

Miles Coverdale's Bible.—In the British Museum there is a copy of this Bible in excellent preservation, small folio, black letter, with many curious engravings. After the books of the Old and New Testaments, those of the Apocrypha are inserted, with this introduction: "The bokes and treatises, which amonge the fathers of olde are not retened to be of like authoritie with the other bokes of the Byble, neither are they founde in the canon of the Hebrew." The copy of Coverdale in the Chapter library at Gloucester is in better condition than most of those in other public libraries. Of the seven mentioned by Dr. Cotton, that in the British Museum is the only one that has the title-page.

The English Language.—Professor Dale, in an introductory lecture in King's College, London, said, that the English language, though abounding with irregularities which set all system at defiance, was still, in its operation, equal to the Latin, and, in its copiousness, not inferior to the Greek; it was a language resembling an anonymous metal, which the ancients called *as Corinthium*, a language which, like the British Constitution, was a mixture of discordant elements. Though made to accord with the Latin, its genius and structure were much more similar to the Greek. In proof of this statement, Prof. Dale read various extracts from Shakspeare, showing, that even the vulgarisms of the present day were, in the time of the immortal bard, in constant use among the nobility.

London City Mission.—At a late meeting of the Society, a report of proceedings from May to November was read, of which we subjoin an abstract:—

Sixty agents are employed, one of whom devotes his attention chiefly to the Jews, two among the Welsh on the south side of the Thames, and one among seamen.

All the agents visit from house to house, and, in some cases, from room to room; in districts which contain about 136 courts, alleys, and portions of streets. The number of houses assigned to them is 15,778, which are inhabited by 23,976 families: 100,642 visits have been paid, 10,432 of which have been to the sick poor: this is a great increase on the six months preceding, when the visits were 43,962, of which 3,856 were to the sick poor. About 42,600 hours have thus been spent during the last six months.

The results have been of the most cheering kind: the thoughtless have been impressed and awakened: the drunkard and profligate have forsaken their evil ways: the neglected have been sought out: the afflicted have been comforted; and upward of thirty wretched females have been rescued from profligacy, and introduced to different asylums, or restored to their friends.

No fewer than 1,912 meetings have been held for prayer, at which many have attended who were previously neglecting their souls, and living without God and without hope in the world. Several hospitals, workhouses, lodging-houses, and large manufactories have been visited, and meetings held for conversation, for prayer, and for reading the Scriptures.

Since May last, 127,695 tracts have been given away, which have been the means of effecting great good: tracts to the value of 100*l.* have been granted by the Religious Tract Society: 402 copies of the Scriptures have been furnished on loan, and some pleasing instances have transpired of spiritual benefit derived from them.

The present expenditure is between 300*l.* and 400*l.* monthly. During the six months, including a former balance, the receipts amounted to 4,220*l.* 17*s.*, and the expenditure to 3,120*l.* 0*s.* 2*d.*; leaving a balance in the hands of the treasurer of 1,100*l.* 16*s.* 10*d.*

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

[From the London Missionary Register, for December, 1836.]

THE receipts of these societies somewhat exceed those of the preceding year, notwithstanding the favorable contingencies of that year.

It is not intended that this list should include any institutions for education, except such as aim on a large scale at the instruction of the people. Excepting various local Bible societies on the continent, the list is tolerably complete of such societies as come within its object.

In some of the American societies which employ missionaries in the back settlements of their own country, no means are afforded of distinguishing the amounts respectively appropriated to foreign and to domestic missions.

Of the total amount given in this list, about £163,956 was the produce of sales of books, by the Bible, Christian-Knowledge, Religious-Tract, and a few other societies, and by the Sunday-school Union. The sales by different American societies amounted to about £29,357.

ANTI-SLAVERY.				£ s. d.	
	Years.	Income.			
		£ s. d.			
American.....	1835-36..	5,824 7 0			
British.....	1835-36..	1,087 11 11			
BIBLE.					
American.....	1835-36..	23,602 5 6			
British and Foreign.....	1835-36..	86,819 8 7			
Edinburgh.....	1835-36..	3,508 13 1			
French Protestant.....	1835-36..	1,038 5 0			
French and Foreign.....	1834-35..	1,154 17 6			
Hibernian.....	1835-36..	4,636 5 0			
Merchant Seamen's.....	1835-36..	545 15 2			
Naval and Military.....	1835-36..	2,570 9 1			
Trinitarian.....	1835-36..	3,326 19 2			
EDUCATION.					
American.....	1835-36..	14,226 1 0			
American Presbyterian.....	1835-36..	10,125 0 0			
American Sunday School.....	1835-36..	15,639 19 6			
British and Foreign School.....	1835-36..	3,144 1 4			
Chinese and Indian Fem. Educ.....	1835-36..	1,164 10 6			
Irish Sunday School.....	1835-36..	3,270 2 0			
Kildare Place.....	1833 ..	4,392 5 7			
Ladies' Negro Children Educat.....	1835-36..	1,488 7 0			
National.....	1835-36..	1,370 14 6			
Newfoundland & British North American School.....	1835-36..	2,194 13 7			
Sunday-School.....	1835-36..	279 11 4			
Sunday-School Union.....	1835-36..	8,287 5 6			
JEWS.					
London.....	1835-36..	14,925 12 10			
MISSIONARY.					
American Board.....	1834-35..	36,751 10 0			
American Baptist.....	1835-36..	14,226 1 6			
American Episcopal.....	1834-35..	5,856 15 6			
American Methodist.....	1835-36..	13,800 16 6			
American Western For. Miss.....	1835-36..	4,500 0 0			
Baptist.....	1834-35..	16,392 2 11			
Baptist (General).....	1833-34..	1,552 1 1			
Berlin.....	1834 ..	1,719 13 4			
Church.....	1835-36..	68,354 10 6			
Church of Scotland.....	1835-36..	4,548 17 7			
French Protestant.....	1835-36..	1,892 0 3			
German Evangelical.....	1834-35..	4,923 0 0			
Gospel-Propagation.....	1834-35..	31,332 0 9			
London.....	1835-36..	55,865 2 11			
Rhenish.....	1833-34..	1,980 10 11			
Scottish.....	1834-35..	4,740 1 6			
Serampore.....	1833 ..	4,512 7 2			
United Brethren.....	1834 ..	13,625 3 9			
Wesleyan.....	1835-36..	62,039 16 2			
SEAMEN'S.					
American Seaman's Friend.....	1835-36..	2,963 14 0			
British and Foreign Sailors'.....	1835-36..	1,924 15 1			
Destitute Sailors' Asylum.....	1834-35..	1,738 14 5			
Episcopal Floating Church.....	1834-35..	293 0 0			
Sailors' Home.....	1834-35..	2,123 8 8			
TRACT AND BOOK.					
American Tract.....	1835-36..	21,197 9 6			
American Baptist Tract.....	1835 ..	1,800 1 6			
American Boston Tract.....	1834-35..	5,637 16 6			
Church-of-England Tract.....	1835-36..	497 12 8			
French Protestant Tract.....	1835-36..	833 6 8			
Irish Tract and Book.....	1835 ..	4,123 4 2			
Prayer-Book and Homily.....	1833-36..	2,154 18 3			
Religious Tract.....	1835-36..	62,256 13 11			
MISCELLANEOUS.					
American Colonization.....	1835 ..	11,623 19 0			
British and Foreign Temperance.....	1835-36..	1,631 8 7			
Christian Instruction.....	1835-36..	1,061 17 9			
Christian Knowledge.....	1835-36..	78,473 6 10			
Church Pastoral-Aid.....	1836 ..	2,182 10 4			
District Visiting.....	1835-36..	339 2 3			
European (late Continental).....	1835-36..	1,432 9 5			
Hibernian (London).....	1835-36..	10,412 9 10			
Irish Society of London.....	1835-36..	2,270 0 0			
Irish Scripture Readers'.....	1834 ..	1,856 12 1			
London City Mission.....	1835-36..	2,714 9 8			
Lord's-Day Observance.....	1835-36..	800 12 11			
Metropolitan City Mission.....	1835-36..	82 0 0			
Peace.....	1835-36..	504 18 1			
Reformation.....	1835-36..	2,876 9 6			
Total.....		£788,782 16 0			

[The list of American Societies is not complete. The funds of the American Tract Society, at New York, include those of that at Boston.]

REV. JOSEPH WOLFF.

[From the London Missionary Register, for January, 1837.]

A letter from Mr. Wolff to a friend, dated at Suez, on the 4th of May, thus describes his intended journeyings:—

I am going now to Jidda; thence, God willing, cross over to Massowah; and from thence I intend to proceed to the capital of Abyssinia, Gondar, where the Jews called Falasha are residing. After having stopped with them four or five months, and given also Bibles to the Christians, I intend to go to Shoa—thence to Narea or Enerea, where Christians are—and thence to Timbuctoo, and the Cape of Good Hope. Should I not be able to proceed to those places from Narea, I intend to go from Narea to Melinde, Mozambique, and the Cape of Good Hope. And after having proclaimed the tidings of salvation in the Cape, I intend (D.V.) to come again to Bombay, thence to Candahar, Kohan, Yarkand, Orenburg, Kamschatka, Petersburg, America, Marseilles, and Malta. The journey will take me again three years and four months. Oh! dear friend! it is a glorious office to be made an instrument of preaching the tidings of salvation through all parts of the world: and I know that the gospel is a light which kindles the fire of the love of God, in the sinner's heart, in a manner inconceivable. Let us therefore disregard the censure of the world, and go on exclaiming, CHRIST! THE LIGHT OF VERY LIGHT!

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

DAVID SMITH, æt. 76, Portland, Maine, May 19, 1837.

DANIEL WESTON, æt. 73, Cong. Gray, Me. June 28.

E. KELLOGG, æt. 39, Meth. Alfred, Me. June 20.

JOSEPH GIBBS, æt. 27, Cong. Haverhill, New Hampshire, April 11, 1837.

CHARLES W. MILTON, Cong. Newburyport, Massachusetts, May 1, 1837.

ABEL HOLMES, D. D. LL. D. æt. 73, Cong. Cambridge, Mass. June 3.

ROSWELL BARROWS, æt. 68, Bap. Groton, Connecticut, 1837.

OLIVER LEAVITT, æt. 55, Palermo, New York, April 3, 1837.

LEWIS SMITH, JR. æt. 24, Ger. Ref. New York, N. Y. April 6.

JOHN DEMAREST, æt. 73, New York, N. Y. April 8.

THOMAS G. SMITH, æt. 80, Dutch Ref. Tarrytown, N. Y. April 10.

PETER LUDLOW, æt. 40, New York, N. Y. May 6.

E. H. ADAMS, æt. 40, Cong. Syracuse, N. Y. May 26.

MOSES BURT, æt. 58, Cairo, N. Y. May 30.

JOHN S. BRENNEMAN, æt. 24, Ger. Ref. Lancaster, Pennsylvania, March 27, 1837.

HENRY L. RICE, Ger. Ref. Chambersburg, Pa. May 3.

ROBERT M. LAIRD, Pres. Princess Ann, Maryland, March 19, 1837.

WILLIAM FITZHUGH LEE, æt. 32, Epis. Alexandria, District of Columbia, May 19, 1837.

WILLIAM C. M'ELROY, Pres. Danville, Virginia, May 24, 1837.

ROBERT TUCKER, æt. 38, Lincoln Co. North Carolina.

SAMUEL W. CALVERT, Pres. Bowling-green, Kentucky, June 19, 1837.

JOHNSON WELCH, Cadiz, Ohio, April 17, 1837.

STEPHEN I. BRADSTREET, æt. 42, Pres. Cleveland, O. June 9.

EDWIN STEVENS, æt. 34, Cong. Singapore, Asia, Missionary to China, Dec. 15, 1836.

DAVID WHITE, Cong. Miss. at Cape Palmas, West Africa, Jan. 22, 1837.

JAMES EVERETT, æt. 54, Epis. Chaplain of the U. S. Ship Constitution, at Port Mahon, Island of Minorca, April 11.

WILLIAM WOODBRIDGE, of Stockbridge, Mass.—WILLIAM P. TUTTLE, of Newark, N. J.—HAMILTON SMITH, of Palermo, N. Y.—and SIMEON S. JOHNSON, of Sweden, N. Y. students at Auburn Theological Seminary, N. Y.—drowned, June 24, 1837.

Whole number in the above list, 30.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	3
30 40.....	3	New Hampshire.....	1
40 50.....	3	Massachusetts.....	2
50 60.....	3	Connecticut.....	1
60 70.....	1	New York.....	11
70 80.....	4	Pennsylvania.....	2
80 90.....	1	Maryland.....	1
90 100.....	1	District of Columbia.....	1
Not specified.....	11	Virginia.....	1
	—	Kentucky.....	1
Total.....	30	Ohio.....	2
Sum of all the ages specified.....	1,011	North Carolina.....	1
Average age.....	53 1-5	Foreign.....	3
		Total.....	30

DENOMINATIONS.

	DATES.	
Congregational.....	7	
Presbyterian.....	4	1836. December.....
Episcopalian.....	2	1837. January.....
Metho list.....	1	March.....
Baptist.....	1	April.....
Ger. Ref.....	3	May.....
Dutch Ref.....	1	June.....
Not specified.....	11	Not specified.....
Total.....	30	Total.....

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

SETH SWEETSER, Cong. ord. pastor, Gardiner, Maine, Nov. 23, 1836.

JOSEPH LANE, Cong. inst. pastor, Westbrook, 1st Ch. Me. Dec. 29.

JOHN HAVEN, Cong. ord. pastor, York, Me. Dec. 15, 1837.

GEORGE W. FARGO, Cong. inst. pastor, Phillips, Me. Feb. 15, 1837.

JOSEPH UNDERWOOD, Cong. inst. pastor, New Sharon, Me. Feb. 22.

DANIEL SEWALL, Cong. ord. pastor, Chesterfield and Fayette, Me. March 15.

JONAS COLBURN, Cong. inst. pastor, Wells, Me. April 18.

CLARK PERRY, Cong. inst. pastor, Standish, Me. May 11.

B. B. BECKWITH, Cong. inst. pastor, Castine, Me. May 24.

ISRAEL HILLS, Cong. ord. pastor, Lovell, Me. May 31.

CHARLES SOULE, Cong. inst. pastor, Norway, Me. June 7.

L. B. CALL, Bap. ord. pastor, Hopkinton, New Hampshire, April 19, 1837.
 DANIEL J. NOYES, Cong. ord. pastor, Concord, N. H. May 3.
 ALANSON RAWSON, Cong. inst. pastor, Roxbury, N. H. May 3.
 WINTHROP FIFIELD, Cong. ord. pastor, Fpsom, N. H. May 10.
 ANSON SHELTON, Cong. inst. pastor, Raymond, N. H. June 28.
 SAMUEL H. TOLMAN, M. D. Cong. inst. pastor, Atkinson, N. H. July 5.

AMASA DEWEY, Cong. ord. pastor, Storrsville, Massachusetts, Jan. 11, 1837.
 JOHN DWIGHT, Cong. ord. pastor, North Bridgewater, S. P. Mass. April 12.
 JOSIAH BENT, Cong. inst. pastor, Amherst, Mass. April 19.
 JOSIAH W. TURNER, Cong. ord. pastor, Great Barrington, Mass. April 19.
 ALVAH C. PAGE, Cong. inst. pastor, Tyringham, Mass. April 25.
 ELI W. HARRINGTON, Cong. ord. pastor, Lunenburg, Mass. April 26.
 ISAAC E. HATON, Cong. ord. evan. North Wrentham, Mass. April.
 SUMNER G. CLAPP, Cong. inst. pastor, Cabotville, Mass. May 3.
 HORATIO FLAGG, Cong. inst. pastor, Colerain, Mass. May 3.
 JOSHUA L. WHITTEMORE, Bap. ord. pastor, Dighton, Mass. May 4.
 ELEAZER A. GREENLEAF, Epis. ord. dea. Boston, Mass. May 4.
 CHARLES C. TAYLOR, Epis. ord. dea. Boston, Mass. May 4.
 WILLIAM COOK, Epis. ord. dea. Boston, Mass. May 4.
 SAMUEL A. FAY, Cong. inst. pastor, Barre, Mass. May 10.
 CHARLES MASON, Epis. ord. priest, Boston, Mass. May 11, and instituted rector at Salem, Mass. May 31.
 CHRISTOPHER MARSH, Cong. inst. pastor, Roxbury, W. P. May 16.
 SAMUEL G. BUCKINGHAM, Cong. inst. pastor, Millbury, Mass. May 24.
 SAMUEL W. COZZENS, Cong. inst. pastor, Milton, Mass. May 24.
 WILLIAM THURSTON, Epis. ord. dea. Boston, Mass. May 28.
 JOSEPH H. TOWNE, Cong. inst. pastor, Boston, Mass. June 2.
 WILLIAM LAMSON, Bap. ord. pastor, Gloucester Harbor, Mass. June 5.
 OLIVER AYER, Bap. ord. pastor, Littleton, Mass. June 14.
 TERTIUS S. CLARKE, Cong. inst. pastor, Stockbridge, Mass. June 15.
 CHARLES WALKER, Cong. inst. pastor, Medfield, Mass. June 21.
 DAVID STOWELL, Cong. inst. pastor, Townsend, Mass. June 28.
 JOHN CLAPP, Bap. ord. pastor, Gardner, Mass. June 28.

MARK TUCKER, D. D. Cong. inst. pastor, Providence, Rhode Island, June 21, 1837.
 WILLIAM HAGUE, Bap. inst. pastor, Providence, Ist Ch. R. I. July.

OLIVER E. DAGGETT, Cong. ord. pastor, Hartford, Connecticut, April 11, 1837.
 DAVID D. FELD, Cong. inst. pastor, Haddam, Ct. April 11.
 THOMAS PAINE, Cong. inst. pastor, Greenwich, Ct. May 3.
 ALFRED LEE, Epis. ord. dea. Norwich, Ct. May 21.
 PETER H. SHAW, Cong. inst. pastor, North Stonington, Ct. May 24.
 ALBERT SPOONER, Epis. ord. priest, New London, Ct. May 25.
 EDWARD J. DARKIN, M. D. Epis. ord. priest, New Haven, Ct. June 13.
 WILLIAM WARLAND, Epis. ord. priest, New Haven, Ct. June 13.
 ROBERT TURNBULL, Bap. inst. pastor, Hartford, Ct. June 13.
 HENRY G. LUDLOW, Cong. inst. pastor, New Haven, Ct. June 24.
 OTIS C. WHITON, Cong. inst. pastor, Scotland, Ct. June 28.
 OLIVER B. BUTTERFIELD, Cong. ord. pastor, South Britain, Ct. June 28.

SAMUEL HOWE, Pres. inst. pastor, Ridgeville, New York, March 16, 1837.
 MONTGOMERY S. GOODALE, Pres. ord. pastor, Amsterdam Village, N. Y. March 22.
 J. PARSONS HOVEY, Pres. ord. pastor, Gaines, N. Y. April 1.
 SAMUEL H. COX, D. D. Pres. inst. pastor, Brooklyn, N. Y. May 8.
 HENRY A. PROUT, Epis. ord. priest, Cairo, N. Y. May 16.
 NATHANIEL WATKINS, Epis. ord. priest, Pierrepont Manor, N. Y. May 19.
 SAMUEL J. PRIME, Pres. inst. pastor, Fishkill Landing, May 28.
 HENRY TULLIDGE, Epis. ord. priest, Seneca Falls, N. Y. May 26.
 PIERRE P. IRVING, Epis. ord. priest, Seneca Falls, N. Y. May 26.

DONALD McQUEEN, Pres. ord. pastor, Sumterville and Concord, N. Y. May 27.
 AUGUSTIN P. PREVOST, Epis. ord. priest, Canandaigua, N. Y. May 29.
 BENJAMIN EVANS, Epis. ord. priest, Patterson, N. Y. June 17.
 JOHN KNILL, Epis. ord. dea. Poughkeepsie, N. Y. June 20.
 NORRIS BULL, Cong. inst. pastor, Clakson, N. Y. June 28.
 EDWARD G. PRESCOTT, Epis. ord. dea. Burlington, New Jersey, May 25, 1837.
 JAMES A. WILLIAMS, Epis. ord. priest, Burlington, N. J. June 1.
 REUBEN S. GERMAIN, Epis. ord. priest, Burlington, N. J. June 1.

THOMAS BRAINERD, Pres. inst. pastor, Philadelphia, Pennsylvania, March 6, 1837.
 N. SAYRE HARRIS, Epis. ord. dea. Philadelphia, Pa. May 28.
 FRANCIS P. LEE, Epis. ord. dea. Philadelphia, Pa. July 8.
 ROBERT DUNLAP, Pres. inst. pastor, Pittsburg, Pa. June 28.

WILLIAM N. PENDLETON, Epis. ord. dea. Petersburg, Virginia, May 21, 1837.
 J. B. P. WILMER, Epis. ord. priest, Petersburg, Va. May 21.
 DABNEY M. WHARTON, Epis. ord. priest, Petersburg, Va. May 21.
 WILLIAM SCULL, Epis. ord. priest, Petersburg, Va. May 21.
 WILLIAM S. WHITE, Pres. inst. past. Charlottesville, Va. June 4.

THOMAS C. DUPONT, Epis. ord. priest, Grahamville, South Carolina, May 15, 1837.

EDWIN A. BOLLIS, Evan. Luth. ord. pastor, Ebenezer, Georgia, March 12, 1837.
 R. HOOKER, Pres. ord. evan. Salem, Ga. April 21.
 J. B. CASSELLS, Pres. ord. evan. Salem, Ga. April 21.

THOMAS MORROW, Pres. ord. evan. Columbus, Mississippi, April 2, 1837.

COLLEY A. FOSTER, Epis. ord. dea. Nashville, Tennessee, May 7, 1837.

DAVID T. STEWART, Pres. ord. pastor, Shiloh and Olivet, Kentucky, May 18, 1837.

MYRON TRACY, Cong. inst. pastor, Strongsville, Ohio, May 15, 1837.
 H. G. COMINGO, Pres. ord. pastor, Steubenville, O. May 24.
 THOMAS MAGILL, Pres. ord. pastor, Island Creek, O. May 25.

GEORGE N. SMITH, Cong. ord. evan. Plainfield, Michigan, April 7, 1837.

Whole number in the above list, 94.

SUMMARY.

		STATES.
Ordinations.....	56	
Installations.....	38	
Total.....	94	
		Maine..... 11
		New Hampshire..... 6
		Massachusetts..... 26
		Rhode Island..... 2
		Connecticut..... 12
		New York..... 14
		New Jersey..... 3
		Pennsylvania..... 4
		Virginia..... 5
		South Carolina..... 1
		Georgia..... 3
Pastors.....	62	Mississippi..... 1
Evang.ists.....	5	Tennessee..... 1
Priests.....	16	Kentucky..... 1
Deacons.....	11	Ohio..... 3
Total.....	94	Michigan..... 1
		Total..... 94

DATES.

DENOMINATIONS.		
	1836. November.....	1
	December.....	2
	1837. January.....	2
	February.....	2
	March.....	5
Congregational.....	April.....	15
Presbyterian.....	May.....	42
Episcopalian.....	June.....	28
Baptist.....	July.....	3
Evan. Luth. Church.....		
Total.....		94

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
AUGUST, 1837.

APPEAL IN BEHALF OF EDUCATION SOCIETIES.

Addressed to men of wealth belonging to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, Lutheran, and other evangelical churches, in the United States of America, on the subject of affording further assistance to those Societies which educate young men for the gospel ministry.

By Dr. Scudder, Missionary at Ceylon.

[This communication has been sent by Dr. Scudder to the Secretary of the American Education Society for publication. Considering the pecuniary state of the country, and also the condition of Education Societies, it is deemed a timely appeal, and it is confidently hoped it will be duly heeded by those to whom it is addressed, and also by the churches generally, whose privilege it is to realize that "it is more blessed to give than to receive."]

Beloved in the Lord,

It may emphatically be said that we live in a glorious day. Such an one in many respects the church has never before witnessed. Our Bible, Tract, Education and various other societies are of recent origin, and are accomplishing great things. The facilities, too, which we possess to communicate religious information, are among the most pleasing signs of the times. "I used," says President Edwards, "to be eager to read public news-letters, mainly to see if I could not find some news favorable to the interests of religion in the world." Had he lived but a few years longer, he would not have had to seek much for such information. Now we have large numbers of newspapers devoted principally to religious purposes. From one part of our country to the other, and throughout the world, Christians are constantly becoming acquainted with each other's plans of benevolence, and are stirring up one another to renewed diligence in their Master's service. All they have to do is, to go forward in earnest with the plans now in operation, and the promise, that at the name of Jesus every knee shall bow, will soon be accomplished.

As you may naturally suppose, every step you take in your march against the powers of darkness, is watched with intense interest by those whom you have sent to heathen lands to preach the gospel. For one, I have examined, whether the army you have marshalled is properly equipped, and am not aware, that as a general thing, any alteration could be made for the better. It appears to me, however, that it is characterized by one important defect, and I hope you will excuse me for mentioning it. I allude to the circumstance that our societies to educate pious young men for the gospel ministry are not sufficiently patronized.

My object in writing to you, beloved friends, is to plead with you to give your increased aid to these societies. The state of our country demands it. The state of the heathen demands it. With regard to our own country, you have many able advocates to plead her cause. But even if I felt disposed, on this account, to be silent, still it might be my duty to say something, from the fact, that every thing you do has such an important bearing upon the heathen world. It is very certain, that if by one grand effort you can send forth as

many preachers of the gospel to our destitute settlements as are needed, they will, with the divine blessing, soon bud and blossom as the rose, and in a short time prove giants in sending the gospel to heathen nations. If a few years only are suffered to pass without such attempts, the population of our country will so far outrun all efforts to overtake it, as necessarily to oblige you to do but little beyond your own borders. If all its wants had ere this been supplied, how mighty would be the influence of the American churches at this moment upon the heathen world.

Even if we look at the temporal prosperity of our country, it is evident that a large number of ministers of the gospel must be raised up. Their aid is absolutely necessary to stem that torrent of iniquity, which is sweeping all before it. "Who," says a very able writer, "that has observed the progress of crime, and the unblushing manner in which the most corrupt principles are publicly avowed, can fail to see that the floodgate of corruption is opened, and that unless the torrent be arrested, it must sweep away the fabric of liberty and happiness, the result of the labors and sufferings of two centuries. There is a controversy to be maintained with ignorance, and prejudice, and irreligion, and corruption, which demands the united efforts of all who venerate the laws of God and the institutions of our fathers, or desire the happiness of posterity; a controversy of such paramount importance, that we could wish to see all others laid aside, however momentous in themselves, by those who are engaged immediately in this. Let but a spirit go forth like that which animated our fathers against political oppression, and lead us to struggle with equal vigor and unanimity against the common enemies which threaten the very foundation of our liberties, and we may hope like them to conquer, and like them to enjoy the fruits of our toils, and transmit them to our descendants. But if we slumber over our danger, and shrink back from the contest, our country is lost, our institutions must be trampled under foot, and the name of America be inscribed on the broken column which records the weakness and the ruin of republics." To remedy these evils it is very evident that education, embracing the various branches of science as well as of morals, must be made to bear with a much greater force than heretofore upon a great mass of our population, among whom they have but little more than a name. It is in these places especially, that our spiritual enemies have arisen in their might to oppose all that is good, and they are preparing for a great contest. "They are summoning to their aid great learning, and the ablest talents. They spare no efforts, they leave untried no device which promises them success. The Bible is assailed, nor will they rest, until they are vanquished, or the whole superstructure of the Christian religion is razed to its foundation." These must be met by men of similar learning and talents, and who, in addition to these qualifications, have ardent piety. Education, embracing the various branches of science, as well as of morals, must, as I before said, be combined. The latter, as well as the former, may, to a considerable extent, be promoted by suitable laymen. But, after all, unless they are assisted in their labors by ministers of the sanctuary, the tide will not be stemmed, religion never will permanently flourish where the gospel is not preached.

The alarming progress of error and vice in our country, probably, was one grand reason, why the American Bible Society adopted its noble resolution to supply every destitute family within its borders with a Bible, in two years. Had I seen the people of God, in reliance upon divine aid, resolving that they would exert themselves as far as possible to raise up as many ministers of the gospel as are needed in our destitute settlements, *in ten years*, I should have trusted to Providence for at least a few for the heathen, and not now have addressed you. I however have seen nothing which has given me any encouragement to hope that such a resolution will be formed, though I conceive there would be no more difficulty in carrying it into effect, than the resolution of the Bible Society to which I just alluded. Do you consider me chimerical in my views respecting the practicability of such a resolution? Where are the *fifty thousand* young men who have been born into the kingdom of grace, in our revivals of religion alone, since the commencement of the year 1826? Will you tell me that two thousand of them have either entered upon the duties of the ministry, or are preparing

for it? For this we have much reason for gratitude. But are two thousand a proper proportion to the forty thousand, who we may suppose are still living? Is it not an awakening consideration, that the number is so small? While Christians have been praying the Lord of the harvest to raise up more spiritual laborers, and he has answered their prayers so far as to pour out his Spirit upon thousands of those who are fit to become such laborers, are they not verily guilty for neglecting to perform their part in this momentous business? Does their gratitude bear a sufficient proportion to the mercies vouchsafed? Have those fathers and mothers whose children have of late been plucked as brands from the burning, and had their feet placed on the rock Christ Jesus, shown sufficient gratitude to this adorable Being, by casting in so little of their substance into the treasuries of our Education Societies? Is there nothing alarming in the fact that when Christians open their purses and throw so largely into the treasuries of our Bible Societies, there is so much supineness here? Is there not something still more alarming in the fact that after they have furnished our Bible committees with sufficient money to supply our country with Bibles, they are helping them with so much zeal to turn their attention to *foreign lands*, while our Education Societies are suffered to be so cramped in their exertions to bring forward preachers of the gospel? Are they paying proper attention to the command of Christ, "Go ye into all the world, and preach the gospel to every creature," when this is the case? Beloved in the Lord, when I read that the Baptist Board of Education is so straitened for funds, that its directors are obliged to open their mouths with many arguments, and plead for aid, not for hundreds of their young men, as they should and would, if they had sufficient encouragement, but for the additional number of eleven only, without venturing to predict what will be the result: and when I see the American Education Society reduced to the utmost extremity, and only saved from a retrograde march by the timely aid of one of its tried friends, who at the last hour came forward with his thousand dollars, (I love to dwell upon such noble actions,) I will venture to say, they do not pay proper attention to it.

The calls for ministers of the gospel in our land are as loud as the extent of a third and more of our population. A heart-rending fact indeed! Let us hear what is said by those who are most competent judges on this subject. In the American Baptist Magazine for April, 1832, it is stated, "According to a late estimate the number of ministers in the American Baptist churches is as three to five, leaving two out of every five destitute of a pastor. But this estimate of the proportion of pastors to the number of churches is quite too high. In it are included all licentiates, many of whom are in a course of study, all superannuated ministers also, and those employed as professors, teachers, agents, and missionaries, so that in fact about one half of our churches are destitute of pastors"! From this statement it appears that about 2,000 of their churches are destitute of settled ministers. An agent of the Education Society in the valley of the Mississippi says, "While we have often had occasion to thank God and take courage, in view of what our eastern brethren have done for us in the distribution of tracts and Bibles, in the establishment of Sabbath schools, and in the successful labors of their missionaries among our destitute population, yet we have been deeply impressed with the fact that all the means of moral improvement, however important, can never bring the great mass of our community under the influence of the gospel, without an able and faithful ministry; and that the great work to be done is to raise up hundreds of our pious, gifted and indigent young men. While our brethren at the east have often read and heard of the great want of ministers at the west, it has been the painful experience of ministers and churches here, to witness as well as deplore the moral desolations of Zion in every division around them; to see hundreds of churches anxious to enjoy the labors of stated pastors, favored only at distant intervals with irregular and occasional preaching, and hundreds of other important and promising posts of usefulness, where new churches might be immediately formed and built up, if laborers could be procured to occupy them. If we now had a thousand additional ministers, of able and devoted character, they might all within the current year be located in the heart of this great valley, in important and promising stations for usefulness." One of our Education

Societies, in speaking of the dearth of ministers, says, "The number of Protestant ministers of all denominations in this country is about 8,000, thus providing for 8,000,000 of the population, on the supposition that one minister has the charge of 1,000 souls, while 5,000,000 are left entirely destitute, to be the parent and germ of other thronging millions."

In the hands of the destitute five millions of our population, the Bible has, to a great extent, of late, been placed. But though this obtains, spiritual death will continue as before to be written on the door-posts of most of their houses, as long as the last command of the Saviour is not attended to. If we look at the treatment this blessed volume receives from tens of thousands, who even sit under the droppings of the sanctuary, we are warranted to suppose that by itself, it will generally prove to be very inefficacious among those who are under no such restraints to neglect it; often we may see them so covered with dust, from having been so long unused, that we might write in very legible characters their everlasting damnation upon their covers.

You will not understand that I mean in the least to undervalue the labors of Bible Societies. They are noble, and to a certain extent do much good, especially when they put their Bibles into the hands of the rising generation. But I return to the ground I before took, that notwithstanding their labors, and the labors of our Tract, Sunday school, and other similar societies, unless ministers of the gospel are raised up to stem the torrent of iniquity which is sweeping all before it, it will not effectually be stemmed. The latter are the great artillery in the army of Jehovah. They must batter down the intrenchments of the enemy, and when they have done this, they can bring Bibles and tracts, and their other small arms, (excuse my figures,) to bear with great execution upon their other points of attack. To sum all I have to say on this point in one word, let our Bible, Tract and other similar societies go forward, and go forward too with a thousand fold more zeal in their good work; but let them see to it, that our Education Societies do not fall in the rear.

There never was a time when there were such facilities to raise up ministers of the gospel, and there never was a time when delays to do so were attended with so many dangers to our country. Every revolving sun which brings with it such delay, brings with it its ten thousand miseries. If we do not *now* bring forward the young men of proper qualifications, whom we have at our command, ten years hence may find us in a situation to do but comparatively little in this good work. If our revivals of religion should not go on, this must be the case; and it must be remembered, that we have no warrant that they will continue. Indeed we may predict that if ignorance, and error and vice continue to increase as heretofore, they will stop. Every Christian who has attentively viewed the state of our country, must be convinced that if Catholicism and infidelity continue to spread, it will not be long before it will be cut up into separate republics or monarchies, which will support each other's rights at the point of the bayonet. The bad passions of men are now in feverish agitation, and were their numbers sufficiently large, we should soon witness a terrible explosion. Then farewell to revivals. If you doubt this, let me entreat you to look back upon the events of the last century, and your doubts will end. "The distress and perplexity," says the late Rev. Dr. Porter, of Andover, "which that [revolutionary] war brought in its train, and the scenes of awful and universal interest which followed during the formation of new governments for the nation, and the several States, did much towards destroying the sanctity of the Sabbath, and prostrating the barriers which the fathers of New England had erected to guard the public morals. The religious instruction of children and youth became an object of much less attention than it formerly had been, and this neglect of God's own appointed means stood in obvious connection with the decline of piety in the churches. Indeed, should such a state of things happen as I have just mentioned, at the end of two hundred years from this time, when hundreds of millions may inhabit our country, one fifth of them will probably not be found in the ranks of the gospel."

It may be necessary for me to remark, before I proceed, that I wish you to understand distinctly that I am not insensible of the much that has been done

for our Education Societies. You, beloved in the Lord, have done *great things*.* What you have done has caused a great multitude now on earth to call you blessed, and not a few have joined in the glorious song above, "Salvation to our God which sitteth on the throne, and unto the Lamb," who, humanly speaking, must have been weeping, and wailing, and gnashing their teeth in the prison of despair, had it not been for your contributions. What you have done, too, has caused joy to thrill a thousand times through the bosoms of the angelic host. There perhaps is not a day that passes, but they tune their lyres, and play an anthem over the conversion of some poor sinner who has been redeemed through your instrumentality. Not only have you contributed nobly; but others also, (and many at great sacrifices,) who have but little of this world's goods. "I could tell," says an agent of the American Education Society, "of churches of no great ability in newly settled parts of the country, carrying forward from three to five young men in their education, and not a few congregations, most of the members of which both live and worship in their log-houses, and yet esteem it a pleasure and a privilege to educate one man for the poor and those who have none to care for their souls. I could mention many of the mothers and daughters in our churches, who by the fruit of their industry by the use of their needles, pay their annual subscription of from five to ten dollars to the cause; besides their contributions to other objects. If my paper would permit, I could tell of the laborious mechanic, with a family of small children, toiling at his trade for their support, and yet feeling it to be a privilege to give \$1,000 to the Education Society, because he thinks his little patrimony will do the most good in this way, while his laborious hands can minister to his wants."

I said, in the former part of this letter, that the state of the heathen world calls loudly upon you for your increased aid to our Education Societies. It is a matter of heart-rending grief to those of us who dwell among the heathen, and know something of their abominations, to meet with the following remarks. "Even now the character and prospects of the heathen are ambiguous in the minds of multitudes, and expressions of uncertainty are every where in circulation which cramp our energies and limit our success." "Missionaries are not needed. Heathens are as well off as we without them." As these remarks are of very recent origin, it becomes me to declare that all who entertain the least favorable idea of the good state of the heathen are entirely in the dark, and I can by no means allow this letter to be closed without mentioning a few circumstances connected with their deplorable condition. While you are reading them, should your indignation be raised against me, let me entreat you to lay it aside. Remember that I am set for the defence of the gospel among the heathen, and am bound, so far as I am able, to see that all hindrances in the way of sending it to them be removed. Should I fail to do my duty here, the blood of their souls will be required at my hands. This I must at all events endeavor to prevent. Instead therefore of feeling your indignation rise, rather rejoice that I have furnished you with arguments forever to silence those who may hereafter plead that the heathen need not the gospel.

One of the darkest shades in their picture is their licentiousness. Could I bring those who are advocates for their good condition to this land, I would direct them, if of my own sex, to a temple dedicated to an elephant-faced god, the son of an adulterer, situated near a village in which I have two schools, where they might witness sights which would make them blush as they never blushed before. Thence I would direct them to go to other temples, where the most loathsome debauchery is the only worship agreeable to the presiding deity. After their return, I would direct them to look into their holy books, where they might read the account of the shocking indecencies to be used on such occasions. But let me dwell no longer on this disgusting subject. I am quite convinced, that after having become acquainted with the little only which I have stated, they would never allow their wives and children to go to heathen

* I some time ago read of one benevolent person who had offered to defray the expenses of the tuition of one hundred young men in one of our public seminaries of learning, for four years, amounting to more than 3,000 dollars. If one hundred individuals would for three, five, or seven years, according to circumstances, consent to do as much, they might educate more ministers of the gospel than are needed for the 5,000,000 of our destitute population.

temples, neither would they permit them to touch their polluted books; an acknowledgment, while they accompany them to the temple of the Lord of Hosts, and while they allow them to read the Bible, that the heathen need the gospel.

In view, then, of the wants of our country, and of the heathen world, can you do less than make a mighty effort to bring forward at least 8,000 of our young men for the gospel ministry?

Will the Saviour take up with a less number out of the 40,000 whom he has lately added to your churches? These are questions of momentous import. If this number is to be brought forward, it is very evident that many of them will have to look to you for *pecuniary* aid. If you do not afford it, they cannot, humanly speaking, be brought forward. Upon the part, then, which you take in this business, hangs the destiny of millions, yea, hundreds of millions. Will you help them? In behalf of the country which gave me birth, and as one of the representatives of six hundred millions in this eastern world, I must lift up my voice, and plead with you to help them. On this point I dare not be silent. What! be silent when their houses are on fire over their heads, and they asleep, and just ready to be consumed? O no, no, this cannot be. Should I not raise my voice here, in the last day I may find my garments stained with their blood, and if so, shall be obliged to see the smoke of their torments ascending forever and ever, and hear them weeping, and see them gnashing their teeth, and reflect that I have been in part the cause of it. To this, of course, I cannot consent. O, I could not bear to hear them upbraiding me forever, and saying, is it thus you showed your love to us by permitting us to come down to these chambers of despair, without having lifted up your voice to your fellow Christians, who had it in their power, and might have sent us the gospel, had you done your duty.

Of what immense value is money, when used as the instrument in the salvation of the soul; but how utterly vain when bestowed upon the luxuries and frivolities of life, or when laid up in undue quantities for those who are to come after us. With regard to the sums we ought to leave our children, there will doubtless be differences of opinion. What is sufficient for them is their due. As to this sufficiency, however, there is much need for consideration. We know the danger of riches. They have ruined thousands who would, probably, have been useful members of society, had they at first had no more than a competency to supply their wants. Had we our choice to leave one thousand dollars, or one hundred thousand, to each of our children, as a general thing, both their temporal and spiritual interests would require us to prefer the former. Even however supposing it would be well, under other circumstances, generally to leave them the latter sum, might we not do wrong in doing so, while so many hundreds of millions of our race are perishing, and such large sums are needed to send them the gospel.

It has pleased the Author of every blessing to give you a much larger portion of this world's substance than he has to most men. The all-important question comes up, Why is this? Is it, or is it not, for the purpose that you may do more good than others to the souls of your fellow-men? Allow me, I entreat, to urge you, as soon as a favorable opportunity occurs, to enter into your closets, and leisurely examine anew the map of the moral world, and with deep solicitude inquire, Lord, what portion of our property shall we give to illuminate its darkness?

Leaving this question without any comments, that to which I now solicit your attention is, cannot you do something more for the immediate wants of our Education Societies? Are there none of you who, in addition to what you are already doing, are willing to come to the resolution that you will, in divine strength, support five young men for three, five, or seven years to come? If one thousand of you would come to such a resolution, what a mighty moral machine would you soon put in operation for the conversion of the world! How would the adversary of souls tremble in prospect of meeting an army of 5,000 of the ministers of Jehovah-Jesus! How would these 5,000, in addition to those already preparing for the ministry, (and which number, we might hope, would be greatly increased by the contributions of Christians of less wealth, when

witnessing your blessed example,) make the destitute parts of our country, as well as of many places in heathen lands, rejoice and be glad! And do you believe that each of you can in a better way spend your money than in this first of all good works? And do you not believe, that if you thus spend it, and are instrumental in bringing forward five young men, to break the bread of life to thousands, it will afford you unspeakable comfort in a dying hour, especially in the last great day, when you meet the many souls which have been brought to the right hand of Jesus, through the instrumentality of the funds you gave, do you not believe you will lift up your voices in grateful adoration to God, that you did so? Do you not believe, when you hear your Saviour say, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, you will rejoice with joy unspeakable? I believe you will. On the contrary, should you, by not doing so, find some in the day of judgment at the left hand of the Judge, who otherwise might not have been there, how will it distress you to hear the sentence, Depart ye cursed into everlasting fire, prepared for the devil and his angels, pronounced against them, and reflect that you might have prevented it. O then, in view of these considerations, do not say nay, to my request. I beseech, I entreat you, tell me not nay. Let the love you bear to Him, who though rich became poor for your sakes, and who died in ignominy and shame for you, urge you forward in this business. Let the value of the never-dying soul urge you forward in this business. O the soul, the never-dying soul, of what infinite value is it! O, why is it that we are so supine, when thousands are perishing every day. Alas, alas, we do not see that awful lake of burning brimstone, that dreadful pit of glowing flames. We do not feel the heat of that furnace which has been kindled by the breath of the Almighty, into which they are falling, and we sleep. Blessed Redeemer, where are the influences of thy Spirit, to awaken us to a sense of our duty.

And now, beloved in the Lord, with the request that you will earnestly pray for direction in this important business, permit me to say to each of you, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace; and in that awful day, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, may you be found in him, and not only you, but thousands of others who have had their robes washed and made white in the blood of the Lamb, through the instrumentality of the increased contributions which you **THIS DAY** resolved you would make to our Education Societies.

ABSTRACT OF THE TWENTY-FIRST ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

THIS whole world is to be converted to Jesus Christ. Such is the irreversible decree of Heaven. And the preaching of the gospel is the appointed and principal means for the accomplishment of this glorious object. Hence, in restoring the human race to the allegiance and favor of Heaven, nothing is wanting so much as ministers of the gospel, except the influences of the Holy Ghost.

Supply of Ministers.

The destitution of ministers which now exists will ultimately be supplied. God, in the plenitude of his grace, has said, "I will give you pastors according to my heart, which shall feed you with knowledge and understanding." In the latter days of the Christian church, he will furnish a full supply of eminently pious, learned and efficient ministers.

The field, which is the world, now waves for the sickle; the harvest is ripe and abundant; a great company of reapers is soon to enter the field and gather the harvest into the garner of the Lord. For all that God has promised *must* be accomplished. There will be no chasm in the great plan of the all-wise and holy Omnipotent. As there failed

not aught of any good thing which the Lord had spoken concerning the house of Judah, so there will not fall aught of any thing he hath said respecting an adequate supply of heralds of the cross.

This supply the Great Head of the church will furnish, not by miracle, not by special calling, as in the case of the apostles, but by human instrumentality, accompanied by his Holy Spirit.

In this glorious work, the American Education Society is, doubtless, to take a conspicuous part, and thus aid in accomplishing the purposes of Heaven. It will greatly multiply the number of ministers. It has already done *much* toward this object. Since its commencement, it has assisted 2,790 individuals of different evangelical denominations in their course of preparation for the ministry. Of these, more than 1,000 have finished their studies and entered on the active duties of their profession, of whom as many as 900, probably, are still living and laboring for Jesus Christ, in various parts of the globe.

Eminently Pious Ministers.

As God has determined to grant in the latter days of the Christian church, an adequate supply of ministers, so he will furnish those who shall be eminently pious. "I will give you pastors according to my heart." They will be assimilated to him in all his moral perfections;—in his views, feelings, and purposes. That such will be the character of ministers in time to come, is evident, from the consideration that the church will hereafter possess a high degree of moral purity. A correspondence in character, will ever subsist between the ministry and the people. As it was in the days of the prophet, "like people like priest," so will it continue to be. They will have a reciprocal influence upon each other.

A period is to come, when there will be such an effusion of the Holy Ghost, as to cause the earth to resemble heaven. This will be a time of surpassing holiness. The people of God are represented as thus addressed at that time. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth, there shall no more come unto thee, the uncircumcised and the unclean." And as such will be the character of the church, such also will be the character of the ministers.

That ministers will be distinguished for piety in the latter days of Christianity, is evident also, from the fact that eminent holiness will be requisite to enable them to perform the work to be accomplished. What is the work? It is the renovation and sanctification of this whole world. By the gift of his Son, God has opened a way for the salvation of men; and he now employs his ministers as agents in reconciling them to himself, and preparing them for heaven. The service to which they are called, is great, difficult, and arduous; and yet frail, sinful men, are to accomplish it—not in their own strength, which is weakness, but in the strength of the Omnipotent.

And can such a work be performed by those who do not possess pure, elevated piety, fervent, uniform piety, who do not possess the entire spirit of Jesus Christ? It cannot. Those who are to be co-workers with God in this glorious cause, will possess a heart resembling his, and feel in some measure as he felt, when he gave his Son to die for sinners. And their hearts enkindled by divine love, will inflame the world. Their conversation will be like that of the primitive Christians, their preaching like that of the apostles, their every effort will aim at the conversion of mankind, and their example will be omnipotent. Inwardly moved by the Holy Ghost, they will have singleness of heart and purpose in all things, and be wholly devoted to the appropriate duties of their office.

Such ministers this Society is adapted to furnish,—not that it has done it, or will do it, in every instance, but that it is adapted to do it. That a young man may receive its patronage, he is required to produce from three or more serious and respectable persons acquainted with him, as for instance,—his minister, instructor, an officer of the church, or some magistrate, unequivocal testimonials that he sustains a good moral and religious character. He must be not only a hopefully pious person, but must have been a professor of religion and connected with some church for at least six months. From that period to the time of his entering on the ministry, he is required to furnish quarterly, a certificate of his undoubted piety, signed by the presiding officer of the institution at which he is. Now on supposition that a young man commences his education in connection with the Society, he will be, at least, eight years under its patronage, and for the same space of time will have been a professor of religion. During this period an opportunity is furnished him to confirm his habits of piety, to grow in grace and in the knowledge of Jesus Christ, and to do this in view of the ministry of reconciliation. Besides the ordinary means of religious improvement, enjoyed in common with other Christians, and other Christians preparing for the ministry, a beneficiary has all the spiritual benefit derived from the salutary rules, discipline, and pastoral supervision, established by the Society. All its requirements are wholesome, and adapted to promote personal religion, and probably, in most instances, they have this effect. It cannot be doubted, reasoning on natural and Christian principles, that a beneficiary, other things being equal, will make greater advances in the divine life, than a student who is not a beneficiary. This Society then, will do much to raise up a ministry, eminent for attainments in holiness.

Thoroughly Educated Ministers.

God will provide for his church in the latter days of Christianity eminently learned ministers—ministers who will “feed the people with knowledge and understanding.” As a preparation to this, they must have their minds well disciplined, and be well versed in classical literature and theological science. This discipline and knowledge must be attained by thorough education.

That the ministers of the gospel will be eminently learned in the latter days of Christianity, may be inferred, from the enlightened state of the church at that time. “Then the face of the covering cast over all people, and the vail that is spread over all nations, shall be taken away and destroyed. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.” “Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” Now as the church will become greatly enlightened as the millennium approaches, it may be inferred, that the ministry will be proportionably illuminated; for the light and knowledge possessed by the church, will be communicated principally by her ministers. It is by hearing, rather than by reading, that faith comes. As with the Ethiopian nobleman, so with men generally, they need some one to guide them in understanding the Scriptures.

Ministers must be raised up for all departments of labor, in enlightening, converting and saving mankind;—ministers of vigorous native intellect, whose faculties are expanded, whose minds are liberalized, whose energies are developed, whose benevolent hearts embrace a world. Such ministers are needed for our old settlements, where the habits of the people are established, that they may be carried onward in the doctrines, duties and graces of religion, and in the benevolent enterprises for bringing this revolted world to Jesus Christ. Such ministers are needed as master-builders for our new settlements, where a world is to be formed out of crude and contending elements. Such ministers are needed as pioneers of the cross in heathen lands, where, in a moral sense, all is chaos and “darkness visible,”—ministers who, by the blessing of God, shall bring light out of darkness, and order out of confusion.

In preparing such ministers for the latter days of Christianity, this Society will bear an important part. While it has *indirectly* done much for this object, and while it will continue to do much, by exciting the community to the erection of colleges and theological seminaries, which favor a thorough education, and by inducing, in various ways, multitudes to prepare for the ministry, who have pecuniary ability to educate themselves; it will also *directly* exert a powerful influence in bringing forward competent functionaries for the sacred office, who shall be greatly instrumental in enlightening, sanctifying and saving this world. No young man, according to its principles, can receive assistance unless he possesses respectable natural talents, and take a regular and full course of education for the ministry. The rule is, “No person shall be patronized, who does not furnish satisfactory evidence of promising talents and decided piety, and who is not in the way of obtaining a thorough classical and theological education; that is, either preparing to enter college, or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in theological studies with the design of taking a regular three years’ course.” The Society is unwilling to bring into the ministry any whose minds are not thoroughly disciplined by study and adequately furnished with scientific and theological learning.

Efficient Ministers.

The ministers whom God will furnish for the church in the latter days of Christianity, will be eminently efficient. It should be gratefully acknowledged, that he has raised up, in different periods of the church, many able and successful preachers of the gospel. But a far greater number of energetic and efficient ministers must yet be provided. The gospel is to be preached to every creature; the world, converted; and the millennium, introduced. Nothing can accomplish this work but “the sword of the Spirit,” skilfully wielded and aimed at the sinner’s heart, accompanied with the blessed influences of the Holy Ghost. Ministers, therefore, must be possessed of great courage and energy. Jehovah says, “I will give you pastors according to my heart, who shall feed you with knowledge and understanding.” Their ability, fidelity and efficiency are described by the term *feed*. They will plentifully supply those to whom they minister, with spiritual food. They will be devoted, self-denying pastors, pleased with their Master’s work, and rejoicing in the prosperity of his cause,—pastors who will by their spirit, instructions and example, indelibly impress their own image on all around them; and who will ardently desire to proclaim the gospel to the ends of the earth. Such men will be prepared to lead on

“The sacramental host of God’s elect,”

in the subjection of this world to Jesus Christ.

That pastors in time to come will be eminently efficient, is evident also from the fact, that the standard of ministerial piety and education will be greatly elevated. As they will be more holy and better instructed in their profession, so, consequently, they will act more efficiently in their vocation.

In furnishing such a ministry, this Society is peculiarly adapted to be highly instrumental. A large proportion of its beneficiaries are from among the laboring classes of the community. They have generally been inured to hardships, and they will still be inured to labors and trials while preparing for the ministry. Their privations and difficulties will be of great service to them, by promoting economical and industrious habits, and the operations of the Society will subserve the same purpose, by throwing them, in a great measure, upon their own resources. A prominent design of the institution is, to assist young men to help themselves. It may be observed too, that individuals thus aided will, in general, be more distinguished for piety and learning, than they would be were they differently educated. Consequently, the institution will be greatly instrumental in raising up an efficient ministry.

Number of Beneficiaries.

The number of young men assisted by the Society the year past in different institutions is as follows: 234 in 18 theological seminaries; 595 in 38 colleges; 296 in 96 academies, or public schools; amounting in all to 1,125 at 152 institutions—a number greater by 85 than were aided the last year. Of these 621 were aided at institutions in the New England States, and 504 at institutions in the Middle, Southern and Western States. The number of new beneficiaries received during the year is 289, being 52 more than were admitted the preceding year. Of these, 146 were at institutions out of New England.

The following table contains a full and complete list of all the young men assisted the past year, and the institutions at which they pursued their studies.

Institutions.			Institutions.		
	No. of Beneficiaries.	Am't Appropriated.		No. of Beneficiaries.	Am't Appropriated.
<i>Theological Seminaries.</i>					
		\$	Marshall,	Pa.	8 312
Andover,	Ms. 66	3,347	Marion,	Mo.	3 60
Auburn,	N. Y. 32	1,526	New York University,	N. Y.	23 1,149
Bangor,	Me. 34	1,786	Newark,	Del.	2 148
Connecticut Th. Institute,	Ct. 17	791	New Jersey,	N. J.	7 336
Gilmanton,	N. H. 6	288	Ohio University,	O.	4 186
Gettysburg,	Pa. 6	250	Oberlin Coll. Institute,	O.	13 474
General Episcopal,	N. Y. 5	267	Pennsylvania University,	Penn.	2 95
Hamilton,	N. Y. 9	563	South Hanover,	Ind.	2 72
Lane,	O. 18	836	University of Vermont,	Vt.	14 917
Maryville,	Tenn. 2	63	Union,	N. Y.	58 3,096
Newton,	Ms. 2	132	Williams,	Ms.	28 1,552
Newburgh,	N. Y. 2	114	Waterville,	Me.	14 745
New York,	N. Y. 2	59	Washington,	Ct.	2 111
Princeton,	N. J. 9	410	Wesleyan University,	Ct.	2 58
Protestant Episcopal,	Va. 1	39	Washington,	Pa.	1 57
Western,	Pa. 3	93	Western Reserve,	O.	25 1,094
Western Res. Coll. Th. Dep.	O. 4	154	Wabash,	Ind.	8 414
Yale Coll. The. Dep.	Ct. 27	1,373	Yale,	Ct.	60 3,202
Total to 19 Theol. Sem's,		12,145	Total to 39 Colleges,		31,904
<i>Colleges.</i>			<i>Academies.</i>		
Amherst,	Ms. 98	4,907	Amherst,	Ms.	1 24
Alleghany,	Pa. 1	39	Arcade Class. Institute,	R. I.	1 12
Brown University,	R. I. 2	150	Amesbury,	Ms.	1 24
Bowdoin,	Me. 26	1,472	Ashburnham,	Ms.	1 12
Buffalo University,	N. Y. 9	189	Amsterdam,	N. Y.	4 260
Centre,	Ky. 1	75	Albany Class. School,	N. Y.	2 93
Dartmouth,	N. H. 44	2,427	Augusta,	N. Y.	1 18
E. Tennessee,	Tenn. 2	36	Argyle,	N. Y.	1 37
Granville,	O. 6	305	Aurora,	N. Y.	2 36
Harvard University,	Ms. 1	19	Boston, Priv. Instruction,	Ms.	3 72
Hamilton,	N. Y. 20	996	Burr Seminary,	Vt.	14 342
Haddington,	Pa. 1	20	Brattleboro',	Vt.	4 102
Illinois,	Ill. 12	560	Brandon,	Vt.	3 108
Jackson,	Tenn. 4	226	Bangor Class. School,	Me.	24 636
Jefferson,	Pa. 9	471	Brunswick, Priv. Instruc.	Me.	1 12
Middlebury,	Vt. 61	3,341	Bacon,	Ct.	3 96
Maryville, Lit. Dep.	Tenn. 34	1,692	Bristol,	Ct.	1 36
Miami University,	O. 6	354	Bloomfield,	N. Y.	2 93
Marietta,	O. 8	528	Catskill,	N. Y.	1 18
			Cooperstown,	N. Y.	1 18
			Cortland,	N. Y.	1 19

received from that Board to the patronage of this Society. A number too have been received from other Education Societies. The whole number whom, for various reasons, have been dismissed is eight.

Receipts and Expenditures.

From an exhibit of the Treasurer's report, it appears that there have been paid into the treasury of the Society, during the year which has just elapsed, \$65,574 69, being \$2,346 83 more than the receipts of the last year. Of this sum, \$25,004 have been received through the treasuries of the Presbyterian and Western Education Societies, and the Western Reserve Branch. This is all that has been paid into the treasury of the Parent Institution from these Societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the Parent Society would exceed \$70,000. The expenditures for the year have been \$66,161 98, exceeding the receipts by \$587 29. This sum added to the debt of the last year, makes the debt of the Society at the present time \$4,647 58.

Amount of Earnings.

The following table presents an account of the earnings of beneficiaries as reported during the year, ending April 30, 1837.

Institutions.	No of persons.	Teach- ing.	Labor.	Total.	Institutions.	No of persons.	Teach- ing.	Labor.	Total.
Andover Theological Sem.	38	\$96 00	1,093 99	2,059 99	Gilmanton Academy,	3	26 57	62 00	88 57
Auburn Theological Sem.	15		350 09	350 09	Grand River Institute,	7	42 00	91 07	133 07
Bangor Theological Sem.	28	389 50	775 22	1,164 72	Geneva Lyceum,	25	56 00	647 24	703 24
Connecticut Theol. Insti.	15	50 00	429 65	479 65	Haverhill Academy,	2		21 50	21 50
Gilmanton Theol. Sem.	4		65 44	65 44	Hampton Academy,	2	96 00	24 00	120 00
Gettysburg Theol. Sem.	3	74 00	78 00	152 00	Haverhill Academy, (N. H.)	1		66	66
Hamilton Theological Sem.	6	42 63	136 57	179 25	Hartwick Seminary,	3		85 75	85 75
Lane Theological Sem.	7		520 89	520 89	Hamilton Academy,	1	47 00		47 00
Newton Theological Inst.	2		122 42	122 42	Hudson River Sem.	1		13 00	13 00
Newburgh Theol. Sem.	1	25 00	30 00	55 00	Huron Institute,	8		250 61	250 61
Princeton Theol. Sem.	6	90 00	131 00	221 00	Illinois College Prep. Dep.	4		97 50	97 50
South. & West. Theol. Sem.	15	129 00	163 40	292 40	Johnstown Academy,	1	30 00		30 00
Yale Coll. Theol. Depart.	21	715 11	603 93	1,319 04	Kimball Union Academy,	2		86 00	86 00
Total in 13 Theol. Sems.	161	2,481 29	4,488 60	6,969 89	Kingsboro' Academy,	3	40 50	83 31	123 81
Amherst College,	77	2,018 13	3,539 51		Leicester Academy,	16	173 00	194 74	367 74
Brown University,	2		107 67	107 67	Montgomery Academy,	3	75 00	79 75	154 75
Bowdoin College,	25	971 88	389 85	1,361 73	Newbury Seminary,	4	79 25	147 75	227 04
Centre College,	1		72 00	72 00	Newton Academy,	1	45 50		45 50
Dartmouth College,	32	1,589 36	271 08	1,860 44	North Yarmouth Academy,	2		31 09	31 09
Granville College,	1		123 62	123 62	New Ipswich Academy,	2	76 50	9 90	86 40
Harvard University,	9	85 00	40 00	125 00	North Granville Academy,	1	53 00	20 34	73 34
Hamilton College,	12	361 99	474 09	539 49	New York Classical School,	16		1,016 64	1,016 64
Illinois College,	2		423 00	423 00	Phillips Academy,	32	430 62	642 54	1,073 16
Jackson College,	2		87 00	87 00	Pepperell Academy,	3		139 63	139 63
Jefferson College,	3		43 50	43 50	Pawtucket Academy,	1		3 00	3 00
Middlebury College,	42	2,239 50	650 92	2,890 42	Peru Academy,	1		8 00	8 00
Miami University,	5		67 35	67 35	Poland Academy,	1		5 00	5 00
Marietta College,	7		324 69	324 69	Pembroke Academy,	1		4 50	4 50
New York University	12	329 90	238 25	568 15	Pinkerton Academy,	1	40 00	114 75	154 75
Newark College,	2		23 50	23 50	Palmyra High School,	2		25 00	25 00
New Jersey College,	2		109 77	109 77	Philadelphia, Priv. Instruc.	3	23 98	68 00	91 98
Ohio University,	2		19 75	19 75	Pleasant Valley Academy,	1		7 62	7 62
Oberlin Collegiate Institute,	11	149 00	419 17	568 17	Rensselaer Academy,	1		6 00	6 00
South Hanover College,	1		3 00	3 00	Rochester Academy,	1		30 00	30 00
University of Vermont,	14	632 50	346 18	978 68	Rockingham Academy,	1		19 00	19 00
Union College,	42	1,648 57	1,034 77	2,683 34	Rye Classical School,	1		92 55	92 55
Williams College,	16	458 00	120 89	578 89	South Deerfield Academy,	1	14 00	83 20	97 20
Waterville College,	10	404 42	647 41	1,051 83	St. Lawrence,	5	99 50	137 48	236 98
Washington College,	2		124 70	124 70	Sheffield Academy,	1		22 97	22 97
Wesleyan University,	1		10 00	10 00	Teachers' Sem. Andover,	1	215 00		215 00
Western Reserve College,	35	374 25	1,383 25	1,757 50	Thetford Academy,	3		84 19	84 19
Wabash College,	3		46 12	46 12	Uxbridge Academy,	1		9 00	9 00
Yale College,	44	1,295 50	1,303 04	2,603 54	Warren Academy,	2		44 00	44 00
Total in 29 Colleges,	420	12,538 00	10,436 05	22,994 05	Worcester Co. M. L. School,	1		19 85	19 85
Arcade Classical Institute,	1		5 00	5 00	Westminster Academy,	1		10 00	10 00
Amesbury Academy,	1	53 50		53 50	Wesleyan Seminary,	1	40 00	50	40 50
Ashburnham Academy,	1	43 00	37 52	80 52	Washington Academy,	1		6 00	6 00
Amsterdarn Academy,	4		189 76	189 76	Warren Academy, (Conn.)	1	34 00		34 00
Albany Classical School,	1		124 73	124 73	Washington Academy,	1	15 00	13 00	28 00
Augusta Academy,	1		12 26	12 26	Watertown Academy,	5		156 96	156 96
Boston Private Instruction,	3		102 00	102 00	Wilmington Academy,	1		12 50	12 50
Burr Seminary,	9	53 50	215 92	269 42	Woodward High School,	1		9 00	9 00
Brattleboro',	2		188 50	188 50	Windham Academy,	1		41 00	41 00
Brandon Academy,	2		155 01	155 01	Yale Preparatory Depart.	3		54 26	54 26
Bangor Classical School,	18	165 00	806 77	971 77	Total in 73 Academies,	254	2,239 10	7,482 83	9,721 93
Bacon Academy,	2	36 47	70 73	107 20	Recapitulation.				
Bloomfield Academy,	2	36 00	11 50	47 50	13 Theological Seminaries,	161	2,481 29	4,488 60	6,969 89
Catskill Academy,	1		24 00	24 00	29 Colleges,	420	12,538 00	10,436 05	22,994 05
Castleton Seminary,	3		42 52	42 52	73 Academies,	254	2,239 10	7,482 83	9,721 93
Dunkirk Academy,	9		349 91	349 91	115 Institutions,	335	17,278 39	22,407 48	39,685 87
Elyria Academy,	1		1 25	1 25					
Franklinville Academy	2	84 46	56 11	140 57					

From the above statement it appears, that the beneficiaries have earned \$39,685 87. Of this sum the beneficiaries at institutions in the Middle, Southern and Western States, have earned \$13,115 68, and those at institutions in the New England States, \$26,570 19.

Obligations Cancelled.

Seventeen individuals, of whom five were Foreign Missionaries, six Home Missionaries, and five settled over feeble churches, have requested that their obligations might be cancelled; and their desire has been granted according to the Rules of the Society.

Loans Refunded.

The whole amount refunded by beneficiaries is as follows: During the eleven years preceding April 30, 1826, \$339 60—1827, \$90 00—1828, \$864 22—1829, \$830 91—1830, \$1,007 84—1831, \$2,647 63—1832, \$1,312 77—1833, \$2,113 27—1834, \$1,947 78—1835, \$2,957 14—1836, \$4,332 53—1837, \$7,644 10—making \$26,087 79.

Agents.

That a benevolent society may exist permanently and flourish, agencies to a greater or less extent, are indispensable. They are indeed the life and prosperity of such institutions. The Secretary of the Parent Society has during the year been employed in the business peculiarly relating to his office, such as conducting the correspondence, pastoral supervision and general concerns of various descriptions. As the operations of this Institution are yearly increasing, the business relating to his office is proportionably increased, and, consequently, but a small portion of his time can be devoted to the collection of funds. The Rev. William L. Mather has been employed during the year as Secretary and Agent of the Maine Branch. Having spent more than five years acceptably and profitably in the service of the Society, and being desirous of retiring from his agency, and of settling in the ministry, on the first of April he resigned his office. The Rev. John K. Young, pastor of a church at Meredith Bridge in New Hampshire, has performed an agency of about two months in that State. The Rev. Joseph Emerson has been employed for a part of the year as an Agent in Vermont. He is expected, while in the service of the Society, to visit every part of the State. The Rev. Ansel Nash, who, the year before last was Secretary and Agent of the Connecticut Branch, has had his relation transferred to the Parent Society. The past year he has acted as General Agent for Massachusetts, and on Mr. Mather's resignation, the agency for Maine was committed to him. He is expected in future to manage the affairs relating to this cause in both these States, such as collecting funds, organizing auxiliaries and attending their anniversaries. The Rev. Samuel H. Riddel has been appointed Secretary and Agent of the Connecticut Branch, and has recently entered on the duties of his office. Rhode Island has been added to his field of labor. The Rev. William Patton, D. D. who has, for several years, been Corresponding Secretary of the Presbyterian Education Society, continues to discharge the duties of that office in the management and superintendence of the concerns of that important part of the American Education Society. The Rev. Benjamin Labaree, late President of Jackson College, Tennessee, will be associated with him in the labors of that extensive field. The Rev. Eliakim Phelps has continued to officiate as Secretary of the Philadelphia Education Society, and Agent for the States of New Jersey, Pennsylvania, Delaware, Maryland and Virginia. The Rev. Alanson Scofield has been employed during the year in the service of the Western Education Society, New York. He has recently resigned his agency, and the Rev. Joseph D. Wickham has been appointed Secretary and Agent of that Society, and also of the Utica Agency. The Rev. Ansel R. Clark, who has been Secretary and Agent of the Western Reserve Branch during the whole time of its existence, (six years,) on account of feeble health resigned his office as Agent a year since, and the Rev. Charles A. Boardman has been appointed to that agency, and has entered upon the duties of his office. The Rev. John Spaulding, who has been in the employment of the Society for a number of years, has officiated as Secretary and Agent of the Western Education Society, whose centre of operations is at Cincinnati. He will in future superintend also the concerns of the Illinois Branch.

Efforts to induce Young Men to prepare for the Ministry.

This is an important part of duty, and demands the most serious attention of pastors and churches. Prayer for the conversion of young men should be offered with greater fervency, importunity and faith. In respect to united concert in prayer for colleges, there is abundant reason for encouragement to persevere. Every prayerful aspiration of pious souls in relation to this object seems to have been noticed by Him, with whom is the residue of the Spirit. No year passes without the descent of the Holy Ghost to a greater or less degree on our colleges.

At the last Annual Meeting of the General Conference of the churches in Maine, the following resolution was adopted.

Resolved, That the ministers connected with this General Conference be requested to mention in their statistical returns annually made to this body, the number of young men in their churches under twenty-five years of age.

This resolution has since been adopted by the General Association of ministers in New Hampshire, and by the Convention of Congregational and Presbyterian ministers in Vermont, and it is hoped it will be adopted and carried into effect by all similar bodies.

Conclusion.

In taking a retrospect of the past year, the Directors have renewed occasion of gratitude to the Great Head of the church for his continued blessing on the efforts of this Society. The number of young men assisted has been multiplied, the receipts into the treasury have been increased, the importance of the institution as connected with every benevolent enterprise, has been more deeply and more generally felt; and through its influence, the lights of science and religion have been poured upon society and the world, and the blessings of salvation extended to multitudes who were "perishing for lack of knowledge."

But in looking into the future, clouds of fearful aspect obscure the recent bright prospect of Christian enterprise. Under the pecuniary distresses of the country, the strong become weak, the benevolent are deprived of the means of gratifying their benevolent feelings, and those who superintend the concerns of charitable societies behold these results with anxious solicitude. Confidence in all things earthly is shaken, and "men's hearts are failing them for fear." In these times, so adapted to try men's souls, it becomes the Society to consider, but not to despond, to trust in God, and not in man. He who gave it existence, and has succeeded it hitherto, will, it is believed, carry it forward with unabated vigor. God is our hope and helper, therefore may we adopt the sentiments and feelings of the prophet: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet we will rejoice in the Lord, we will joy in the God of our salvation."

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EXTRACTS FROM THE NINETEENTH ANNUAL REPORT OF THE CENTRAL AMERICAN EDUCATION SOCIETY.

IN less than thirty years from the death of Christ, his gospel was spread over the civilized world. This fact is recorded by historians of unquestioned veracity, and is confirmed by inspired testimony. In the Epistle to the Colossians, written A. D. 62, or twenty-eight years after the crucifixion, the Apostle, speaking of the gospel, says, "which is come unto you as it is in all the world; and bringeth forth fruit." Again; "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." This language is intelligible only on the supposition, that the gospel, at this early period, was not only known, but producing its proper fruits throughout the many nations comprising the Roman empire. In A. D. 58, or twenty-four years after the death of Christ, when Paul wrote his Epistle to the Romans, he expresses gladness, because "their obedience had come abroad unto all men:" he breaks forth in "thanks to God through Jesus Christ, because their faith was spoken of throughout the whole world." Here it is manifest, that the gospel was introduced at Rome at a very early period—that many there were openly obedient to that gospel, and that it had spread through the empire with immense rapidity. That it had thus extensively found its way, is settled by the further testimony of the Apostle: "So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." This success of the early Christians cannot be called in question. It stands out in bold contrast with the conduct of professing Christians at the present day, and administrators merited rebuke to our sluggish and heartless movements. "They had none of our means and facilities for combined action; no press, almost no books; no connection with, no countenance from the state; no opportunities even for free intercommunion among themselves; no patronage but that of Heaven. They went individually to work under the influence of one spirit—that spirit in their Saviour, which made him such a martyr in the cause of man."

The Scripture testimony elicits another fact of thrilling interest and of great moment, by reason of the light it may cast upon the path of our future plans and labors. It appears, that the knowledge of Christ was spread over the known world, and that churches in great numbers were established, before a single gospel or epistle of the New Testament was committed to writing. The first Epistle to the Thessalonians was written "from Corinth, not long after the publication of Claudius's edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51." This opinion of Dr. MacKnight is fully sustained by learned commentators. The date of this epistle is generally placed about eighteen years after the resurrection and ascension of Christ. This letter not only recognizes the fact of the general spread of the gospel at this early date, but makes known the instrumentality by which it had been accomplished: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing."* The instrumentality, by which such vast and amazing changes were so rapidly effected, was the gospel, published by the *living preacher*. The apostles and disciples received the command from their risen Saviour, "Go ye into all the world, and preach the gospel to every creature." They "conferred not with flesh and blood," but immediately yielded simple but energetic obedience; for it is written of them, "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." So long as they were intent upon obedience to the command to "preach the gospel to every creature," the movements of Providence were coincident and distinguished. It was at the very time when Jerusalem was crowded with a vast concourse of men from almost all nations, that the Spirit was poured out with such power as to render a single sermon effectual to the conversion of THREE THOUSAND SOULS. When opposition began to rage, and the apostles were seized and thrust into prison, their steadfastness and boldness, in preaching salvation through Christ crucified, so deeply impressed the excited masses of population, that in a few days, "the number of the men" who believed "was about five thousand." And even when persecution was permitted to move forward with terrible and bloody sway, it was that this divinely instituted plan might be more thoroughly tested, and its wisdom and its power more perfectly demon-

* On this passage the learned and judicious Dr. Doddridge gives the following paraphrase: "From you the word of the Lord sounded forth, and you were eager, by your messengers, to spread the joyful tidings of the gospel, not only in your own borders of Macedonia and in Achaia, with which you had an easy correspondence, but also wherever Providence gave you any access."—1 Thess. i. 8.

strated. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad—except the apostles—therefore they that were scattered abroad went every where preaching the word." Can there be any doubt, that in the self-denial and the amazing exertions of the primitive Christians, to spread the gospel throughout the world, **THEIR SOLE RELIANCE, UNDER GOD, WAS UPON THE LIVING TEACHER?** Can there be any doubt, that inspiration moved not for the writing of any portion of the New Testament, until, by preaching, the gospel had obtained a hold upon the nations; until, in the converted and the inquiring, a strong, an unconquerable thirst for inspired truth had been created? The books of the New Testament were written to meet the exigencies of existing churches, and were generally addressed to them. The apostles went not forth with their epistles in their hands, but with the Spirit of Christ and the power of the gospel in their hearts. Can there be any doubt, that by this divinely instituted plan, by the simple instrumentality of a preached gospel, attended with the divine blessing, the knowledge of Christ crucified has once been spread over the known world? Can it now be doubted, that these facts point along the path of our future labors and hopes—that obedience to Christ, in "preaching the gospel to every creature," and by the living ministry, is, at the present time, **THE GRAND HOPE AND THE CHIEF INSTRUMENTALITY FOR THE WORLD'S CONVERSION?** Says a distinguished and eloquent English writer, "Of all methods for diffusing religion, preaching is the most efficient: the simple proclaiming of the gospel has, in all ages, been attended with the most transforming efficacy. It is to preaching that Christianity owes its origin, its continuance, and its progress—the conversion of the Roman world from Paganism to primitive Christianity, our own freedom from the thralldom of Popery in the success of the Reformation; and the revival of Christianity, at the present day, from the depression it had undergone owing to the prevalence of infidelity or indifference."—"Jesus Christ died for the world, and his redeemed people should aim at nothing less than bringing it back from its revolt to his allegiance. For the accomplishment of this object, **THE CHRISTIAN MINISTRY IS THE GREAT AND STANDING ORDINANCE OF HEAVEN.**" It is testimony like this, pouring forth from the fountain of wisdom, and the records of history and experience, which loads the cause in which this Society is embarked, with responsibilities so momentous, and which throws around it such solemnity and grandeur. It is not the rescuing of minds from obscurity, and furnishing them for stations of command and influence; it is the carrying out of the chosen plan of God,—the rearing up of the heralds of salvation, who, by the preaching of his gospel to every creature, shall not only obey the command of their ascended Lord, but redeem a world.

During no year have the evidences been so decided, that this department of benevolent enterprise is gaining upon the Christian public. An intelligent and strong conviction is pervading all classes of the benevolent, that the calling forth of young men of talent and piety, and by thorough training, conducting them to the Christian ministry, is not only an important work, but is fundamental to the energetic and successful operation of other benevolent institutions. Missions, whether foreign or domestic, must languish, unless the men can be furnished, in sufficient numbers, and of proper qualifications. Sabbath schools become extinct where the living preacher is not found. The Bible and the religious tract, especially in heathen lands, will either lie dormant or serve to kindle the funeral pile, unless the attention shall be aroused and fixed by the living ambassador. "Books, however excellent, require at least some previous interest on the part of the person who is to open and peruse them; but the preacher arrests that attention which the written record only invites, and the living voice and the listening numbers heighten the impression by the sympathy and enthusiasm which they excite." For all the auxiliary influences which God has brought forward at the present time, and especially for the almost measureless reach and power of the press, every bosom should swell with unfeigned gratitude. Still, no such reliance should be placed on its present or future promise, as for a single moment to divert the attention from the chief instrumentality designated, by the Great Head of the church, for the conversion of the world. With a firm hand, and an adoring heart, we should seize upon all the multiplied means of good, but should not relax or delay the most strenuous exertions to prepare and send forth the heralds of salvation to all the degraded and benighted nations of the globe.

* "It appears from the most creditable records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul and Britain; in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."—*Dr. Arthur Young on Idolatry*, vol. 2. *Vide Dr. Doddridge on Matt. xxiv. 14.*

Personal effort, the general disposition of the world, and the divine agency, are the three influences by which all great revolutions are accomplished. In one sense, it is true, all these are resolvable into the divine influence. But as second causes are incorporated in the divine plan, it is wisdom to understand the principles by which these instrumentalities are directed. It is a principle which all history confirms, that the remote causes of extended moral changes are at first slow in their operation; but as the revolution itself hastens, these causes exert a wider and more controlling influence, and render the movements of Providence more decided and rapid. Thus, by a train of events, vast masses of mind have been moved onward, and singularly prepared for subsequent changes. The result has always been as dependent upon the previous preparation, as the vegetation of the seed has been upon the soil into which it is cast. All the mighty men, who have successfully "gained the point at which they aimed, had the stream in their favor, and were indebted more to the strength of the current than to their own individual efforts; their superiority to others consisted chiefly in their superior discernment; and they seemed to lead their cotemporaries merely because they themselves were most led by the SPIRIT OF THE AGE, and took a favorable situation for being borne forward by the tide which they had the sagacity to see was upon the turn." The causes which, in the French revolution, led to the overturn of monarchy, and the subversion of the whole political and religious system of France, moved silently and slowly at first. But when the poison of infidelity had spread, until the belief in a future state and the existence of God was blotted from the nation, then a few bold spirits pushing out upon the current, and wielding the popular mind, trod down the forms of government—threw the reins upon the neck of passion, and, for a brief day, revelled in blood and the delirium of power. The same principle has always been employed by Providence, in effecting those changes, which have given permanency or extension to the kingdom of Jesus Christ. By a succession of causes contributing their influence, the Augustan age was illustrious for learning; the Roman empire then extended over the civilized world; the din of war was hushed and universal peace prevailed; for the fulness of time had come; the Saviour was born and his kingdom established.

The Reformation, under Luther, seized upon mighty empires, and, as it were, in a moment and forever, changed their character and their destiny. It never could have been thus carried forward had not a train of causes, silently though powerfully operating for a long period, prepared, not only Germany, but the nations of Europe, for those results, which seemed, to the superficial observer, to have been accomplished with great suddenness and by individual decision. All were amazed and terrified at the vastness and the rapidity of the revolutions which followed; for a single blow seemed to vibrate through the world: but it was PROVIDENCE, AND NOT LUTHER, THAT PLANNED AND ACHIEVED THE REFORMATION.

The evidences are every day becoming more decided, that God is now, by wonderful and rapid overturnings, hurrying the world on, preparatory to some unparalleled revolution. Every review of the past, as contrasted with the present disposition of the world, confirms this position. *Once*, the haughty Turk held absolute sway over the fairest portions of the Eastern continent, and proudly trod down the rights of Christian nations: but *now*, his power is broken; his dominion curtailed; and the sacred habits of the Mussulman invaded by European customs. *Once*, the learning of the world was found only in the cells and cloisters of the monk, whilst the people were enveloped in the grossest ignorance;—but *now*, knowledge is free, and a movement has commenced which will render it universal. *Once*, the commerce and the wealth of the world were in the hands of the Roman Catholic nations;—but *now*, they are found transferred to the governments where the Protestant faith is predominant. *Once*, the Roman Catholic power held kings as vassals, and ruled them with a rod of iron;—but *now*, the kings of the earth are masters over Rome. *Once*, England was an outer province, a mere speck in the ocean;—but *now*, she holds territorial command over one-fifth part of the globe, and has access to every nation. *Once*, America was a vast howling wilderness, undreaded by the despots of the old world;—but *now*, she stands forth a mighty nation, an empire of freemen, pouring light upon the dark governments of Europe; and, by the power of her illustrious example, giving the death-wound to despotism, and a new character and destiny to the whole Eastern continent. *Once*, the nations were crushed, and lay indolent and nerveless in the hands of the tyrant;—but *now*, the prominent kingdoms of Europe are agitated by the bold and manly discussions of human rights, so that thrones are tumbling, and they who sit upon them are smitten with fear. *Once*, the arts and sciences were buried in the long night of the dark ages, and man plodded on in his heavy toils;—but *now*, discoveries are bursting forth, by which the labors of years are performed in a single day; distance is almost annihilated, and intelligence circulates with the speed of light. *Once*, the dense population of Roman Catholic countries was perfectly inaccessible to Protestant Christians, and the inquisition was a terror to the whole earth;—but *now*, it is the tale of by-gone days, and the Protestant faith is preached without molestation, hard by the crumbling walls of its prisons. *Once*, the Christian community

were slumbering over their responsibilities to Christ and a dying world;—but *now*, a new and mighty impulse has been communicated, and associations have sprung to life, around which the devoted are rallying with concentrated determination. *Once*, a Bible was scarcely to be found, and not at all in the living languages of the nations; but *now*, it pervades not only Christian nations, but has been translated into a majority of all the languages of the globe. Plans that *once*, by reason of their boldness and grasp, would have fixed the suspicion of madness upon the man who should have suggested them, are *now* matured and executed with comparative ease; for the human mind has been roused and quickened into enterprise, not only wakeful, but untiring and irrepressible. What can be the meaning of all these and many other changes as bold and far-reaching? Surely the accumulating power of many causes is breaking over mighty obstacles, and heaving up vast revolutions. All things seem to denote that the world is hurrying forward to some grand consummation;—that the great drama of Providence is drawing to its close. What that consummation is we are not left ignorantly to inquire. The voice of revelation has spoken out, proclaiming that the jubilee of the world has come—that the day of its redemption has arrived. There are “voices and thunderings, and lightnings, and an earthquake;” for the angel that stood before the throne to offer the incense “with the prayers of all saints” has filled his censer with the fire of the altar and cast it into the earth. “Come, behold the works of the Lord, what desolations he hath made in the earth.” “For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted.” The work to be done is great. It demands a noble army of ministers. It calls for immediate activity and unremitted self-denial. God will prepare his people for the work, though it may be in a strange way. For a small moment he may seem to forsake and divide them, but with great mercy will he gather them, with everlasting kindness will he have mercy on them. The darkness which now, like midnight, shuts in upon us, is no ground of discouragement, but rather of hope; for it is thus that God is wont to draw his children from all earthly dependences. Thus, as perplexity increases, and they know not what to do, they are taught to look up and to put confidence in God, to whom “the darkness and the light are both alike.” He perfectly understands his own plan—he knows the end from the beginning;—the darkness and the affliction, as well as the light and the triumph, are a part of his plan—it has all been laid in infinite wisdom and benevolence. And no enemy, nor combination of enemies, can throw even an impediment in his way. All things are working well!

“Each opening leaf, and every stroke
Fulfills some deep design.”

Therefore let us not be afraid, “though the earth be removed and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof;” for “God is in the midst of his *ZION*, *SHE* shall not be moved; God shall help her, and that right early.” “Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.”

Hon. Theodore Frelinghuysen, LL. D., is President of the Society; the Rev. William Patton, D. D., Secretary; the Rev. Benjamin Labaree, Associate Secretary; and Joseph Otis, Esq., Treasurer.

The Anniversary of the Society was held in New York, May 11, 1837; and the meeting was addressed by the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, Rev. N. E. Johnson, of New York, Rev. Thomas Brainerd, of Philadelphia, and the Rev. George Washington Blagden, of Boston.

EXTRACTS FROM THE REPORT OF THE PHILADELPHIA EDUCATION SOCIETY.

THE Directors of the Philadelphia Education Society submit for the consideration of the Society and the public, the following facts and statements:

This Society is a constituent part of the American Education Society, whose origin may be traced to the zeal and labors of a few pious friends in a sister State, as early as 1816. That Society has been prosecuting its work of love more than twenty years, and its course has been marked in a signal manner with tokens of the approbation of God. Its early operations were limited, and for several years were but partially adequate to the

loud demand for an increase of educated and efficient ministers. The developements of Providence have, however, of late years, rectified the opinions of Christians on this subject, and it is now extensively seen and felt that the point at which the efforts of the church must be concentrated, *in a special manner*, is the increase of an able, efficient ministry.

The object of the American Education Society is to afford pecuniary aid in the education of indigent young men for the gospel ministry. It has already rendered aid to about 2,800 of this number, and has now on its lists more than 1,100, who have actually received assistance from its treasury during the last year. If to them be added those who still rely on the Society for aid, but who by teaching or manual labor, have been able to meet their own expenses, the whole number will be from 12 to 1300. About 60 of those who were educated by this Society, have gone as missionaries to heathen lands, and more than 500 to the distant West, while others are occupying some of the most important posts of usefulness in the cities, seminaries and colleges of our own land.

This branch of the Society is yet in its infancy. The past is the first year since its organization, during which the labors of an agent have been wholly devoted to this field. Much time has been employed in effecting organizations for future action. The year has been one of extreme embarrassment in the commercial world. The amount of agency has been very limited, the time of one man only being allowed for the correspondence of the office and the labors of the whole field, and although he has travelled between 5 and 6,000 miles during the year, he has been obliged to leave many important congregations unvisited. Other circumstances of embarrassment have existed, to which the Directors forbear to allude. They are happy, however, to say, that notwithstanding all this, the cause has been prospered far beyond their expectations. The receipts and pledges for the year have exceeded those of any former year by nearly 150 per cent. The number of beneficiaries on this field has been almost doubled. One entire presbytery has transferred its beneficiaries and its members to our Society, and its funds to our treasury. Two other ecclesiastical bodies, one with 12, and the other with 27 or 28 beneficiaries, have expressed a desire to effect a similar arrangement.

We are happy also to record the fact that unusual cheerfulness has been manifested in responding to our calls. This Society has manifestly a strong hold on the hearts of Christians, wherever its principles and its methods of procedure have been presented. This was indeed to be expected. It could not well be otherwise. There is that in the features of its organization and in the high and liberal principles upon which all its operations are conducted, which in an intelligent community, will in all ordinary cases commend it to confidence and patronage. It is rival to no sister organization—it is in competition with none. It usurps none of the ecclesiastical prerogatives which the church has wisely confided to her own judicatories.

Every beneficiary is still under the care of his own church judicatory, to be licensed or not by them as they judge proper. This Society is, and it claims to be, only the almoner of that portion of the church who chose to employ its instrumentality for the better supply of an able, orthodox ministry for the world. It is in the best and largest sense an American Society—ready in the true spirit of the gospel and of the confession of our faith, “to do good to all as we have opportunity,” and to join with the pious and holy in raising up a ministry who shall “preach the gospel to every creature.”

The Directors desire distinctly to avow their entire confidence in this catholic operation, in its organization, and their increasing attachment to it on that account. They love to contemplate it as an engine fitted for the Master’s use in carrying out the high purposes of his grace in the recovery of the world. Such it is designed to be. It belongs to no party. It recognizes no sectarian distinctions. “Its field is the world.” Its object the supply of an evangelical ministry for *the world*. And its work will not be done until a pious educated orthodox ministry is provided for the entire world. Standing on this high ground and acting on these broad principles, it will of course possess advantages for the prosecution of its object which associations limited in their operations, cannot so readily secure. It will be less likely to be embarrassed by rival and opposing denominations. It will be less affected by local jealousies or ecclesiastical contentions, and it may prosecute its work unembarrassed by those “disturbing powers” by which all denominations have hitherto, at times, been more or less distracted.

Some of these advantages are already realized. The Board have the means of knowing that not a few, and of those too, among the most intelligent and influential who have recently enrolled their names among the patrons of this Society, have done it under a full conviction that its principles and its plans are wise, and safe, and good—well adapted to the spirit of the age, the emergencies of the church, and the wants of the world.

They believe and feel that that benevolence which, overlooking all minor denominational distinctions, can fix on *the world*—the ENTIRE WORLD as a field of its operations—and the conversion to God of the whole population of our globe as its object—is the spirit which the emergencies of the church demand—a spirit kindred to that which brought the Saviour from the skies—the spirit of the New Testament, of the millennium, and of heaven.

Governed by a sacred regard to these sentiments, and influenced as we trust by this spirit, the functionaries of the Education Society have thus far gone forward in their work. It has been with them at all times an object of prime concernment to hold themselves, and the course in which they labor, wholly aloof from those strifes and divisions by which some portions of the church are now disturbed. And they have the happiness to believe this course meets the approbation, not only of our best, wisest, holiest men, but the approbation of our Father who is in heaven. Encouraged by his smiles, and by the increasing favor and patronage of the wise and good, we return thanks for the favors of the past, and with renewed ardor, and zeal, and hope, set forward in the labors of another year. Trials we expect; but we hope for grace to meet them. Our way is plain. It is onward, upward, heavenward. To the church we look for countenance and coöperation—to God for his Spirit to direct us, and his grace to crown our efforts with success. If the Spirit be poured upon us from on high—the highest, the strongest, the holiest aspirations of our souls, on the subject, will be answered. He will give wisdom to our counsels, success to our endeavors, and triumph complete and glorious to our cause, and to those who are the instruments in its consummation, he will assign a place among the morning stars, when they shall again sing together, and among the sons of God when they again shout for joy.

Ambrose White, Esq. is President of the Society; the Rev. Eliakim Phelps is Secretary and Agent; and George W. McClelland, Esq. is Treasurer.

The Anniversary of the Society was held in Philadelphia, May, 1837.

The Rev. Dr. McAuley, of New York, offered the following resolution, and accompanied it with remarks.

Resolved, That in view of the signs of the times, and the adequacy and wise adaptation of the instrumentality by which God designs to convert the world, it is the duty of ministers and laymen of all Christian denominations to engage in the definite enterprise of supplying the entire population of our globe with a faithful ministry, and to coöperate on apostolic principles for the speedy accomplishment of this glorious work.

Mr. President, said the Doctor, we live in the midst, I will not here say, of a revolution, but of reformation. Notwithstanding some adverse circumstances, the time for Zion's enlargement seems to be drawing near. The church is shaking herself from the dust of accumulated ages; and the Son of God appears to be coming in his glory, conquering and to conquer the kingdoms of this earth. 'Tis but the lifetime of five or six individuals since nearly the whole church of Christ on earth was fast bound in chains of papal superstition and corruption. But the Son of man said, Let there be light, and the light of the reformation burst forth, illumining and vivifying countless numbers who had been groping in darkness, and been enveloped in the shades of death. 'Tis but the lifetime of one man, since Voltaire yet warped the intellect of Europe, and cherished the hope of subverting the foundations of Christianity; when seated in his closet, with "Crush the Wretch" for his blasphemous motto, he indited his infidel effusions, whilst the malice of hell was rankling in his breast, and his pen recorded the inspirations of the devil. But how changed are now the prospects of "the kingdom of heaven!" Infidelity, foiled in the conflict, is gradually retreating from the field. The disciples of the Master, especially in England and America, are waking up from their lifeless formality. A higher and holier standard of duty is beginning to regulate their works of faith and love. A more expansive spirit of benevolence is beginning to mark out the circumference of their sympathies. Every benevolent effort based on the true spirit of the gospel finds friends, and, though oft amid difficulties and opposition, does not fail to work its way into the confidence of Christians. So that verily they that love the Lord indeed, have reason "to thank God and take courage."

But, Sir, while the church is waking up and looking abroad over the length and breadth of the desolations around her, and ere she has half supplied them, the Master is loudly calling from the East and the West, from the North and the South, and reiterating in our ears his long forgotten mandate: *The field is the world*. To the few who in the last thirty years have gone abroad, he has signally verified his promise, "Lo I am with you alway, even unto the end of the world." Nation after nation has he prepared to receive his messengers, until the entire Gentile world, may be regarded as accessible; and it is literally true, that

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

These chains of superstition too, by which their lands are bound, the cruel, the bloody rites by which they attempt to appease the anger of their unknown God, have been so fully described to us by the few laborers sent among them, that hard, indeed, must be the heart that does not feel. Whilst you are comfortably seated in this house of God, rejoicing in the richness and freeness of salvation through the Saviour, some one of the many thousands of widows who are annually immolated in India on the funeral pile of their husbands, by the relentless superstition of their land, may at this moment be ascending the fatal pile. Behold her tied down to the lifeless body of her husband. See the flames, lighted by her own son, consuming her body; hear her terrific shrieks until they are drowned by the beating of drums and the acclamations of the infatuated multitude! Or see her buried with her departed husband, the living and the dead in the same grave! Or behold the deluded mother casting her first born into the river, and standing to see the little innocent seized by contending alligators, and torn to pieces, its bones broken, and its blood sucked by the successful monster! Or see the deluded worshipper suspended in the air by large iron hooks thrust into his side, and thus violently swung around for a quarter of an hour! Or behold him casting himself from an elevated stage on open knives, lightly covered with cotton! Or walking with naked feet on burning coals! Contemplate these and similar scenes of degradation and suffering, in which 600,000,000 of our fellow-men are yet more or less involved; degradation which excludes its subjects from a holy heaven,—sufferings, to relieve which the Son of God descended to earth, provided a ransom, and commanded his disciples to publish it to every rational creature; contemplate these scenes and say, what have the churches done to spread the glad tidings of relief? How have they responded even to the calls of the few of our countrymen who have gone, for example, to India, that land of “thick darkness”? Let one of their own number answer, who has spent his life in the cause. In a letter from the Rev. Dr. Poor, of the American Board, which reached me a few days since, that devoted servant of Christ says: “We marvel that our cry, *come over and help us*, is not more regarded by our brethren in America. The harvest is perishing, is *perishing* for want of laborers. We definitely requested twenty-seven for this field—in return, one individual has just arrived.”

Why is it, Mr. President, that after the lapse of eighteen hundred years so little has been done? that one half of our own country is yet destitute, that four-fifths of the human race have never heard of the sinner's friend? Is there any defect in the system of instrumentality appointed by God? No, Sir, that system admits of extension to an indefinite degree, of extension adequate to the wants of the world. The Bible admits of translation into the thousand languages of the earth, as well as the hundred and fifty in which it is found. The preaching of the gospel is in the nature of things as applicable to one nation as to another, and as well to all nations as to some. And there is the same promise of the divine blessing; and the same prospect of a rich harvest of believing souls. But how can the heathen believe in him of whom they have not heard; how can they hear without a preacher? Here then, Mr. President, is the grand difficulty. The want of ministers is the primary, the fundamental obstacle to the spread of the gospel over the earth. Here is the point at which the great system of machinery for the conversion of the world most labors. And on whom does the guilt of this deficiency rest? Are ministers now called to this work by inspiration? No, Sir, since the primitive band of fishermen and tentmakers was inducted by the Saviour himself, their successors in office have been introduced into the field by the instrumentality of man. One of the standing injunctions to the ministry is, “the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” It is therefore our duty to multiply faithful ministers until “the gospel of the kingdom shall be preached in all the world.”

Let the followers of the Saviour then go to work with the full conviction that *the duty enjoined on them is practicable*.

Mr. President, about twenty years ago, when your noble Society commenced operations, and had one or two dozen beneficiaries, the great difficulty apprehended was want of money. Since that period, the church has learned something of her duty, and enabled you to aid in this time nearly 3,000 young men. Now your greatest difficulty is want of *men*. But in reality the true difficulty first and last has been want of piety and zeal in the churches. The Spirit of God opens the door of access to the heathen world faster than laborers come to enter it. The Spirit of God has made Christians willing to support and send forth young men, just in proportion as this duty was urged upon them. And the self-same Spirit has made young men willing to devote themselves to the work of the ministry, just in proportion as ministers have faithfully spread before their people the wretched condition of the heathen world, and as Christians have labored and prayed to find workmen for the Lord.

Let the churches form *definite ideas of the work* to be performed, and in reliance on God, purpose its accomplishment. Our efforts are often paralyzed by the supposed incalculable vastness of the work. Our faith often wavers, because not based on intelligible

"evidence of the things not seen." It was thought a gigantic conception when the American Bible Society resolved within a few years to furnish the book of God to every destitute family in our land. It appeared so only because the extent of the enterprise and the means for its accomplishment had not been definitely surveyed. Thus also the resolution which I have proposed to this respectable audience, doubtless appears to many as "idle words, and they believe them not," yet, when rightly viewed, it is not beyond the bounds of reasonable calculation. Rating the unevangelized world at 600,000,000, and allowing 1,000 souls to each minister, it has sometimes been said we must furnish 600,000 laborers. But far less will suffice. Supposing each preacher to take charge of four or five stations, he could preach the gospel at least to 2,000 souls. The number thus required would be 300,000. Again, Mr. President, the converted heathen will, in the progress of this work, furnish at least five, and probably ten times as many laborers as it will be necessary to send to them, and this would be less than they did in the apostolic age. We would then need but 50,000 laborers for the heathen world, to be sent from the present Christian churches. This number, and perhaps the half of it, would, we doubt not, together with the native auxiliaries, and the Bible, and tract, and Sabbath school efforts, be amply sufficient, by the divine blessing, to preach the gospel to every creature, to bring all the heathen world under the influence of the means of salvation; especially if, like the protomissionaries of the Saviour, many of them should travel from place to place, remaining only long enough in each to form a congregation of believers, and then appointing from their number the most pious, talented and faithful, as pastors for the flock, pursue their course. This method was found adequate in the apostolic age, and might now be pursued (as it is in part) with the greater propriety, as the missionary would leave the *written* word in every church thus formed. Is it objected by any that these teachers would be ignorant of the history of the church, and other important matters? I hesitate not, in reply, to express it as my solemn and deliberate conviction, that it would be better for the heathen world never to hear of Augustine and Luther, and Calvin and Zuingli, and Arminius and Wesley, than to be rent into such a multitude of contending sects, and embittered by bigoted disputes, as the Protestant church generally has been. A Christianity built upon the Bible, and on the Bible alone, like that of the earlier Christians and the modern Moravians, will suffice for the salvation of any nation. But the well educated missionaries themselves would be possessed of all the collateral science requisite to illustrate and defend the sacred volume, and could communicate it, whilst institutions for Christian science and learning could be gradually established in all nations, for the publication of the Scriptures and the gradual elevation of ministerial education among the natives.

And *how long would it require* until the church could furnish these 50,000 missionaries? Not so long as we are accustomed to imagine, if the Protestant churches would come up to a standard of duty perfectly attainable and certainly obligatory. The apostles found "in every city" in the churches established by them, (averaging probably at that period not fifty male members,) materials for "appointing elders" or preachers. Hence we may justly infer, that every church, on an average, does contain at least several persons whose duty it is to devote themselves to this work, and if a proper standard of piety were maintained, and suitable effort made to direct them, they could now be found as well as in the apostolic age. Now it is calculated that there are 15,000 Protestant churches in the United States, about 20,000 in Great Britain, and about 20,000 in Continental Europe. Supposing 15,000 of all these churches, which is not half the number in Great Britain and the United States, were to take active part in this work, and furnish each one theological student every five years, which is far less than some few of them have done and are now doing, we should in ten years have 30,000 laborers partly in the field, and partly in a course of preparation. In twenty years we should have 60,000 thus designated, from which deducting 10,000 for domestic service, and for the ravages of death, we should have left 50,000 laborers, who in 25 or 30 years, might all be in the foreign field.

But how can Christians be brought up to this duty? Let parents feel that their children are not their own, but the Lord's: and as "the Lord hath need of them," let them from infancy dedicate them to God, and strive to instil into their youthful minds the duty and glory of serving God if called among the heathen. Let every mother strive to be a Hannah, and dedicate her little Samuel for the sanctuary of God. Let every father be an Abraham, ready to surrender his son to the sovereign disposal of Jehovah.

Let *ministers* hold up to the view of their hearers the duty of sending the gospel to the heathen, and of being willing to take it to them, as frequently and as faithfully as they do the duty of repentance and faith. Let fidelity on this point be regarded and inculcated as an essential evidence of Christian character, as it doubtless will be in the case of all who have been thus faithfully instructed.

Again, let *churches*, which feel their duty on this subject, formally resolve that they will, by the divine blessing, endeavor to furnish at least the number mentioned, one student every five years, and if possible more, for this work. Let this duty be made a

subject of special application at every monthly concert, and let pastor and people co-operate in seeking out pious and talented young men, and laying the subject before them.

Let *ecclesiastical judicatories* of every grade and every denomination, discuss and recommend the subject to their churches, as they did the temperance effort. Let all denominations take part, and co-operate in the work on apostolic, or liberal principles. Let different societies, voluntary and ecclesiastical, direct their attention each to a particular heathen nation, that there may be as little interference as possible. Let our theological seminaries be so modified as to substitute a missionary professorship; instead of that of polemical theology; and finally let all be done under the conviction that *the work is the Lord's, and its issue is in his divine hands.*

Mr. President, I need not add that this glorious, this *millennial* enterprise would require and would lead to an enlargement of your operations to a millennial scale. Yet it is all possible; nor would the education of the poor and the mission of all these men, require greater pecuniary sacrifices from the churches at large, than some individual Christians are now making; not more than a tithe of Protestant wealth from the living, together with the increase of legacies which such a state of effort and piety among Christians would produce. This is a delightful theme, Mr. President. Let us pray that the disciples of the Saviour may speedily and cordially embrace it. We have been rather resting since the great Bible and Sabbath school efforts have been accomplished. It is time again to buckle on our armor, and advance to another still bolder and still more glorious assault upon the god of this world, until saints on earth shall unite with angels in heaven in the glorious proclamation, "The kingdoms of this world *have* become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

EXTRACTS FROM THE ELEVENTH ANNUAL REPORT OF THE DIRECTORS OF THE CONNECTICUT BRANCH OF THE AMERICAN EDUCATION SOCIETY.

Presented at New Milford, June 20th, 1837.

THE year which has now closed has been less favorable than some of the preceding, in respect to facilities for the operation of the Education cause in this State. Some time previous to the last annual meeting, the Rev. Mr. Nash, who had labored with much efficiency and success as an Agent for this Branch of the Society, was called away to another part of the field. In consequence of this arrangement, the cause has been deprived of the essential aids and advantages of such an agency in Connecticut, during the greater part of the year. The results of this deficiency, in the present case, have been the more unfavorable, because the efforts of agents for several other benevolent objects have been continued here with more than usual diligence. Experience has shown, and particular reflection upon the subject will make the reasons manifest to every enlightened mind, that some special exertions are peculiarly necessary, in order to the due support and advancement of this important enterprise. The Education cause, though generally approved by the great body of Christians, is not so readily comprehended, in all its bearings upon the interests of the Redeemer's kingdom, as most of the other objects which are before the religious community. This results in part from the peculiar nature of the subject—in part from the number and variety of its interests and relations, which require to be taken into the estimate of its importance—and in part from the fact that it operates in a department comparatively remote from public observation, and less obviously and immediately connected with the great result, to which all eyes are chiefly directed, than some other departments of benevolent effort. The sphere of labor in which the Education Society is employed, holds, to almost all other departments of Christian enterprise, the relation of a *preparatory* work. Its friends and helpers are toiling patiently and diligently at the deep foundations of the spiritual building; and cannot expect to excite that general notice and admiration, with which others are cheered, who are engaged in putting on the top stone of the edifice, or in furnishing its decorations.

From the statements of the Treasurer, it appears that the whole amount of collections for the Education cause in this State during the year now closed, is \$3,461 31, which is a falling off from the collections of last year by the sum of \$2,875 79.

The disbursements of the Treasury for the year have amounted to \$6,211 15—being an excess above the receipts of \$2,749 84. To meet this deficiency, besides appropriating the balance on hand at the beginning of the year, we have been obliged to draw on the treasury of the Parent Society, for the sum of \$1,815 00.

There is now on hand \$602 89, to meet the expenses of the quarter ending in a few days, which will probably amount to nearly three times that sum.

The whole number of beneficiaries, who have received appropriations from the funds of this Board within the past year, is *one hundred and seventeen*. The number of new applicants received is *seventeen*.

The usefulness of the beneficiaries of the Education Society, during the period of their preparation for the ministry, is an interesting subject of consideration. Not only are they useful in those employments to which they resort for the purpose of obtaining pecuniary means, but also in many other ways more directly subservient to the interests of the Redeemer's kingdom. Having, in the first place, been strongly influenced by a desire to glorify God in the salvation of men, and having distinctly and solemnly purposed to devote themselves to the work of the ministry, they enter upon their course of preparation with feelings and views which will dispose them to become engaged, at once, in all such efforts for the good of others as may come properly within their sphere. Hence, as members of the colleges and seminaries, where they are placed, they are seeking to exert a saving influence on the multitudes around them who are living without God in the world. As teachers of Bible classes, and of classes in Sabbath schools, many have opportunity to be highly useful. The sentiment has been expressed, by those who have had the best means of knowing and appreciating the labors of the beneficiaries in these various methods of doing good, that should they all be removed out of the world by death, at the end of their preparatory course, their usefulness to the cause of Christ previous to that time, ought to be considered as abundantly recompensing every exertion and expenditure for their support. This, however, is but a small part of the good which results to the church and to the world, in return for the sacrifices and efforts made for this cause.

The importance of the grand object of the Education Society cannot fail, we think, at this day, to be seen, and, in some good measure, appreciated, by every intelligent Christian. If we look only at the wants of our own country, our minds are filled with distress and alarm, in view of the great deficiency which exists, notwithstanding all that has been done, in the means of supplying our population with the bread of life.

The number of evangelical ministers of the gospel, who are in any degree competent to the discharge of their important duties, falls very far short of the actual demand on the part of those who, in some degree, appreciate the value of a preached gospel; and, much more, does it fall short of the real demand, occasioned by the extensive destitution existing among those who have never, by their experience, learned to value or desire this blessing. Even in some of the New England States this famine of the bread of life is truly distressing. In the State of New Hampshire, "a large portion" of the churches are destitute of the stated preaching of the word; and, in Maine, if we are correctly informed, very many churches remain unsupplied. And what shall we say of the 4,000 evangelical churches, in our whole country, which are destitute of ministers, and of the 6,000,000 of the population who are living without this important means of grace?

The reason why such a destitution exists in this Christian land, is found in the fact that men are not to be obtained, in sufficient numbers, to enter, with the requisite qualifications, into the work of the ministry. If ministers could be found to go in and occupy these desolations, they would not be suffered thus to lie waste. By the efforts of the people to supply themselves, and by the assistance afforded through the channel of Domestic Missionary Societies, they would all be speedily furnished with pastors and teachers. O, when will the pious young men of our churches, who are embarking from year to year on the troubled sea of worldly enterprise, be seen coming forward with a zeal, at least, as prompt and ardent as that which now actuates them in the pursuit of the world, and devoting themselves, in this sacred work, to the service of Him who laid down his life for the redemption of the world from sin and ruin.

The spiritual wants of our own country first awaken our sympathy and concern. And these are enough, were it not for the confidence inspired by the promises and purposes of Jehovah, to overwhelm us with consternation and discouragement. And when we look abroad upon other portions of the world, how much more appalling and disheartening still are the desolations which meet our view! We cannot portray even an outline of the dark picture. But, we ask, how long would these millions in pagan lands remain in their present condition of ignorance and debasement, if men, properly qualified, could be obtained, in sufficient numbers, to go and preach the gospel among them? There is, at times, we know, a deficiency of other means to sustain our missionary operations; but, after all, the great deficiency, and that which is really the occasion of every other, is the want of qualified and devoted missionaries, to stand up in the midst of the churches and say, "here are we, send us." Wherever there is any thing like an adequate provision in this leading department of the means of the world's conversion, the other subordinate means will be furnished in proportionate abundance.

The Lord Jesus Christ has laid upon the church the command to preach the gospel to every creature. It is, and ever has been, therefore, incumbent upon the church to see to it, that there is a sufficient supply of Christian ministers. It is the sin, and the reproach of the church at this moment, that the laborers in the harvest of the Lord are so few; and the church must answer for it that any are left to plead in vain for some one

to come and minister among them in holy things. We say it is the solemn duty of the church to see to it that so many of her consecrated sons are fitted for the office of the ministry, as are required in order to the universal dissemination and the unceasing enforcement of the truths of our holy religion. This is a matter too, which must not be left to itself. It requires earnest and particular care and exertion. The young men in the churches, whom God has been pleased to regenerate, must not be suffered to become diverted from the work to the secular pursuits and enterprises which naturally solicit their attention. Neither can the church discharge her duty in this respect, by merely giving up her sons, in sufficient numbers, to the work of the ministry. She must train and educate them for the service. If any portion of the world is cursed with an ignorant and inferior class of men in the sacred office, the sin lies at the door of the church,—at least, of some portion of the church. From the nature of the work to which the minister of the gospel is called, wherever he may go, a good degree of mental cultivation, and some substantial attainments in knowledge, are absolutely essential to his usefulness in the appropriate labors of his calling. It is worse than in vain, however pressing the call for ministers, to overlook this fact. Moreover we are forbidden to lay hands upon a novice. The qualifications of a gospel minister, as described by an Apostle, are of no ordinary kind.

But in order that the world may ever be supplied with a sufficient number of gospel ministers, and those properly qualified, by the possession of piety and learning, for their work, the enterprise, in which the Education Society is engaged, must be sustained and greatly enlarged. This kind of special effort is obviously necessary to the accomplishment of the end in view. That end will never be attained as a mere matter of course; it will never be attained without the employment of specific instrumentality. Previous to the institution of Education Societies in this country, the proportion of educated talent which was brought into the ministry was found to be rapidly diminishing, until it was found to be not more than one-sixth of the whole. At present, however, through the blessing of God upon their labors, nearly one half of the students, now in a course of instruction in the colleges of New England are destined to the work of the ministry. Let this ratio be still increased. Let this good work go on until our country and the whole world shall be supplied with pastors and teachers after God's own heart, who shall feed the people with knowledge and understanding. Let all the pastors of those churches, which were planted by the wonderful interposition of God, sustained by his faithful care, and blessed, beyond all former example, with the effusions of his Holy Spirit, feel their obligation in relation to this cause. Let us hope that the churches of Connecticut will never be backward in sustaining an object, the principles and the merits of which, they have so much reason thoroughly to understand, and to regard with favor. In respect to this most essential blessing of heaven, the blessing of a pious and an educated ministry, it may be said to them, "freely ye have received, freely give."

Addresses were delivered at the time of the Anniversary by the Rev. Mr. Turner, of Quincy, Illinois, Rev. Ornan Eastman, one of the Secretaries of the American Tract Society, New York, and the Secretary of the Parent Society.

Hon. Thomas Day is President of the Society; the Rev. Samuel H. Riddell is Secretary and Agent; and Eliphalet Terry, Esq. is Treasurer. The next annual meeting will be held at Norwalk, on the third Tuesday of June, 1838.

MAINE BRANCH.

THE annual meeting of the Maine Branch of the American Education Society was held at North Yarmouth, June 28, 1837. The meeting was opened with prayer by Rev. Mr. Vaill of Portland. Rev. Dr. Tappan, of Augusta, read the report of the Directors, and the meeting was addressed by the Rev. Mr. Dwight, of Portland, Rev. Mr. Fowler, of Fall River, Mass., Rev. Mr. Lane, of Westbrook, and the Rev. Mr. Nash, General Agent of the American Education Society for Massachusetts and Maine.

We regret that we are unable to insert an extract from the report in this number of the Journal. One may be expected in the next, and also notices of other anniversaries. The Rev. William Allen, D. D., is President of the Society; the Rev. Benjamin Tappan, D. D., is Secretary; and Professor William Smyth, of Bowdoin College, is Treasurer.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of Directors, was held on Wednesday, July 12, 1837. Appropriations were made to beneficiaries in various institutions, as follows:—

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem.	163	4	167	\$3,318
37 Colleges,	421	25	446	8,963
60 Academies,	181	48	229	3,732
113 Institutions,	765	77	842	\$16,013

Of the above, the following appropriations were made to beneficiaries out of New England:—

	Former Ben.	New Ben.	Total.	Am't Ap.
10 Theol. Sem.	58	3	61	\$1,098
22 Colleges,	177	20	197	3,751
30 Academies,	94	24	118	2,043
62 Institutions,	329	47	376	\$6,892

To meet the appropriations of \$6,892 to beneficiaries in the Middle, Southern and Western States, the Parent Society was obliged to pay from its treasury the sum of \$4,000, in addition to what was raised for this object within these limits, although its treasury, at the time, was overdrawn some thousands of dollars.

The death of the Rev. Dr. Holmes, having occurred since the last meeting of the Directors, the following resolution was adopted by the Board, and ordered to be inserted among their records:

Resolved, That whereas, since the last meeting of this Board, it has pleased God to remove by death, after a short sickness, the Rev. Abiel Holmes, D. D., LL. D., at that time a respected member of it, and one of the founders of this Society itself, we sympathize with the afflicted widow, children and relatives, in the event. We venerate his memory, as that of one in whom sound learning, evangelical sentiments and views, and extensive attainments in theology, literature and liberal science, were happily blended with moderation and firmness, discretion and urbanity; whose labors, especially in illustrating the history, ecclesiastical and civil, of our country, have extended its reputation with his own; and whose attention to the important object and interests of this Society was calculated to endear him to all its friends, and the friends of Zion. Also, that the Rev. Secretary be requested to communicate this vote and our condolence, in a respectful manner, to the bereaved family.

The Rev. Ebenezer Burgess, D. D., of Dedham, Mass., was unanimously chosen a Director in the place of Dr. Holmes.

REPORTS OF AGENTS.

Report of Rev. Mr. Nash.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—During the six months since my last report, I have been enabled to prosecute the business of my agency without interruption. Not unfrequently is the notion advanced, that our benevolent institutions may be sustained without the labors of special agents. In view of such statements, evidently the fruit of ignorance or of prejudice, I always sigh and exclaim, Would to heaven that it were so! Then what an amount of sacrifice and hardship and expense might be saved. But, manifestly, if this world is to be brought to Christ, this sacrifice and hardship and expense must be sustained, at least till the standard of piety is greatly elevated, and the spiritual community shall be disposed to live far more for God and less for themselves.

During the period embraced in this report, besides a few Sabbaths spent in the counties of Norfolk, Middlesex and Essex, I have labored chiefly in the counties of Barnstable, Suffolk, Worcester and Franklin. In the month of May last, I visited the beneficiaries at the colleges at Hanover, N. H. and Burlington and Middlebury, Vt. Connected with these colleges are about one hundred and twenty young men, who enjoy the assistance of the Education Society. With most of them I had opportunity for personal interviews. Judging of these young men from my own observation, and from the information which I received, they are, as a body, fully worthy of the confidence and the patronage of the Christian public. In general the industry and economy, the good sense and piety which they manifest, are highly creditable to themselves and their patrons, and afford fair promise of future usefulness. That among so many young men there are so few exceptions to this remark, is matter for gratitude and encouragement. Burdened with debt, as most of them are, and under the necessity of making efforts and sacrifices, it was interesting to hear from them an expression of determined resolution to hold on in their present course. What friend of God or his country, what well-wisher to a dying world can avoid the prayer that a much greater number of young men like these may be engaged in the same pursuit?—may be seen buckling on the armor in which they shall be able to sustain a successful conflict with the powers of darkness? Among our beneficiaries at Burlington, and not least in promise, I found one colored youth of the African race.

It is surely matter of congratulation and encouragement to see Ethiopia stretching out her hands unto God.

What generous mind can witness the struggles of these individuals with poverty, can contemplate the efforts which they make, that their demands on public liberality may be reduced to the lowest possible amount, and consider that all is to prepare them to preach the gospel of the grace of God, and still grudge the pittance afforded to them in the form of a loan? Surely if any person on earth deserves well of his fellow-men, it is he who abandons the prospect of wealth, of honor and of ease, that he may devote his life to the laborious, self-denying work of preaching the gospel. What is more reasonable than the trifling addition lately made to the appropriations allowed the beneficiaries of the Education Society?

Within a few days I have attended the anniversary of the Maine Branch of the American Education Society, connected with the annual meeting of the general conference of that State. The whole season was one of uncommon edification and interest. As Maine, so lately an immense forest, is fast becoming a prominent member of our national confederacy, it is cheering to witness the harmony and brotherly love, the Christian enterprise and efficiency, the readiness to every good work, by which the churches there are characterized. In the recent convocation of these churches and their pastors at North Yarmouth, there was much to be approved and commended. In all the similar meetings which I have, within a few years, attended in other States, I have no where beheld that which came so near to the impression which I have of the final meeting of all God's people in the New Jerusalem. The crowds who were present, all apparently breathing love to one another and to the Saviour, and animated with zeal for his cause, carried my mind far away from the scenes of time, and led me to say, It is good to be here. By a venerable individual it was well proposed in a public prayer meeting, that special thanks be given for the harmony and brotherly love which rendered the occasion one of so much interest and profit.

In this new and rising State appropriations were made by the Education Society, during the last year, to about one hundred young men in preparation for the Christian ministry. Whenever this branch of Christian benevolence has been presented to the churches there, it has been cordially received, and generously patronized.

In some instances, doubtless, the contributions to our object have been diminished by the pecuniary embarrassment of the country. Still, hitherto, this effect has been experienced in less degree than might have been anticipated. I have been often cheered and encouraged by a decided expression of

the opinion, that, notwithstanding the pressure of the times, our leading benevolent institutions must be sustained. Plainly, he who says this, says right. No doubt there are in the country, even now, abundant means of sustaining these institutions. To suffer them to languish, must tend to increase that displeasure of Heaven, to which should be traced all our embarrassments and perplexities—the derangement of business, the diminution of resources, and men's hearts failing them for fear, and for looking after the things which may be yet coming on our guilty nation. Now is the time for the friends of the Redeemer to show their attachment to him and his cause. How few of them have yet made any sacrifices in his behalf. How few have given any thing more than what they could *conveniently* spare. Is it too much in such a time as this, that they be reminded, that He who for their sakes became poor, has increased claims upon them?—that they ought to do that for him and his cause, which may cost some portion of their luxuries and their comforts? To say nothing of other departments of Christian enterprise, should our Missionary and Education Societies fail to redeem the pledge on which thousands of individuals have been encouraged to rely, for aught which human wisdom can foresee, the most disastrous results must ensue.

Worcester, July 5.

Report of Rev. Mr. Emerson.

To the Secretary of the American Education Society.

DEAR BROTHER,—At the time of my last report, I had just passed through Caledonia county. Since that time, I have urged the claims of the American Education Society both publicly, and from house to house, throughout the counties of Orleans, La Moille, Chittenden, Franklin, and a part of Windsor. In this work I have received material assistance in the kind coöperation of the pastors, to all of whom, I would now return grateful acknowledgments. Some of them have devoted their time, and visited with me from house to house. In some of the former beneficiaries I have witnessed very pleasing evidence of gratitude to the Society. They have spared no pains to eradicate from the minds of their people any unfounded prejudices which had been imbibed by taking partial views of the Society in its operations. They were not ashamed to stand in their pulpits and say to those who love them for "their works' sake," "I owe it to the American Education Society that I am now a preacher of the gospel." Such testimony does good. People always realize more perfectly those benefits which they *feel*, than those which are merely described to them. If they love their pastor, they count it a great blessing to enjoy his labors, and they are ready to say, "If

the American Education Society has raised up such a man, it has done good—it has done *us* good, and we ought to sustain it; if it is raising up such men for the whole church, it is doing the whole church good, and the whole church ought to sustain it.” Such is not only the natural, but it is the actual course of reasoning, and it always leads to efficient effort. Pastors, sustaining such a relation to the American Education Society and to the churches, may do much—so far as their influence extends—may do every thing, to establish this Society in the confidence and affections of their people. Let the faithful pastor, whose worth is duly appreciated, say to his people, “I am a son of the American Education Society,” and he does more to advance the cause, than he could do by all the labored arguments in the world. He is himself a *living* argument that cannot be resisted. Such declarations, it appears to me, *ought* to be made; they are due to the Society and to the churches. They are due to the Society, because it has suffered unjustly through the magnified faults of its few unworthy beneficiaries: they are due to the churches, because they have been misled by having their attention directed not to the *general rule*, but to its *exceptions*. The general rule, in its full operation, ought to be placed fairly before them. They ought to know that upon this system the church is dependent for two-thirds of all those who are from year to year entering the ministry: so far as it is possible, they ought to know the individual men and their individual characters. We fear not the light; we court the light, and come to the light, that our deeds may be approved. We wish our operations to undergo a close inspection, that their true results may be definitely known. Let it but be known that two-thirds of the ordained missionaries sent out from this country to foreign lands, are the sons of this and other similar Societies;—let the individual character and usefulness of the numerous pastors, who have thus been raised up for our own churches, be properly understood and fairly set to the account of this system of operations, and we shall have no cause to fear the opposition of those who wish well to the cause of Christ. Let any system on earth be judged of as the American Education Society has been, not by its general results, but by some errors and faults that could be discovered in its operations, and there is not one that could stand. Let any class of men be judged of as the beneficiaries of the American Education Society have been, and the very apostles of our Lord Jesus Christ must be denounced, for among them was found a Judas. But there is reason to believe that the light, which has spread through the country, is fast correcting these errors in the minds of the community. My own experience, during the present pecuniary embarrassments, plainly shows that

the American Education Society already has a strong hold upon the affections of the churches. Indeed, in these very embarrassments, I have seen cause to rejoice;—not that I rejoiced to see people embarrassed, but I do rejoice to see Christians, in this time of perplexity, willing to make sacrifices for the cause of God. I have seen more than I expected to see—more of the operation of what I believe to be Christian principle, and I trust I am thankful to God for being permitted to witness it. All complain that it is very difficult to do any thing; but to the question, Shall the great benevolent operations cease? shall the 1,200 young men for whom I am soliciting your aid be stopped in their course? every good man is ready to answer, No! if every thing else goes down, these must stand. The salvation of souls is dependent on their success, and they must be sustained. Many have not merely made such declarations, but have proved the sincerity of them by their contributions, in many instances bestowing double the sum they have formerly felt able to give. If individuals generally throughout the *country* churches can be induced thus to act, we may hope the benevolent causes will be borne safely through this crisis: and what other hope can there be? Large supplies, which have been formerly received from the cities, must be cut off, and if these deficiencies be not made up by the increased contributions of those in the country, the cause of benevolence must fail. But we shall be answered, “the country is in embarrassment also.” This we know, and that this deficiency cannot be made up without a sacrifice. Neither could Christ have redeemed a lost world without a sacrifice; but the spirit that was in him led him willingly to make that sacrifice: and will not the same spirit dwelling in his followers lead them to make all necessary sacrifices for the perfecting of that scheme which their great Leader commenced by the sacrifice of himself. Does not the present crisis call loudly upon Christians to inquire, “What former indulgence can we now dispense with, that we may thereby possess the means of sustaining the cause of Christ?” The question suitable for us now to ask the churches is, Shall the system of charitable education be sustained? and I hope the churches universally are ready to answer this question as many to whom I have, in person, proposed it, have done. But let them remember, it is not to be answered by *saying Yes or No*, but by *giving* or withholding. “Be ye warmed and filled” will never accomplish the work, while “that which is needful” is withheld. If this question be answered in the negative, will it not be consigning the vast valley of the Mississippi to the hands of Catholics and Infidels? for a large proportion of its educated ministers have been received from this source. This interesting portion of our land is filled with our

brethren—"bone of our bone, and flesh of our flesh." We love them. We wish to be united to them by all the ties, social, civil, and religious, which can bind man to man. We wish to be associated with them in a common faith, and we wish them to coöperate with us in spreading this faith throughout the world. All this we may soon realize if we will exert ourselves to send them the gospel. The legitimate influence of the pure gospel spreading over those prairies, and extending along those rivers, will draw out their vast resources of natural wealth, and lead them in such channels of benevolence as shall beautify and make glad the city of our God. This picture is not taken from the prophet's field of vision, as he gazes into futurity; it is drawn from what has actually taken place. A single instance, stated at the last anniversary of the American Home Missionary Society, may stand as an illustration of what I mean. The pastor of a church in the far west, which owed its origin to God's blessing on missionary labor, stated that two years ago his church first assumed the burden of sustaining their own minister; and within a twelve-month since that time they have contributed \$5,000 to benevolent objects abroad. Such is the result of missionary labor bestowed on one church. Shall we not endeavor to raise up others who shall go and do likewise? Shall we not make every sacrifice to bring forward the 1,200 young men now in the progress of their education? Let the Home Missionary Society be supplied with faithful men for the West; let such churches be multiplied, and we shall no more hear of foreign missionaries detained for want of funds to support them.

The church has long been praying the "Lord of the harvest to send forth laborers into his harvest." The prayer is answered, and, O! that my voice could reach the ear of every Christian that has uttered this prayer, Christian, God has answered your prayer;—he has called out the men;—here they are before you,—TWELVE HUNDRED—and God is calling upon you to furnish them that preparation, those arms, with which they are to fight his battles. Christian, will you utter that prayer sincerely? Then you will not be backward in making all the sacrifices which God requires of you in securing its accomplishment.

Woodstock, June 26.

ACADEMICAL DEPARTMENT OF THE CINCINNATI COLLEGE.

THE board of trustees of the Cincinnati college have at length completed its organization, by adding to the faculties of law and medicine, another for elementary, scientific and classical instruction; and by the appointment of a distinguished scholar and teacher, the Rev. William H. M'Guffey, as the president of the institution. The

academical faculty consists of the following gentlemen:

Rev. William H. M'Guffey, (late of Miami university,) professor of intellectual and moral philosophy, with the evidences of Christianity; and pro tempore, teacher of English literature.

Rev. Asa Drury, (late of the Granville institution, in this State,) professor of the ancient languages, and of Roman and Greek antiquities.

Charles Davies, (late of the United States military academy,) professor of natural philosophy and astronomy.

Ormsby M. Mitchell, (classical and mathematical teacher of this city,) professor of mathematics, civil engineering, mechanics and machinery, and teacher of the French language.

Edward D. Mansfield, professor of constitutional law, political economy, and the philosophy of history.

James B. Rogers, professor of chemistry, mineralogy, and meteorology; and of the application of chemical principles to agriculture and the arts.

In addition to these branches, human and comparative, descriptive anatomy will be taught to the academical pupils, by Prof. M'Dowell, of the medical faculty; and physiology, especially in its connections with physical education.—Hygiene, and intellectual philosophy, by professor Gross, of the same faculty.

Each of the professors will be at liberty to receive pupils, in his own branch, as irregulars. Under this permission, professor Mitchell will forthwith organize a class in civil engineering, of which his regular pupils will, likewise, be members. To afford opportunities for practice in this important study, the professor will be allowed a vacation of four months in the year, during which he will be in the field with his students, engaged in actual engineering. In the course of the session the professors of intellectual and moral philosophy, and of political science and history, will, also, give courses of lectures, which will be common to the students of the college and such other persons as may apply for admission.

In connection with this provision for the education of young gentlemen in particular branches, will be the arrangements for educating professional teachers. The great variety taught in the different departments of the college, will furnish to candidates for that profession very ample opportunities; while the numerous and well organized schools of the city, must afford equal advantages for studying the same subjects practically—but the board will not dwell on these matters, as they expect the faculty to digest and make known, at an early day, all the details of the plan.

The president and professors will be installed into office during the last week of

the present month, and the session will open on the first Tuesday of November. The regular pupils will be divided into four classes, which are common in other colleges. The requisites for entering each of these classes, and the titles of the different text-books, may be ascertained by applying at the college edifice. The session will end on the 31st of May, when a vacation of three months will follow. Students from a distance will be required to board and lodge in the houses approved of by the faculty. The price of tuition is fifty dollars a session. The price of boarding and lodging will be about three dollars a week.

The preparatory grammar school, under the immediate care of Mr. Lyman Harding, and the guardianship of the president will open on the 17th inst.

The trustees respectfully request the surviving members of the different societies of emulation, which formerly existed in the college, to meet and reorganize their suspended institutions. Apartments will be provided for their accommodation in the college edifice.

By order of the Board,
W. R. MORRIS, President.

FUNDS.

Receipts of the American Education Society, from April 12, to the Quarterly Meeting, July 12, 1837.

INCOME FROM FUNDS	639 97
AMOUNT REFUNDED	1,083 95

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harly Ropes, Esq. Boston, Tr.]

Boston, Park Street Society	70 00
Old South Society	5 00
Bowdoin Street Society	225 00
Fine Street Sabbath School	7 54
A Friend	6 00—313 54

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Sandwich, Monument Parish, by Rev. D. Patten, bal. of sub. in his Soc.	1 00
Bequest of Miss Lydia S. McGaffey, by Mr. Josiah McGaffey, Executor	20 00
West Barnstable, Soc. of Rev. Alfred Greenwood, bal. to const. him an H. M.	11 65—32 65

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]

Sheffield, Individuals, by Rev. James Bradford	28 00
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ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Keeler	25 00
Byfield, Soc. of Rev. Mr. Durant	27 50
Newbury, Samuel Newman, Esq. ann. sub. for 1836 & 7	10 00
Roxley, Soc. of Rev. Mr. Hollbrook	26 00
West Newbury, Soc. of Rev. Mr. Edgell	21 00
West Amesbury, Sewing circle, in part to constitute their late pastor, Rev. P. S. Eaton, an H. M. by Miss Maria Goodwin, Tr.	20 00
	129 50
Deduct, paid expense on an agency	2 25—127 25

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beverly, Soc. of Rev. John Foote, bal. to constitute him an H. M.	16 60
Ladies' Ed. Soc.	47 00
Soc. of Rev. Joseph Abbott, \$40 of which is to const. him an H. M.	50 04
Washington St. Ch. and Soc.	23 65
Danvers, N. P. sub. in part	63 75
S. P. of which \$40 is to const. their pastor, Rev. H. G. Park, an H. M.	120 66
Hamilton, Individuals	13 25
Lynn, Soc. of Rev. Parsons Cooke	8 12
Salem, A lady, ann. sub.	1 00—344 07
By the Rev. Ansel Nash, Agent.	

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter, ann. paym't for Temp. Scho.	75 00
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Sewing Circle, by Mrs. Harriet P. Washburn, Tr.	15 00
E. Parish, by Rev. Mr. Perkins,	12 00
Easthampton, by Samuel Williston, Esq.	33 30
Northampton, Benevolent soc. 1st parish, by Mr. J. P. Williston	23 50
Southampton, Ladies' Ed. Soc. by Miss Princess Clapp	34 61
Williamsburg, by Joseph Bodman, Esq.	67 38
Ware, First Soc. 13 27—E. Parish, 20 73	39 00
From the disposable fund of Hampshire Ed. Soc.	629 21—854 00

MIDDLESEX COUNTY.

Charlestown, Winthrop Ch. and Soc. by Dea. A. Tutts	77 80
Holliston, Maternal Asso. by Mrs. B. A. Burnap, Soc. and Tr. handed by Mrs. L. H. Jones	3 00
South Reading, A few ladies, by Mrs. Yale	6 00—86 80

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Ed. Asso.	8 41
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SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

From Mr. Patten Johnson, Tr.	10 00—105 21
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NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, 1st Parish, Ladies' Ed. Soc. by Mrs. C. L. Plaisted, to const. Mrs. Ann Storrs, a L. M. of Co. Soc.	22 00
Ladies' Ed. Soc. by Mrs. Ann Storrs, Sec. thro' Rev. Dr. Storrs	26 00
South Parish, a contribution	15 00
Braintree and Weymouth, Union Soc. a coll. by Rev. Jonas Perkins	93 75
Dorchester, 2d Parish, contribution	73 00
Cent Soc. by Miss Withington	2 50
Ladies' sub. by Mrs. Tolman	13 50
Village ch. contribution	17 12
Dedham, S. P. subscription, by the Rev. Calvin Durlee	21 75
East Medway, Ladies' Ed. Soc. by Mrs. Nathan Jones	29 88
Foxborough, Mr. William Payson, by Rev. Dr. Storrs	8 00
Franklin, Temp. Scho. and subscriptions	39 50
Ladies' Ben. Soc.	19 50
Sacramental contribution	25 00
Milton, Evan. Soc. contribution	54 26
Medway, W. F. Subscription	46 00
Needham, E. P. Mrs. Garfield 4 50—Mrs. Cushman 2 50—Mrs. Smith 1, by Rev. Dr. Burgess, Dedham	8 00
Randolph, 1st Parish, subscriptions, by Eben. Alden, M. D.	58 81
Wrentham, 1st Parish, Ed. Soc. by Mr. T. G. Ide, Tr.	34 00
Ladies' Ed. Soc.	42 00
Original cong. ch.	36 00
Walpole, Ladies' Ed. Soc.	11 42
Weymouth, Miss Nancy Blanchard	1 00
Do. N. P. Soc. of Rev. J. C. Phillips, by Rev. Mr. P.	89 29
	787 26
Deduct, paid for printing ann. sermon	82 19—755 07

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

Easton, Soc. of Rev. Mr. Sheldon, by Dea. J. Gulliver, Easton 26 32

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, 1st Parish, coll. in part, of which \$40 is const. their pastor, Rev. James W. Ward, an H. M. 97 75
Bridgewater, Soc. of Rev. Mr. Sanford 84 42
North Bridgewater, Soc. of Rev. Mr. Couch 46 00—228 17

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, Ladies' char. soc. 6 75
Holden, soc. of Rev. Mr. Paine, by him 63 79
Templeton, Ladies' Char. Read. Soc. by Miss Almada Cutting, Tr. 11 00
West Boylston, 1st Parish, by Mr. Thomas Holmes, Tr. through Rev. Dr. Emerson, Salem 32 84

[The following by Rev. Ansel Nash, Agent.]

Gardner, Individuals 7 48
Hubbardston, do. 38 07
New Braintree, do. 26 39
Oakham, do. 48 75
Phillipston, do. 59 21
Princeton, do. 46 86
Rutland, do. 32 65
Westminster, do. 20 06—403 85

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Milford, by Rev. David Long 15 31
Northbridge, Pay of Temp. Scho. 1836, 75 00
do. do. do. 1837, 16 00—91 00
By Miss Sarah Fletcher, thro' Rev. D. A. Grosvenor, of Uxbridge.
Uxbridge, a few Ladies, by Miss S. Whipple, thro' Rev. D. A. Grosvenor 6 50
Upton, bal. of sub. by Rev. Mr. Wood 2 50
Westborough, Ladies' Ed. Soc. by Mrs. Lucy H. Pond, Tr. 13 00

[The following by Rev. Ansel Nash, Agent.]

Brimfield, Individuals 32 63
Charlton, do. 12 50
Milbury, E. P. do. 28 52
1st Cong. Soc. in part 15 33
Northbridge, Rev. Mr. Forbush's cong. 8 11
Oxford, Individuals 77 00
Paxton, do. 22 00
Spencer, do. 43 28
South Brookfield, do. 15 00
Sutton, do. 71 50
Sturbridge, do. in part, \$75 of which from Cyrus Merrick, Esq. for Temp. Scho. 181 62
West Brookfield, Indiv. 61 25
Worcester, 1st Cong. soc. \$75 of which for Miller Temp. Scho. 97 43
Mrs. Thankful Davis 7 00
Centre Ch. and Soc. 191 76
Union Ch. and Soc. \$40 of which is to const. Rev. Jonathan E. Woodbridge an H. M. 112 12
Col. the annual meeting, held at Grafton 24 43—1,079 87

\$6,096 92

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. bal. of sub. 10 00
Bangor, Philip Coombs, Esq. for Temp. Scho. by Prof. Pond 75 00
Bingham, Cong. Ch. and Soc. 11 00
Cornville, do. do. 2 33
Edgecombe, do. do. 26 65
Cong. Ch. 3 35—30 00
North Yarmouth, 1st Cong. Ch. and Soc. 33 00
Dividend on Estate of the late Dr. Mitchell 6 54—39 54
Newcastle, Cong. Ch. and Soc. 31 77
Phippsburg, do. do. 50 00
Thomaston, do. do. bal. of sub. 5 00
Woodwich, do. do. 17 00
Waldoboro', Dea. Samuel Morse, by Mr. James Hovey, towards const. him an H. M. 30 00
Mr. Isaiah Warren, to complete his Life Membership of Maine Branch 15 00
Cont. at Ann. Meet. of the Branch 86 90
Cont. at Ann. Meet. of the York Co. Aux. E. S. 14 17—417 71

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Bradford, Soc. of Rev. O. G. Thatcher, in part to const. him an H. M. 32 00
Canterbury, Education Soc. by Rev. Mr. Patrick 6 00

New Ipswich, Soc. of Rev. Samuel Lee, \$54 43, of which \$20 is bal. to const. Mr. Isaac Appleton a L. M. of N. H. Br. and from Young Ladies' Education Society, \$17 71 53
Pembroke, Soc. of Rev. A. Burnham, contribution, by Dea. Blood 25 75

[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc. viz.]

Alstead, W. P. Individuals 14 50
Dublin, Trinitarian Society 4 39
Fitzwilliam, Ladies' Ed. Soc. 69 50
Jaffrey, Ladies' Ed. Soc. 11 39—Friend 2 00 13 39
Mariborough, Trin. Ch. and Soc. 7 90
New Alstead, Individuals 23 00
Sullivan, Individuals to const. Rev. J. Wright a L. M. of the County Soc. 15 00
Winchester, Individuals, \$10—Manual Labor Soc. \$2 12 00—159 68

[The following by Mr. Aaron Lawrence, Tr. of Hillsboro' Co. Ed. Soc. viz.]

Hollis, Cong. Ch. and Soc. 63 00
Nashua, Ladies' Ed. Soc. in 1st Cong. being the 6th ann. pym't for the Nott Temp. Scho. 75 00
Pelham, Lad. Ed. Soc. 20 27
Wilton, Lad. Ed. Soc. to const. Dea. Abel Fiske a L. M. of the Co. Soc. 15 00—173 27

[The following by William Woodman, Esq. Tr. of Strafford Co. Ed. Soc. viz.]

Dover, Mrs. Julietta Duxbury 1 00
Gilmanton, Rev. Josiah Carpenter, bal. to const. his grandson, Edwin David Carpenter, a L. M. of the County Society, by Rev. John K. Young, Agent 5 00
North Conway 4 25
Ossipee, Rev. Mr. Winter 1 00
Rochester, Ch. of Rev. Mr. Cleveland, to const. him a L. M. of the Co. Soc. 15 00
Sanbornston 17 97
Wakefield, Miss P. Wiggin 1 00
From the Treasurer, by Rev. A. Tobey 22 61
Collection at annual meeting 7 34—75 17

\$543 40

NORTH WESTERN BRANCH.

[Ethanah B. Goddard, Esq. Middlebury, Tr.]

Castleton, Cong. Ch. and Soc. 62 29
Jamaica, Dea. Nathaniel Kingsbury, by Mr. Samuel Cheney 1 50
Newbury, Cong. Ch. and Soc. by Rev. J. Emerson, Agent, thro' Geo. W. Campbell 20 00
Shoreham, Cong. Ch. and Soc. by Mr. Asa Hemenway 5 50
Waitsfield, Cong. Ch. and Soc. by Rev. S. G. Tenney 18 13
West Rutland, Cong. Ch. and Soc. 12 00

[The following by Rev. Joseph Emerson, Agent.]

Albany, Individuals 1 22
Barton, Cong. Ch. and Soc. 6 25
Brownington, Cong. Ch. and Soc. 12 63
Burlington, Cong. Ch. and Soc. 91 89
Bakersfield, Cong. Ch. and Soc. of which \$7 50 is by Mr. Kingman of St. Albans 11 00
Barnard, Cong. Ch. and Soc. 13 25
Bridgewater, (North) Individuals 4 25
Craftsbury, Cong. Ch. and Soc. 6 00
Cambridge, Cong. Ch. and Soc. 8 00
Colchester, Mr. Cyrus Farrand 1 00
Charlotte, Cong. Ch. and Soc. of which \$40 is to const. their pastor, Rev. E. W. Goodman an H. M. 46 61
Derby, Cong. Ch. and Soc. 24 00
Eden, Individuals 2 00
Essex, Cong. Ch. and Soc. 14 76
East Berkshire, Cong. Ch. and Soc. of which \$4 by Mr. Safford of St. Albans, and \$12 60 by Mr. Kingman of St. Albans 17 60

Enosburg, Cong. Ch. and Soc. to const. their pastor, Rev. Moses Parmelee, an H. M. 44 89
Fairfax, Individuals 5 00
Greensboro', Cong. Ch. and Soc. 24 75
Glover, Cong. Ch. and Soc. 6 23
Georgia, Cong. Ch. and Soc. \$9—Mr. Ora Loomis \$1 10 25
—Mrs. Blair, 25 cts. 10 25

Hinesburg, Cong. Ch. and Soc. 21 86
Hartland, Cong. Ch. and Soc. bal. to const. their pastor, Rev. Samuel Delano, an H. M. 35 00
Hartford, Hon. N. P. Sawyer 1 00
Hartford, (North) Individuals 7 37
Hartford, (West) 84
Irasburg, Cong. Ch. and Soc. 26 38

Jericho Centre, Cong. Ch. and Soc. in part to const. their pastor, Rev. E. W. Kellogg, an H. M. 23 45
Jericho Corners, Individuals 75
Johnson, Samuel Merriam 1 00

Milton, Cong. Ch. and Soc. to const. their pastor, Rev. James Dougherty, an H. M. 40 75
Morristown, Cong. Ch. and Soc. in part to const. their pastor, Rev. S. Robinson, an H. M. 12 00

Norwich, 1st Cong. Ch. and Soc. in part to const. their pastor, Rev. Samuel Goddard, an H. M. 30 00
Norwich, 2d Cong. Ch. and Soc. 32 25
Pomfret 14 00

Quechee, Individuals 5 00

Richmond, Individuals	4 10
Rochester, Cong. Ch. and Soc. in part to const. their pastor, Rev. C. D. Noble, an H. M. of which \$6 is from the Young Ladies' Circle of Industry	21 35
Royallton, Cong. Ch. and Soc. to const. Rev. C. B. Drake, their pastor, an H. M.	40 10
St. Albans, Cong. Ch. and Soc. of which \$40 is by Hon. Benj. Swift, to const. their pastor, Rev. Worthington Smith, an H. M.	136 00
Mr. Jonas Boutelle, \$11 17—Mr. William Morse, 40 cts. by Mr. Kingman	11 57
Sheldon, Cong. Ch. and Soc.	7 20
Stockbridge, Individuals	4 93
Thetford, Cong. Ch. and Soc. bal. to const. their pastor, Rev. E. G. Babcock, an H. M.	8 12
Underhill, Individuals	3 00
Westfield, Dea. L. Page, \$2—Mr. M. S. Hitchcock, \$1	3 00
Westford, Cong. Ch. and Soc.	25 48
Williston, Cong. Ch. and Soc.	9 25
Windsor, Hon. Thomas Emerson, to const. himself an H. M.	100 00
West Berkshire, Dea. J. Hall	1 00
Waterville, Individuals	3 08
Warren, Individuals	3 50
White River	1 00
Woodstock, Cong. Ch. and Soc.	90 08
	\$1,205 63

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canton, Ann. col. in Cong. Soc. by U. Hesford	30 50
Columbia, Ed. Soc. William Collins, Tr. by J. R. Flynt, Tr. Tolland Co. Ed. Soc.	14 10
Durham, Beneficent Soc. D. Casup, Tr., by H. White, Tr. N. Haven Co. Ed. Soc.	20 00
Enfield, Sundry individuals, by Eben. Parsons	36 23
Granby, Lad. Sew. Soc. and inds. in part to const. the Rev. C. Bentley a L. M. of the Ct. Branch, by E. A. Holcomb	22 40
Litchfield, Stephen Deming, Esq. Tr. Litchfield Co. Ed. Soc.	120 62
Lyme, Ed. Soc. by C. Griswold	13 50
Milford, Branch Soc. by H. White, Tr. N. Haven Co. Ed. Soc.	38 60
Middletown, A Lady, by Rev. Zebulon Crocker	5 00
Merriden, Cong. Ch. and Soc. by H. White, Tr. N. Haven Co. Ed. Soc.	45 14
New Milford, 1st Cong. Ch. 6th paym't of Temp. Scho. by A. Hine, Tr.	75 00
New London, Lad. Ed. Soc. by Th. S. Perkins, Esq.	37 75
South Coventry, Ed. Soc. N. H. Rose, Tr. by J. R. Flynt, Tr. Tolland Co. Ed. Soc.	22 38
Woodstock, 1st Eccl. Soc. by Wm. Hutchins, Tr. Windham Co. Ed. Soc.	20 00

[The following by Rev. Samuel H. Riddell, Agent.]

Berlin, Kensington Soc., Mrs. Ruth Hart to const. Selah Hart 2d an H. M.	100 00
Bloomfield, cont. in Cong. Soc.	40 95
East Hartford, cont. in Cong. Soc.	36 10
East Windsor, Gent. Benef. Soc. in North Parish	23 17
Granby, Turkey Hills, cont. in Cong. Soc.	22 00
Hartford, col. in part in the Cong. Socs.	237 00
Middletown, col. in Westfield Cong. Soc.	17 00
North Guilford, col. in Cong. Soc. and avails of gold beads	26 80
Northford, col. in 5th Soc.	28 38
A Friend	5 00
New Milford, col. in Rev. Mr. Porter's Soc.	53 65
North Haven, cont. in Cong. Soc.	19 47
Orange, cont. in North Milford Cong. Soc.	18 00

\$1,118 74

CENTRAL AMERICAN EDUCATION SOCIETY.

[Joseph Otis, Esq. N. Y. Tr.]

Washington, D. C. Mr. John Shackford	75 00
Bleeker St. Ch. G. S. Robbins 25. F. W. Macy 10	35 00
Female Asso. by Mrs. Charles De Forrest, Tr.	12 00—47 00
Mercer St. Ch. Campbell Bushnell, Esq.	20 00
Rev. Dr. Skinner 50. Anson G. Phelps, Esq. 100	150 00—170 00
Bowery Ch. Thomas Lord, Esq. 25. Rev. J. C. Bigham 20	45 00
Mr. Sidney E. Morse 20	20 00—65 00
Central Pres. Ch. Isaac W. Smith 20. C. W. May 5	25 00
Mr. and Mrs. Ford 7. J. A. Dayton 10	17 00—42 00
Brooklyn, 1st Ch. Arthur Tappan, Esq. by F. How	50 00
Poughkeepsie, Donations, by Mr. Charles B. Greene	425 00
Kingsborough	4 50
Central Pres. Ch. Monthly Con. col.	12 93
From Mr. George Betts	10 00—22 93
Brick Ch. from John McComb, Esq.	35 00
From Miss Hannah Eachus	5 00—40 00
Laight St. Ch. from Fem. Ed. Soc. by Mrs. D. E. Patton	22 00
Pearl St. Ch. from sundries, by Mr. Atterbury	41 30

From Fem. Benev. Asso. by Mrs. Leonard Corning	20 00—61 30
Mercer St. Ch. from Charles Butler, Esq.	50 00
From Fem. Ed. Soc. by Mrs. Booth, Tr.	14 50—84 50
Seventh Pres. Ch. from sundries, by Mr. Stephen Hall	345 00
Donations from Pres. Ch. at Huntington, L. I. by Jesse Gould, Esq.	9 25
Rochester, N. Y. 3d Pres. Ch. bal. of subs.	1 50
Donation from Mrs. H. Hawley, of Monroe, Conn., to const. herself a L. M. in part	20 00
Newark, from Mrs. Keene, by Rev. A. D. Catskill, by Rev. Dr. Porter, from S. S. Day, Esq.	7 50
From Frederick Hill 10. Charles Austin, in part to const. himself a L. M. 10	10 00
Presbyterian Church	221 96—251 96
New Providence, N. J. from Mr. John Little, by Rev. T. Cochran	5 00
Donation from Female Friend, by Rev. L. Foster	13 00
East Tennessee, from John Linn, by Mr. Cunningham	30 00
Bloomfield, Board of Benevolence, by Mr. Zophar B. Dodd	51 54
Donation from Rev. Dr. Lewis, of Greenwich, Ct.	10 00
Brooklyn, 1st Ch. from A. Wesson, on account of young men	120 00
J. Hart 10. J. Boynton 10. G. B. Taylor 5. J. Elwell 3	28 00
H. E. Shackly 3. D. Pomeroy, Jr. 20. G. Spalding 5	20 00—176 00
Brooklyn, 2d Ch. from Zechariah Lewis, Esq. From Mrs. Sophia N. Lewis	100 00
Donation from a friend in Hudson, N. Y., by Rev. J. E. Waterbury	10 00—110 00
Kingsborough, N. Y. by Rev. Elisha Yale	5 00
Donation from a friend, W. C. R.	6 50
Troy, N. Y. from Eliphalet Wickes, Esq. ann. subscription	10 00
Donations from Fem. Ed. Soc. of Southampton, by Miss Frances Rhoades, Tr.	150 00
Western Ed. Soc. Auburn, by J. S. Seymour, Tr.	21 75
Murray St. Ch. sundry subscriptions	29 86
From R. Seagrave 5. W. G. Ball 10. Mrs. Lefferts 10	500 00
Mrs. R. Varick 10. Cash 8. J. B. Jarvis 10	25 00
East Tennessee Agency	28 00—82 86
Western Reserve Branch	54 00
Western Ed. Soc. Cincinnati	348 00
Western Ed. Soc. Auburn	1,038 00
	\$4,341 09

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Adams, by J. H. Whipple	44 66
Antwerp, by Rev. L. A. Wickes	6 00
Bainbridge	6 63
Binghamton, Presb. Ch.	51 43
Cincinnati	3 16
Columbus	6 00
Corland Village, by Miss Foot	1 50
Coventry, (West)	15 52
Guilford	3 94
Hamilton	1 37
Homer	45 05
La-Fargeville, by Rev. P. Camp	3 00
Mexico, a balance, by S. Clark	2 50
Norwich, J. Enos	5 00
Oneida, Association	3 73
Oxford, Sab. school, \$5—col. \$25 54	30 54
Owego	44 16
Peterboro', Gerrit Smith	24 00
Plymouth and Preston	2 25
Salina, by Rev. B. Labaree	13 76
Sherburne	15 42
Smyrna	7 69
Sidney-Plains	12 80
Stow's Square, by Rev. H. Jones	2 91
Syracuse, Friend, \$3—col. \$37 83, by Rev. B. Labaree	40 83
Watertown, by Rev. G. S. Boardman	4 43
Windsor, by Rev. J. A. Nash	12 00
	\$406 28

Whole amount received \$14,129 77.

Clothing received during the quarter ending July, 1837.

Braintree, 1st Parish, Ladies' Ed. Soc. 10 shirts, 2 bosoms, 2 collars, and 2 pr socks.	
Canterbury, N. H. 5 pr socks, by Rev. Mr. Patrick.	
Franklin, N. H. Ladies' Asso. by Miss Susan Smith, Tr. sundry articles valued at 10 28.	
Holliston, Maternal Asso. 1 pr socks.	
Harvard, Ladies' Char. Sewing Circle, by Rev. George Fisher, 8 shirts, 13 bosoms, 12 collars, 3 sheets, 12 pillow cases, 1 quilt, 1 vest, 1 pr socks, 1 pr gloves.	
West Bosworth, N. H. Ladies' Ed. Soc., by Miss Lucy E. Price, Sec., 9 shirts, 5 pillow cases, and 3 pr socks.	



SIR MATTHEW HALE.

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No. 2.

BIOGRAPHY OF SIR MATTHEW HALE.

MATTHEW HALE was born at Alderley, Gloucestershire, England, November 1, 1609. He was the only child of Robert Hale, Esq. by Joan, daughter of Matthew Poyntz, Esq. His grandfather, Robert Hale, was a clothier, eminent in his line, affluent, and rich in good works. His father was trained to the bar, and became a member of Lincoln's Inn; but early in life was embarrassed by scruples respecting the phraseology used in pleadings. These scruples seem, however, to have been removed, as he gave directions in his will, that his son should follow the law. He had a disposition eminently benevolent, liberally dispensing his alms, not only in his lifetime, but at his decease charging his small estate with a perpetual annuity in favor of the poor at Wotton.

Before young Hale attained his fifth year, both his parents were removed by death. He was then committed to the care of one of his near kinsmen, Anthony Kingscot, of Kingscot. This gentleman, being a puritan, and intending his young charge for a divine, bestowed upon his education correspondent care. While at school, young Hale had the reputation of being an extraordinary proficient in learning. Before he was seventeen he was removed to Magdalen Hall, Oxford. His college tutor was the Rev. Obadiah Sedgwick, a man of distinguished excellence. While at Oxford, Hale became so enamored of stage-entertainments, as almost wholly to forsake his studies; the gravity of his deportment, for which he had been remarkable, was abandoned; a fondness for dress succeeded; and he delighted much in company. It is said, however, that though addicted to many youthful vanities, he preserved great purity and probity of mind. The attractions of gymnastic exercises became so dominant, as to threaten an entire disregard of the charms of literature.

A resolution which he formed about this time of entering the army of the prince of Orange, in the Low Countries, was unexpectedly but very happily frustrated. Circumstances connected with a lawsuit, which involved part of his estate, led him to London, and brought him into the society of his counsel, Mr. Glanville. That eminent man, struck with his client's clearness of intellect, solid judgment, and other indications favorable to legal studies, recommended them to his attention. At first the subject was irksome, for Mr. Hale felt an aversion to lawyers, and regarded them as a barbarous race, unfit for any thing beyond their own profession. Nevertheless, the prudence and candor of the adviser ultimately prevailed.

Before this period, however, the good effects of Hale's early discipline had begun once more to appear. He had resolved, when quitting college for the metropolis, never to enter a theatre—a resolution which he faithfully kept.

On the 8th of November, 1629, Mr. Hale was admitted a student of Lincoln's Inn; and under the deepest impression of time already *lost*, he at once brought to bear upon his books the whole energy of his powerful mind. So intense was his ardor, that difficulties only stimulated him to exertion; for a while he studied at the rate of sixteen hours a day; and not only threw aside his gay attire, but sunk, unhappily, into the opposite extreme. So unlike a gentleman did he become in his personal appearance, as actually, on one occasion, to be impressed for the king's service. His retreat from vain company was more gradual; not in fact till he was driven to it. Having joined some young men in a convivial party out of town, one of their number, notwithstanding all Mr. Hale's efforts to prevent it, indulged in wine to such a degree, as to become insensible; and, at length, apparently dead. Mr. Hale retired to another room; and having shut the door, prayed to Him "who seeth in secret," that his friend might be restored, and that the countenance given by himself to such excess might be pardoned. He resolved also against indulgence in such companionship in future, and that he would not even drink a health. His friend recovered, and the resolution was performed, occasionally to the inconvenience and reproach of its framer; for afterwards, when drinking the *king's* health was deemed a distinguishing mark of loyalty, Mr. Hale was sometimes uncivilly treated because of his refusal to observe the ceremony.

That change being now wrought which made virtuous attainments thenceforth the main objects of his desire and pursuit, he was well able to endure both the opposition and the scorn of men; his late associates were forsaken without regret; and he industriously divided his time between the duties of piety, professional occupations and general science. So uniform was he in the former, as during six-and-thirty years not to have failed once in going to church on the Sabbath; he made the observation when his attendance was first interrupted by an ague; and he reflected on the circumstance with grateful acknowledgments for God's great goodness. It is uncertain what time he composed that interesting summary of "Rules," which, though intended merely for private use, has been scarcely less admired than Jeremy Taylor's *Holy Living*. They are as follows:

"*Morning*. 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ—by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. Resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis*.

"*Day Employment*. There must be an employment. Two kinds: first, our ordinary calling, to serve God in it. It is a service to Christ, though never so mean, Col. i. 3. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments. Mingle somewhat of God's immediate service in this day.

"*Refreshments*. 1. Meat and drink, moderation, seasoned somewhat of God. 2. Recreation, first, not our business; second, suitable. No games, if given to covetousness or passion.

"*If alone*. 1. Beware of wandering, vain, lustful thoughts; fly from

thyself, rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul, the coming of Christ, thy own mortality; it will make thee humble and watchful.

"*Company.* Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

"*Evening.* Cast up the accounts of the day. If aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee."

Young Hale's habits soon attracted the notice of Noy, the attorney-general, of Selden, of Vaughan, afterwards chief-justice of the common pleas, and of the learned Usher. Under the patronage of these renowned individuals, he prosecuted his studies with increased enthusiasm and diligence. He took nothing upon trust, was unwearied in searching records, made collections out of the books he read, and, mingling them with his own observations, digested them into a common-place book. Having surmounted the difficulties of his profession, he at once extended his inquiries. So great was his mental vigor, that he regarded philosophical and mathematical pursuits as *diversions*, in which, when weary with studying law or theology, he found recreation.

Mr. Hale was called to the bar not long prior to the commencement of those unhappy feuds, from which there was no refuge, and which issued in results most disastrous and affecting. Having observed in the Life of Pomponius Atticus, how a season of uncommon distraction was spent by him, not merely free from danger, but without the least blemish to his character, nay, with universal esteem, Mr. Hale selected him as his pattern. Hale was one of the counsel assigned to the Earl of Strafford on his arraignment in 1640. In 1644, on the arraignment of Laud, Hale was also one of his counsel. Conspicuous as his exertions were, when thus engaged in opposition to parliament, he seems to have gained the fullest confidence of its members, and on various occasions, his services were sought by them. We find him also retained for the Oxonians *against* the parliament on the questions started with reference to the celebrated visitation of the university. Afterwards, he appears as counsel for the eleven members of parliament, who, in 1647, had become obnoxious to Cromwell. He seems also to have been employed on behalf of Charles I., when that infatuated monarch, in 1648, was brought to trial. Mr. Runnington thinks that Hale furnished the objections which Charles so pointedly applied. When the commonwealth was declared to be the form of government, the oaths of allegiance and supremacy were abolished, and a new oath appointed, called the Engagement, obliging those who complied to be true and faithful to the commonwealth of England, without a king, or house of lords. Such as refused the oath were declared incapable of holding any place, or office of trust. "*Without the engagement,*" says Baxter, who was its invincible opponent, "no man could have the benefit of suing another at law;" a regulation, he drily notices, adapted to keep men a little from contention, and to mar the lawyer's trade.

Hale, at this early period of his history, had made progress in those "*Pleas of the Crown,*" on which his fame as a lawyer, materially rests, but on account of the times, he laid them aside, with the remark, that there would be no more use for them till the king should be restored to his right. When the duke of Hamilton, the earl of Holland and lords Capel and Craven were brought to trial as enemies of the commonwealth, Mr. Hale appeared for each of them as counsel. Such was his power of argumenta-

tion, in one case, that the attorney-general threatened him for appearing against the government. Hale replied that he was pleading in defence of those laws which they declared they would maintain; that he was doing his duty to his client, and that he was not to be daunted with threatenings.

In January, 1651, Hale was appointed by the parliament one of the committee for considering the reformation of the law, which circumstance shows that he had previously taken the engagement. Burnet, and all the more moderate writers, seem to have regarded Hale's compliance as no reflection upon his character or principles, but an expression of a purpose to live inoffensively under the *present administration*, as is ordinarily required by all governments. In 1651, Mr. Hale ably, though unsuccessfully, defended the young and unfortunate Christopher Love. On all occasions, he discharged his professional duties with distinguished learning, fidelity and courage. Nor was he satisfied with mere professional exertions; he often relieved the necessities of those for whom he was retained, and, considering the danger of the time, in a manner no less prudent than charitable.

Mr. Hale was created a sergeant at law, January 25, 1653. It was not a matter of surprise that he attracted the notice of Cromwell, who "sought out men for places, and not places for men." Cromwell's installation took place December 16, 1653. Only one new judge was made, and that was Hale. Being reluctant to accept the proffered dignity, and being pressed by Cromwell for the reason, he at last stated, that he was not satisfied with the lawfulness of his authority. Cromwell replied, that since he had possession of the government, he was resolved to keep it, and would not be argued out of it; that, nevertheless, it was his desire to rule according to the law of the land, for which purpose he had selected *him*; and that if not permitted to govern by red gowns, he would do it by red coats. It is probable, that Hale's reluctance was partly owing to his unwillingness to exchange his thriving and lucrative practice for the toil and uncertainty of the judgment-seat. His scruples were, however, overcome, partly by the influence of Sir Orlando Bridgman, Sir Geoffrey Palmer, and Drs. Henchman and Sheldon. Hale is known to have felt a strong reluctance to being engaged in the trial of common felonies; in a measure he overcame the difficulty; but with offences against the state he never *would* meddle, believing, that in some instances, the acts themselves might be warrantable, and that the putting of men to death on account of them would be murder. In a case where the protector being interested, had ordered a jury returned, Hale took occasion to show the illegality of the procedure, proving from the statute book, that all juries were to be returned by the sheriff or his lawful officer; he likewise dismissed the jury without trying the cause. Cromwell angrily told him he was not fit to be a judge. Hale answered that it was very true.

In 1654, Mr. Hale was chosen a member of parliament for Gloucestershire. The honor was entirely unsought, and the most pressing importunity was necessary to obtain his acceptance of it. There were now two parties in the house in vigorous hostility, the one contending for the wild schemes of the fifth monarchy men; the other for personal aggrandizement. Between both Mr. Hale steered a middle course, aiming, as much as possible, to make parliamentary movements the hindrance of mischief, when the doing of much practical good seemed hopeless. In the midst of these anxieties, Mr. Hale was called to mourn the death of his illustrious friend, Selden, whom Grotius styled "the glory of England." Hale often stated to Baxter, that Selden was a "resolved, serious Christian."

Selden appointed the judge one of his executors. Hale cherished the highest regard for his memory, and kept his picture ever near him.

Cromwell died September 3, 1658. Hale refused the mourning sent to him and his servants for the funeral; he also refused the new commission which Richard offered him, and resisted every importunity of the judges, as well as of others, and declared that he could no longer act under such authority. In the parliament of 1658, he represented the university of Oxford. April 25, 1660, the famous "Convention" parliament met. Hale appeared among them as one of the members for Gloucestershire; and he bore a steady part in the attempt now triumphantly made for restoring the exiled Charles, though he felt an objection to receive him back without reasonable restrictions. Burnet remarks, that "to the king's coming in *without* conditions may be well imputed all the errors of his reign." But Monk's policy defeated Hale's patriotic suggestion. On the 8th of May, 1660, Charles II. was proclaimed. The king having early proposed an act of indemnity, and Hale, being nominated one of the committee for the purpose, framed and carried through the bill. It passed the commons on the 11th of July, 1660. Hale was included in the special commission appointed for the trial of the regicides. He also was offered a seat on the bench. His reluctance to accept the honor was very great. His reasons for declining it were, 1. The smallness of his estate, the greatness of his charge, his debts, the bad influence which it might have on his children. 2. His comparative inability to endure travel. 3. The liability to have his motives misconstrued, having formerly served under a commission from Cromwell. 4. The existing confusion in relation to the administration of justice. 5. His own aversion to the incident pomp and grandeur, as well as too much pity in capital cases. 7. Danger of the loss of his integrity and honesty. Various other reasons were suggested by Hale, which show his remarkable probity and Christian feeling.

On the 7th of November, 1660, Hale received from the hands of Clarendon, then lord chancellor, the commission of lord chief baron of England. Thus the advocate of Strafford, Laud, and Charles I., who was raised to the bench by Cromwell, was not only reinstated by Charles II., but compelled by him, against his own will, to accept of the very highest judicial trust. This is to be attributed, not to the vacillation of Hale's principles, but to the influence of genuine Christianity. Sir Matthew Hale now framed those admirable rules of conduct, which so many have applauded, and which so few imitate. They are here quoted.

"Things necessary to be had continually in remembrance. 1. That in the administration of justice, I am intrusted for God, the king, and country, and therefore, 2. That it be done uprightly, deliberately, resolutely. 3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God. 4. That in the execution of justice I carefully lay aside my own passions, and not give way to them, however provoked. 5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions. 6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard. 7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard. 8. That in business capital, though my nature prompt me to pity, yet to consider, that there is also a pity due to the country. 9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment. 10. That I be not biased with compassion to the poor, or favor to the rich, in point of

justice. 12. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice. 13. If in criminals it be a measuring cast, to incline to mercy and acquittal. 14. In criminals that consist merely in words when no more harm ensues, moderation is no injustice. 15. In criminals of blood, if the fact be evident, severity is justice. 16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending. 17. To charge my servants not to interpose in any business whatsoever, not to take more than their known fees, not to give any undue precedence to causes, and not to recommend counsel. 18. To be short and sparing at meals, that I may be fitter for business."

Sir Matthew had been hitherto tried by prosperity. He was now visited with a threatening sickness. On his recovery, he wrote some Considerations on this event. "From this dispensation," he says, "I find and learn that man is a very fragile, unstable, and weak creature. The chiefest occasion of my sickness I could visibly impute but to a little wet taken in my head in my journey to London." "I hope ever to remember, after it hath pleased God to restore me in some measure to my health, never to put confidence in my own strength." "I have found experimentally that it is of great necessity for men in their health and strength to walk with all piety and duty to God; with all watchfulness and sobriety, with all justice, honesty, and charity and goodness to men; to work out their salvation with fear and trembling; to secure unto themselves that one thing necessary, the *magnum opus* of our lives, the pardon of sins and peace with God." "The thought that the greatest business and concernment of my life was, in a great measure, *well settled* in the time of my health, and in the strength and integrity of my body and mind, was more comfortable to me than the best cordial." "I experimentally found that sickness is an ill season to begin to compose and settle the great concernment of our souls. Believe it, it is business enough to be thoroughly sick." "I have found by experience that the greatest perturbations of a sick bed are the sins of the past life; therefore, let every man that means to have his sickness as easy and comfortable as may be, be most careful to avoid all sin in his health." "I experimentally learned, that this world is a vain and empty thing; and that the generality of mankind are strongly and extremely deceived in their estimate and valuation of it, and miserably misled in their eager and violent prosecution of it."

The sterling integrity of Hale may be seen by the following authentic anecdotes. A noble duke called to explain a suit in which he was interested, and which was shortly to be tried, in order, as it was alleged, to its being better understood when actually heard in court. Hale interrupted him, saying that he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike. Nor would he suffer the noble duke to proceed.

While on the circuit, a gentleman, who had a trial, presented Hale with a buck. When the trial commenced, Hale, remembering the name, asked whether "he was the same person who sent him the venison." Finding that to be the case, he told him, "he could not suffer the trial to go on until he had paid him for it." The gentleman remarked, that he never sold his venison, and that he had done nothing to *him* which he did not do to every judge that had gone on the circuit; and his statement was immediately corroborated. But Hale remained firm. On an occasion when the dean and chapter of Salisbury had a cause to try before him, he directed

his servants to pay for the six sugar loaves which, according to custom, were presented to him on the circuit by that body.

March 10, 1664.—Two old women were indicted for bewitching seven persons. Sentence of death was pronounced on them by Hale, and the penalty was suffered. A belief in witchcraft so prevailed in England as to hold in bondage the best of men. Proof is found in the 72d canon made by the clerical convocation in 1603, and in the laws enacted against the crime itself. Isaac Ambrose, in his *Treatise on the New Birth*, directs persons seeking salvation to inquire, while searching out their sins, whether they have not sometimes been guilty of witchcraft. The canon cited is yet in force. The laws were not repealed till more than seventy years after the time in question. The fact of witchcraft was admitted by Bacon and Addison. Dr. Johnson more than inclined to the same side of the question; and Sir William Blackstone quite frowns on opposers. These facts are mentioned not to justify Hale, but to show the injustice of singling him out as peculiarly guilty. The heavy charges which have been brought against the Salem people in this country, governor Winthrop, Cotton Mather and others, lie equally against the most learned, eminent and pious of mankind.

The great fire in London happened in 1665. Hale, eager at all times to do good, was the first to offer his services for settling the numerous questions which grew out of it. The grateful citizens caused his portrait and those of his coadjutors to be placed in Guildhall. They presented him likewise with a handsome silver watch. In 1667, Hale removed to Acton then the residence of Richard Baxter. "We sat," says the latter, "next seats together at church many weeks; but neither did he ever speak to me, nor I to him. At last serjeant Fountain asked me why I did not visit the lord chief baron. I told him because I had no reason for it, being a stranger to him, and had some against it, viz. that a judge, whose reputation was necessary to the ends of his office, should not be brought under court suspicion or disgrace, by his familiarity with a person whom the interest and diligence of some prelates had rendered so odious (as I knew myself to be with such), I durst not be so injurious to him. The serjeant answered, It is not meet for him to come first to you; I know why I speak it; let me entreat you to go first to him. In obedience to which request I did it; and so we entered into neighborly familiarity. I lived then in a small house, but it had a pleasant garden and backside, which the honest landlord had a desire to sell. The judge had a mind to the house; but he would not meddle with it till he got a stranger to me to come, and inquire of me, whether I was willing to leave it. I told him, I was not only willing but desirous, not for my own ends, but for my landlord's sake, who must need sell it; and so he bought it, and lived in that poor house, till his mortal sickness sent him to the place of his interment." This intimacy between Hale and Baxter was doubtless of particular service to the non-conformists. Burnet remarks: "Besides great charities to the non-conformists, who were then, as he thought, too hardly used, Hale took great care to cover them all he could from the severities some designed against them; and discouraged those who were inclined to stretch the laws too much against them. He lamented the differences that were raised in the church very much, and, according to the impartiality of his justice, he blamed some things on both sides. He thought many of the non-conformists had merited highly in the business of the king's restoration, and, at least, deserved, that terms of conformity should not be made stricter than they were before the war. But that which affected him most, was, that, he saw the

heats and contentions, which followed upon those different parties and interests, did take people off from the indispensable things of religion, and slackened the zeal of otherwise good men for the substance of it, so much being spent about external and indifferent things." A proposition was set on foot by the lord keeper Bridgman, for a *comprehension* of the more moderate dissenters, and a limited indulgence towards such as could not be brought within the comprehension. Hale was strongly in favor of this proceeding. Dr. Wilkins, an eminent divine of the church of England, and afterwards bishop of Chester, also entered warmly into the measure. The particulars were put into the form of a bill by Hale. The project, however, fell to the ground through the violent opposition which it encountered. From that time, Hale became strongly attached to Wilkins. In 1670, Baxter was imprisoned for six months through the opposition of some persons to his faithful preaching. He was released on a writ of habeas corpus, very much by the influence of Hale.

Early in May, 1671, Sir John Keyling, lord chief justice of the king's bench, died. On the 18th of the same month, Hale succeeded him; and still pursued the same intrepid and exemplary course. A military captain and one of his serjeants, thinking fit to carry military tactics into civil affairs, had rescued by means of twenty or thirty soldiers, an individual arrested for debt after enlisting. "Whatever you military men think," said Hale to the captain, "you shall find that you are under the civil jurisdiction; and you but knaw a file; you will break your teeth ere you shall prevail against it." He committed both the culprits to Newgate, and on their subsequent appearance before him, he asked, why an information was not exhibited; telling the city counsel, "that if the sheriffs did not prosecute, the court would, for it was a matter of great example and ought not to be smothered."

Hale assisted in private such students as applied to him; he advised them to use their books diligently, and directed their studies. When he saw any thing amiss, particularly if he observed a love of finery, he did not withhold admonition. It was done, however, in a smiling, pleasant way; usually by observing that *that* did not become their profession. The sight of students in long periwigs, or attorneys with swords, was known to be so offensive to him, as to induce those who loved such things to avoid them when they waited upon him, in order to escape reproof.

His incessant labors began now visibly to impair his constitution. The firm and vigorous health he had hitherto enjoyed, and to which his great temperance and equanimity had conduced, suddenly gave way. In two days, inflammation brought him low; asthma ensued; and that was followed by dropsy. "He had death," says Baxter, "in his lapsed countenance, flesh, and strength, with shortness of breath." So enfeebled was he, all at once, as to be scarce able, though supported by his servants, to walk through Westminster Hall. Perceiving that his days were nearly numbered, he resolved on retirement from office. As soon as his determination was known, he was beset by the importunities of friends, and an almost universal clamor, that the event, which seems to have been regarded as a national calamity, might, if possible, be averted. At length, on the 20th of February, 1675-6, weary of waiting, and stimulated by increasing infirmities, he surrendered in person his high office to the king. Charles treated him with the affability for which he was remarkable; wished him the return of his health; and assured him, that he would still look upon him as one of his judges; that he should have recourse to his advice when his health would permit; and, likewise, continue his pension so long as he lived. Charles's bounty made upon the susceptible heart of Hale a deep impression. When

the first payment was made, he devoted a great part of it to charitable uses, and avowed his design so to employ it in future. The same liberality was shown by him on the dismissal of his servants—that is, to all who were not domestics. To some he gave considerable presents; to each a friendly token.

No sooner was Hale fully discharged, and all his arrangements completed, than he returned home with as much cheerfulness as the want of health would allow. He felt emancipated from a state of thralldom. Sir Richard Rainsford succeeded him; and when the commission was delivered, he was thus addressed by Finch, the lord chancellor: “*Onerosum succedere bono principi*, was the saying of Pliny the younger; and you will find it so too, that are to succeed such a chief-justice, of so indefatigable an industry, so invincible a patience, so exemplary an integrity, and so magnanimous a contempt of worldly things, without which no man can be truly great; and to all this a man that was so absolutely a master of the science of the law, and even of the most abstruse and hidden parts of it, that one may truly say of his knowledge in the law, what Augustine said of Jerome’s knowledge in divinity: *Quod Hieronymus nescivit, nullus mortalium unquam scivit.*”

Sir Matthew now left Acton, and retired to his seat at Alderley, in Gloucestershire, “in likelihood,” observed Baxter, “to die there. It is not the least of my pleasures,” continues that great man, “that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be *first* in heaven, whither, he saith, *he* is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together. Oh what a blessed world would this be, were but the generality of magistrates such as he!”

The change, though to his native air, was unavailing. He retained, however, his delight in devotion and study. His closet was still his element, and such was his relish for its pleasures, that when unable to walk, he was carried, into it. Instead of counting the Sabbath a weariness, or employing it, as many do, in idle or frivolous occupations, he attended with pious constancy upon public worship. There he meekly heard the word of God; he received it with pure affection, and brought forth the fruits of the Spirit. Afterwards, he watered the good seed, by repeating before his family, often with judicious additions, an outline of the truths taught in the pulpit; and then between the evening service and supper-time, secluding himself entirely from others, he indulged in meditation, employing his pen merely to aid the fixing of his thoughts, and to preserve them the better for future reference and domestic instruction. These “Sabbath Thoughts” were published, though without the consent of Hale.

About this time, Sir Matthew committed to the press a Treatise on the Primitive Origination of Mankind, a section only of a direct and systematic attack on Atheism, which he had then completed, and which yet remains in manuscript. The first part was intended to prove the creation of the world and the truth of the Mosaic history; the second, the nature of the soul and a future state; the third, the attributes of God, both from the abstract ideas of him, and the light of nature, the evidence of Providence, and the notions of morality, and the voice of conscience; and the fourth part was concerning the truth and authority of the Scriptures; with answers to objections. The whole treatise was highly approved by bishop Wilkins and archbishop Tillotson.

The termination of his lordship’s pilgrimage now rapidly approached; and like one wearied with a long and sorrowful day, he wished for night.

He looked *through* the mists of mortality, and associated with dying, as do the Scriptures, images full of loveliness and peace. While in comparative health, he wrote as follows: "I will learn, and often return upon the consideration of my own mortality; and look upon my life here as but a shadow and a pilgrimage; as a journey to my home, and not as an abiding place. I will learn not to make this life, or this world, the subject of my chiefest care; but make my everlasting home—eternity—the one thing necessary; the presence of God, to be that which I will mainly provide for; to pass the time of my sojourning here in fear; to wait all my appointed time till my *change* come; to work out my salvation with fear and trembling; to make my calling and election sure; and to spend my time, employ my parts, and to use my wealth, and to improve my opportunities, that I may with comfort give an account of my stewardship, that I may be ready for death, and welcome it as the passage to my Master's joy."

His sufferings, oftentimes, were distressingly severe. For more than a year before they ceased, he had been obliged by a constant asthma, to sit, rather than lie, in his bed. Amid all, however, patience had her perfect work. His parish minister, Rev. Evan Griffith, assiduously attended upon him; and it was noticed that, in spite of bodily anguish, whenever that gentleman offered up prayer, not only was every complaint and groan suppressed, but with uplifted hands and eyes, Hale proclaimed the fixedness and piety of his mind. On being informed by Mr. Griffith, not long before his departure, that the communion was to be observed at church, on the approaching Sabbath, and that as it was not likely *he* could be present, it should be administered at his own house, the dying saint replied, with the reverence and humility which were habitual to him,—“No; my heavenly Father has prepared a feast for me, and I will go to my Father's house to partake of it.” Accordingly he was carried thither, and received the sacrament on his knees, with great devotion, which, it may be supposed, was the greater, because he apprehended it was to be the *last*, and so took it as his viaticum and provision for the journey.

To the latest moment, the use of his reason, a blessing for which he had often and earnestly prayed, was mercifully continued to him; and when his voice became too feeble for articulation, he gave almost constant signs, that his heart, as well as his treasure, was in heaven. Thither he was translated without a struggle, between two and three o'clock, P. M., Dec. 25, 1676-7. Christmas-day had been to him, for many years, a season of extraordinary devotion; and he had accustomed himself, after attending public worship, and receiving the sacrament, to give utterance to his feelings in verses sacred to the Redeemer. That circumstance rendered the event which had now happened more memorable; a source, too, of innocent pleasure, no doubt, to his friends, that the chants in which he had so often indulged, were *on that day* exchanged for angelic songs and the Saviour's presence.

Sir Matthew often said, that churches were for the living, and churchyards for the dead; and accordingly, a few days before his own exit, he went into that at Alderley, and fixed on a spot for interment; where, on the 4th of January, his remains were “safely laid up” till the morning of the resurrection. Mr. Griffith preached a sermon on the occasion, which was afterwards published. A plain and decent monument was erected to his memory; the stone of black marble, and the sides of black and white marble.

Burnet thus delineates lord Hale's personal appearance: “The last year

of his being in London, he came always on Sundays, when he could go abroad, to the chapel of the Rolls, where I then preached. In my life I never saw so much gravity, tempered with that sweetness, and set off with so much vivacity, as appeared in his looks, and behavior, which disposed me to a veneration for him, which I never had for any with whom I was not acquainted."

Lord Hale was twice married. His first wife was Anne, daughter of Sir Henry Moore. By her he had ten children; the first four died young; the other six lived to be married. He outlived them all, except his eldest daughter and his youngest son. He took some of his grandchildren under his care (after the death of their parents), and left them his estate. The judge's second wife was Anne Bishop, by whom he had no children. Hale bears the highest testimony to her varied excellencies. The male line of his family became extinct in 1784, by the death of his great-grandson, Matthew Hale, Esq. barrister-at-law.

Hale's temper was admirably equal; he was cheerful rather than merry. He lived with both his wives in the happiest intercourse. His habits were strictly domestic; fashionable and formal visiting was shunned, that in the enjoyment of his beloved privacy, he might cultivate the endearments of home. After noticing the death of his youngest child, a little girl about four months old, and the lessons the event was adapted and intended to teach, he adds, "I learn my duty of *Christian education* when my children come to any measure of understanding; viz. that they may understand their natural condition; the use of their baptism; the merits and righteousness of Christ; that they may renew their covenant with God, and grow up in it, and in his presence; to keep them from the vanities, levities, follies, excesses and pollutions of the times and places wherein they live." In his family, the judge maintained the daily worship of God; and, unless a clergyman was present, officiated himself. Towards his servants, his gentleness was habitual; if offended with them, he allowed no interview till his displeasure was abated; when the merited reproof was administered, he made it appear that he was more concerned for the fault committed as before God, than for the offence given to himself. Each of his servants enjoyed a legacy at his death. One of the number, Robert Gibbon, Esq. of the Inner Temple, was among his executors.

Lord Hale's diligence was remarkable. Upon time he placed the highest possible value, and he redeemed it with great care. He allowed only a short season for taking his food (a practice not to be commended); he rarely conversed about the news; he entered into no correspondence, except about necessary business, or matters of learning; he studiously avoided all unnecessary familiarity with distinguished persons; and he abstained from public feasts, confining his own entertainments almost exclusively to the poor. Many of his "Contemplations" were written during journeys. He delighted in rural walks; and these, while promoting his bodily health, acted beneficially on his mind. He deemed it the honor of English gentlemen to employ their time in husbandry. What money he could conveniently spare, was laid out in the purchase of land and its improvement.

In respect to the practice of drinking ardent spirits, lord Hale has thus given his solemn testimony: "The places of judicature which I have long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observation, I have found, that four out of five of them have been the issues and product of excessive drinking at taverns, or ale-house meetings."

To his attire, lord Hale seems to have been blamably inattentive ; and though the love he once discovered for finery makes it apparent, that even his negligence resulted from *principle*, yet it would have been commendable, had he paid a greater regard to the etiquette of his station. Even Baxter, who was thought guilty of a culpable neglect in his external appearance, advised Hale to lay aside some things which seemed too homely.

Baxter thus describes the social character of his illustrious friend : “ Whenever we were together, he was the spring of our discourse (as choosing the subject), and most of it still was of the nature of spirits, and the immortality, state, and operations of separated souls. We both were conscious of human darkness, and how much of our understandings, quiet in such matters, must be fetched from our implicit trust in the goodness and promises of God, rather than from a clear, satisfying conception of the mode of separated souls’ operations ; and how great use we have herein of our faith in Jesus Christ, as he is the undertaker, mediator, the Lord, and lover of souls, and the actual possessor of that glory. But yet we thought that it greatly concerned us to search, as far as God allowed us, into a matter of so great moment ; and that even little, and obscure prospects into the heavenly state are more excellent than much, and applauded knowledge of transitory things. He was much in urging difficulties and objections ; but you could not tell by them what was his own judgment ; for, when he was able to answer them himself, he would draw out another’s answer. He was but of a slow speech ; and, sometimes, so hesitating, that a stranger would have thought him a man of low parts, that knew not readily what to say, though ready at other times. The manner of our converse was as suitable to my inclination as the matter. I do not remember that he and I did interrupt each other in any discourse. His wisdom and accustomed patience, caused him still to stay for the end. And though my disposition have too much forwardness to speak, I had not so little wit and manners, as to interrupt *him*. He seemed to believe the opinion of Dr. Willis, and such others, *de animis brutorum*, as being not spiritual substances. But when I sent him a confutation of them, he seemed to acquiesce, and, as far as I could judge, did change his mind. As to his judgment about religion, our discourse was very sparing about controversies ; he thought not fit to begin with me about them nor I with him. He told me, once, how God brought him to a fixed honor and observance of the Lord’s day ; that when he was young, being in the West, the sickness, or death, of some relation at London, made some matter of estate to become his concernment, which required his hastening to London from the West ; and he was commanded to travel on the Lord’s day ; but I cannot well remember how many cross accidents befel him in his journey ; one horse fell lame, another died, and much more ; which struck him with such a sense of divine rebuke as he never forgot. When I parted with him, I doubted which of us would be first at heaven ; but he is gone before, and I am at the door, and somewhat the willing to go, when I think such souls as his are there.”

Towards the needy, Hale was very compassionate. He invited his poorest neighbors to dinner, making them sit at his own table ; and to those whom sickness prevented attending, he sent a supply. Such common beggars as could work, he paid liberally to gather stones, and then used his own carts to carry them for reparation of the highways. When his horses became aged and infirm, instead of selling them, they were turned loose upon his grounds ; seldom used, and then at easy work, such as going to market, and the like. Information having reached him that his shepherd

was about to kill or lose a dog of his own because blind, he sent for the animal, and while life lasted, had it fed. Never was his anger seen to be so much excited, as towards one of his servants, who had negligently starved a bird to death, for want of food.

Lord Hale's remarks on the observance of the Sabbath, deserve to be quoted: "I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men, and I will assure you I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time, I have most industriously observed in myself and my concerns, these three things:—

"1. That whensoever I have undertaken any secular business on the Lord's day (which was not absolutely and indispensably necessary), that business never prospered or succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business to be done, or performed afterwards, though such forecasts were just and honest in themselves, and had as fair a prospect as could be expected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected to succeed amiss, then they might desire my undertaking it on that day; and this was so certain an observation of me, that I feared to *think* of any secular business that day, because the resolutions then taken, would be disappointed or unsuccessful. 2. That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my businesses, and employments, of the week following. So that I could, from the loose or strict observance of that day, take a just prospect, and true calculation of my temporal successes in the ensuing week. 3. Though my hands and mind have been as full of secular business, both before, and since I was a judge, as, it may be, any man's in England, yet I never wanted time, in my six days, to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach on the Lord's day, which I have strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, and now I declare it to you."

The following passage illustrates the piety of Hale: "My intensest love to God is my duty. I cannot exceed my proportion; it is my wisdom, for I fix my heart upon that which is more than worthy of my love. It is my happiness; for I am joined to that which is my chiefest good. The best of creatures is too narrow for the compass of my love. There is not fullness enough in it to answer my desire; it is too short and temporary. It will die when my soul, and the motions of it, will live, and so again want that on which to fix. But in my love to God, I shall find an overflowing fullness, that will fill up the most capacious and intensest gaspings and outgoings of my love—a fullness that will continue to all eternity—a fullness that will satisfy my soul, and yet increase my love. New and higher discoveries will *eternally* be let in unto me, which my soul shall everlastingly pursue, and in pursuing, enjoy with delight and blessedness."

Complete List of the Congregational Ministers, in the county of Worcester, Mass.,

FROM ITS SETTLEMENT TO THE PRESENT TIME.

By REV. THOMAS NOYES, NEEDHAM.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague.

[Concluded from page 50.]

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Mendon	Joseph Emerson		1660	Harvard	1678	1667		Feb. 6,	56
	Grindall Rawson		1689	Harvard	1711	1680		March 9,	79
	Joseph Dorr		1742	Harvard	1765	1716			86
	Joseph Willard		1756	Yale	1777	April 19,	Dec. 4,	1782	72
	Caleb Alexander†	Northfield		Brown	1786	April 17,	Dec. 7,	1802	86
2d chh. merged in the village chh. called <i>Millville</i>	Preserved Smith†			Brown	1788	Oct. 2,	Oct. 20,	1812	75
	Simeon Doggett			Brown	1788	Jan. 17,	Jan. 17,	1831	
	Adin Ballou	Cumberland, R. I.	1742	Harvard	1763	May 5,	March 27,	1772	
	Benjamin Balch	Dedham		Dartmouth	1822	1827	About	1833	
	Nathaniel Barker					1836			
3d chh.	Daniel Cushman					1836			
	John M. S. Perry	Sharon, Ct.		Yale	1827	Nov. 9,	May 13,	1855	
	Thomas Edwards	England				Dec. 28,			
	James Welman	Lynn	1723	Harvard	1827	July 16,			
	Ebenezer Chaplin	Hampton, Ct.	1733	Yale	1744	Oct. 7,	July 22,	1760	85
Waterford vil. Mend. Millbury	Joseph Goffe	Bedford, N. H.		Dartmouth	1763	Nov. 14,	March 22,	1792	89
	Osgood Herrick	Marlborough, N. H.	1799	Dartmouth	1791	Sept. 10,	Dec. 8,	1830	
	Samuel G. Buckingham	Norwich, Ct.		Yale	1826	Dec. 9,		March 16,	37
	George W. Campbell†	—, Me.			1833	May 25,			
	William A. Learned	Thompson, Ct.		Yale	1826	Jan. 13,	July,	1833	
Milford	Amariah Frost	Wrentham		Harvard	1740	Dec. 21,	Oct.	1835	
	David Long	Newbury	1772	Dartmouth	1798	May 20,		March 14,	72
New Braintree	Benjamin Ruggles†		1700	Harvard	1721	April 18,		May 12,	82
	Daniel Foster†	Warren	1751	Dartmouth	1777	Oct. 29,		Sept. 4,	44
	John Fiske	Warwick	1770	Dartmouth	1791	Oct. 26,			

Northborough	John Martin	Boston	1706	Harvard	1724	May 21,	1746	April 30,	1767	61
	Peter Whitney	Petersham	1744	Harvard	1762	Nov. 4,	1767	Feb. 29,	1816	72
	Joseph Allen	Medfield	1790	Harvard	1811	Oct. 16,	1816			
2d chh.	Samuel Austin Fay	Brinfield		Amherst	1828	Oct. 19,	1836			
Northbridge	Daniel H. Emerson	Salem	1756	Dartmouth	1830	Oct. 19,	1836			
	John Crane, D. D.	Norton		Harvard	1780	June 25,	1783			
	Samuel H. Fletcher†	Townsend, Vt.		Yale	1824	March 14,	1834			
	Charles Furbush†	Upton	1803	Amherst	1829	June 4,	1834			
	Michael Burditt†	South Reading	1803			April 15,	1835			
2d village chh.	Eli Fobes, D. D.	Westborough	1726	Harvard	1751	June 3,	1751	Dec. 15,	1804	77
North Brookfield	Joseph Appleton	Cummington		Brown	1772	Oct. 30,	1776	July 25,	1793	
	Thomas Snell, D. D.	Derby, Ct.		Dartmouth	1775	June 27,	1798			
Oakham	John Strickland	Yale		Yale	1761	April 1,	1768	June 2,	1773	
	Daniel Tomlinson	Yale	1759	Yale	1781	June 22,	1786			
	Asa Hixon, jun.†	Brown		Brown	1825	Oct. 7,	1829	Dec. 25,	1832	
	James Kimball†	Medway	1797	Middlebury	1820	Dec. 25,	1832			
Oxford	John Campbell	Bradford	1690	Edinburgh	1761	March 11,	1721	May 25,	1761	71
	Joseph Bowmant	Scotland		Harvard	1733	Nov. 14,	1764	Aug. 23,	1782	
	Elias Dudley	Hopkinton	1757	Dartmouth	1802	April 13,	1791	March,	1799	46
	Josiah Moulton		1775	Dartmouth	1802	March 23,	1805	April 6,	1813	52
	David Batcheller†		1781			Feb. 14,	1816	Oct. 24,	1822	41
	Ebenezer Newhall	Ipswich, N. H.		Harvard	1818	Dec. 17,	1823	June 19,	1832	
	Loren Robbins	Wethersfield, Ct.		Yale	1821	Dec. 26,	1832		1835	
	Horatio Bardwell†	Buckland			1814	June 9,	1836			
Paxton	Silas Biglow	Shrewsbury		Harvard	1765	Oct. 21,	1767	Nov. 16,	1769	
	Alexander Thayer	Mendon				Nov. 28,	1770	Aug. 14,	1782	
	John Foster	Stafford, Ct.		Yale	1769	Sept. 8,	1785	April,	1789	
	Daniel Grosvenor†	Pomfret, Ct.	1749	Brown	1800	Nov. 5,	1794	Nov. 17,	1802	85
	Gaius Conant	N. Bridgewater		Amherst	1827	Feb. 17,	1808	Sept. 21,	1832	
	Moses Winch	Holden		Harvard	1818	Sept. 21,	1832	Sept. 28,	1834	
	James D. Farnsworth†	Groton	1793	Harvard	1737	April 30,	1835			
Petersham	Aaron Whitney	Middleborough	1713	Yale	1775	Dec.	1738	May 24,	1775	66
	Solomon Reed		1753	Williams	1800	Oct. 25,	1780	June 25,	1800	55
	Festus Foster	New Braintree		Williams	1807	Jan. 13,	1802	Dec. 1,	1817	
	Luther Wilson†	Newburyport		Harvard	1818	June 23,	1819		1832	
	George R. Noyes†			Yale	1728	Oct. 15,	1834		1833	
	William Wolcott	New Marlborough			1826	Oct. 20,	1830		1837	
2d chh.	Caleb B. Tracy†					June 26,	1834			

<i>Turns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Phillipston	Storrsville, Amasa Dewey			Yale	1832	Jan. 11, 1837			
	Ebenezer Tucker	Penbroke		Harvard	1783	Nov. 5, 1785	Feb. 5, 1799		
	Ezekiel Bascom	Gill		Dartmouth	1798	Sept. 24, 1800	Dec. 31, 1820		
	Joseph Chickering†	Dedham	1780	Harvard	1799	July 10, 1822	July 15, 1835		
Princeton	Alexander Lovell†	West Boylston	1787	Dartmouth	1813	Dec. 16, 1835			
	Timothy Fuller	North Bridgewater	1739	Harvard	1760	Sept. 9, 1767	April 19, 1776	July 5, 1805	66
	Thomas Crafts	Somers, Ct.	1753	Harvard	1783	June 28, 1786	March 4, 1791	Feb. 27, 1819	66
	Joseph Russell			Yale	1793	March 16, 1796	Sept. 1801		
2d chh.	James Murdock, D. D.			Yale	1797	June 23, 1802	Oct. 11, 1815		
	Samuel Clarke	New Boston, N. H.		Dartmouth	1812	June 18, 1817	June 23, 1833		
	Alonzo Phillips	Bradford	1788	Middlebury	1815	June 7, 1820	Oct. 1835		
	Elijah Demond	Barre		Dartmouth	1816	Oct. 26, 1836			
Royalston	Joseph Lee	Concord	1742	Harvard	1765	Oct. 19, 1768		Feb. 16, 1819	77
Rutland	Ebenezer Perkins	Topsfield	1794	Dartmouth	1814	Feb. 17, 1819			
	Thomas Frink	Sudbury		Harvard	1722	Nov. 1, 1727	Sept. 8, 1740		
	Joseph Buckminster	Framingham	1719	Harvard	1739	Sept. 15, 1742			
	Hezekiah Goodrich	Wethersfield, Ct.	1770	Yale	1785	June 19, 1793		Nov. 3, 1792	73
Shrewsbury	Luke B. Foster	New Braintree		Burlington	1815	Feb. 24, 1818		Feb. 7, 1812	42
	Josiah Clarke	Northampton		Williams	1809	June 2, 1818		May 23, 1817	28
	Job Cushing	Pomfret, Ct.		Harvard	1717	Dec. 4, 1723			
	Joseph Sumner, D. D.	Beverly		Yale	1759	June 23, 1762		April 6, 1760	67
Southborough	Samuel B. Ingersoll†	New Braintree		Yale	1817	June 14, 1820		Dec. 9, 1824	85
	Edwards Whipple†	Worcester	1758	Williams	1801	Sept. 26, 1821		Nov. 14, 1820	33
	George Allen†	Hardwick		Yale	1813	Nov. 19, 1823		Sept. 17, 1822	44
	Nathan Stone	Shrewsbury	1707	Harvard	1726	Oct. 21, 1730		May 31, 1731	74
2d chh.	Samuel Sumner	Southborough		Dartmouth	1786	June 1, 1791	Dec. 1, 1797		
	Jeroboam Parker	Norton	1769	Harvard	1797	Oct. 9, 1799	Feb. 14, 1832		
	John D. Sweet	Worcester	1799	Brown	1829	Sept. 25, 1834			
	Walter Follett	Canterbury, Ct.		Middlebury	1825	Oct. 17, 1832			
Southbridge	Jason Park	Palmer		Yale		Dec. 18, 1816	Dec. 18, 1832		
	Henry J. Lamb	Vernon, Ct.		Yale	1825	June 6, 1833	April 23, 1835		
	Eber Carpentert	Walham		Harvard	1735	Nov. 7, 1744			
	Joshua Eaton	Brooklyn, Ct.	1714	Harvard	1770	Oct. 20, 1773		April 2, 1772	58
Spencer	Joseph Pope	Thompson, Ct.	1746	Union		June 19, 1819	May 31, 1825	March 8, 1826	79
	Stephen Crosby†	North Bridgewater	1793	Brown	1821	June 14, 1826			
Sterling	Levi Packard	Hopkinton	1722	Harvard	1741	Dec. 19, 1744	Dec. 14, 1807	July 4, 1807	85
	John Mellen								

Sturbridge	Reuben Holcomb	Simsbury, Ct.	1752	Yale	1774	June 2,	1779	June 15,	1814	Oct. 18,	1826	74
	Lemuel Capen	Dorchester	1788	Harvard	1815	March 22,	1815	June 21,	1819			
	Peter Osgood	Andover	1793	Harvard	1814	June 30,	1819					
	Caleb Rice	Hingham	1713	Harvard	1730	Sept. 29,	1736			Sept. 2,	1759	47
	Joshua Paine	Pomfret, Ct.	1734	Harvard	1730	June 17,	1761			Dec. 28,	1799	65
Sutton	Otis Lane	Rowley										
	Alvan Bond	Sutton	1793	Brown	1798	July 9,	1801	Feb. 24,	1819			
	Joseph S. Clark	Plymouth	1800	Anherst	1815	Nov. 30,	1819	Oct. 3,	1831			
	John McKinstry	Scotland	1677	Scotland	1827	Dec. 21,	1831					
	David Hall, D. D.	Pomfret, Ct.	1705	Harvard	1724	Nov. 15,	1729	Sept. 2,	1728		1754	77
Templeton	Edmund Mills	Kent, Ct.	1752	Yale	1775	June 29,	1790			May 8,	1789	85
	John Matby	Northford, Ct.		Yale	1822	Sept.	1826	June,	1834	Nov. 1,	1825	74
	Hiram Tracy	Lisbon, Ct.	1804			Jan. 1,	1835					
	Daniel Pond			Harvard	1745	Dec. 10,	1755	Aug. 2,	1759	Nov. 25,	1805	68
	Ebenezer Sparhawk	Brighton	1737	Harvard	1756	Nov. 18,	1761					
Upton	Charles Wellington	Waltham	1780	Harvard	1802	Jan. 15,	1807					
	Lemuel P. Batest	South Hampton	1793	Williams	1818	Jan. 15,	1833	March,	1837			
	Lewis Sabint	Belchertown		Anherst		Sept. 21,	1837					
	Thomas Weld			Harvard	1729	Jan. 4,	1738	Dec.	1744			
	Elisha Fisk	Stonington, Ct.	1719	Harvard	1750	June 5,	1751			Aug. 6,	1795	76
Uxbridge	Benjamin Wood	Lebanon, N. H.	1772	Dartmouth	1793	June 1,	1796			March 14,	1772	65
	Nathan Webb		1707	Harvard	1725	Feb. 3,	1731					
	Hezekiah Chapinan			Yale	1766	Jan. 27,	1774	April 5,	1781			
	Josiah Spalding			Yale	1778	Sept. 11,	1783	Oct. 23,	1787			
	Samuel Judson	Woodbury, Ct.	1767	Yale	1790	Oct. 17,	1792			Nov. 11,	1832	65
Ward	Samuel Clark†	New Boston		Dartmouth	1812	Jan. 9,	1833					
	David A. Grosvenor†	Craftsbury, Vt.	1802	Yale	1826	June 6,	1832					
	Isaac Bailey	Holden	1753			Nov. 3,	1784	Oct. 22,	1828	April 10,	1814	61
	Enoch Pond, D. D.	Wrentham		Brown	1813	March 1,	1815					
	Miner Pratt	Pawlet, Vt.	1809	Middlebury	1823	Oct. 22,	1828					
Warren	Isaac Jones	Warren	1717	Yale	1742	Jan. 31,	1744			July,	1784	67
	Stephen Baxier	Princeton		Harvard	1788	March 9,	1791	Oct. 17,	1804			
	Sylvester Burt	South Hampton		Williams	1804	March 12,	1806	Dec. 31,	1811	Jan. 20,	1836	55
	Munson C. Gaylord	Plymouth, Ct.	1780	Princeton		June 12,	1816	July 17,	1828			
	Oren Catlin	Homer, N. Y.				July 1,	1829	Oct.	1831			
Webster	Charles Fitch†	Lisbon, Ct.	1804	Brown	1826	June 6,	1832	June,	1834			
	George Trask†	Beverly		Bowdoin	1826	Nov. 23,	1836					
	<i>No Congregational minister, as yet, has been settled.</i>											

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Westborough	Ebenezer Parkman	Boston	1703	Harvard	1721	Oct. 28, 1724		Dec. 9, 1807	1782 80
	John Robinson	Lebanon, Ct.		Yale	1780	Jan. 14, 1789			1832 72
	Elisha Rockwood	Chesterfield, N. H.	1778	Dartmouth	1802	Oct. 27, 1808	Oct. 1, 1835		
Parish Church	Hosea Hildreth†	Sterling	1782	Harvard	1805	Oct. 28, 1834	April, 1835	July 10, 1835	53
	Barnabas Pinney†	Lee		Williams	1827	Feb. 3, 1836	Oct. 1836	Deposed	
	Charles B. Kittredget	Mont Vernon, N. H.		Dartmouth	1828	Feb. 8, 1837			
West Boylston	William Nash	Williamsburgh		Yale	1791	Oct. 11, 1797		1815	
	John Boardman	Newburyport	1795	Dartmouth	1817	Feb. 28, 1821	Feb. 1834		
	Elijah Paine†	Ashfield	1797	Amherst	1823	Nov. 13, 1834		Sept. 13, 1836	38
Unitarian Society Westminster	Philemon Russell					May 21, 1834			
	Elisha Marsh	Hardwick	1713	Harvard	1738	Oct. 20, 1742		July 25, 1784	71
	Asaph Rice	Orford, N. H.	1733	Harvard	1752	Oct. 16, 1765		March 22, 1816	83
Winchendon	Cyrus Mann†	Weston		Dartmouth	1806	Feb. 22, 1815			
	Daniel Stimpson	Lexington		Harvard	1759	Dec. 15, 1762		July 20, 1768	
	Joseph Brown	Dracut		Harvard	1763	May 24, 1769	March 18, 1800		1811
	Levi Pillsbury	Mansfield, Ct.	1771	Dartmouth	1798	June 24, 1801		April 5, 1819	38
	Eber Clark†			Williams	1811	Oct. 18, 1820	Jan. 13, 1835		
	Daniel O. Morton†			Middlebury	1812	March 2, 1836			
Worcester	Andrew Gardner	Brookline		Harvard	1712		Oct. 31, 1722		
	Isaac Burr	Fairfield, Ct.	1698	Yale	1717	Oct. 13, 1725	March, 1745		
	Thaddeus Maccarty†	Boston	1721	Harvard	1739	June 10, 1747		July 20, 1784	63
	Samuel Austin, D. D.†	New Haven	1760	Yale	1784	Sept. 30, 1790	Dec. 23, 1818	Dec. 4, 1830	70
	Charles A. Goodrich†	Berlin, Ct.		Yale	1812	July 15, 1816	Nov. 14, 1820		
	Aretius B. Hull	Woodbridge, Ct.	1788	Yale	1807	May 23, 1821		May 17, 1826	38
2d chh.	Rodney A. Miller	Troy, N. Y.		Union	1821	June 7, 1827			
	Aaron Bancroft, D. D	Reading	1755	Harvard	1778	Feb. 1, 1786			
	Alonzo Hill†	Harvard		Harvard	1822	March 28, 1827			
3d chh.	Loammi I. Hoadley	Northford, Ct.		Yale	1817	Oct. 15, 1823	Jan. 28, 1830		
	John S. C. Abbott	Brunswick, Me.	1805	Bowdoin	1825	Jan. 28, 1830	Jan. 17, 1835		
	David Peabody†	Topsfield		Dartmouth	1823	July 15, 1835			
4th chh.	Jona. E. Woodbridge†	Worthington		Williams	1822	Nov. 24, 1836			

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

[Concluded from page 62.]

MENDON was the second incorporated town in the county of Worcester. The act of incorporation bears date May 15, 1667. The natives called it *Quevanshipauge*. The precise time when the church was formed, and the first minister was settled, is not known. Ancient records are very deficient; and the first settlers were greatly depressed by the Indians, especially in king Philip's war in 1675. This is the time, when Hubbard and Hutchinson mention, that the Indians assailed and killed a number of the inhabitants; Mr. Eaton left the town then, and never returned. Tradition says he was the first minister, and continued there eight years. This fixes his settlement in the year 1667, and it is altogether probable, that the church was embodied at as early a period as that, if not before Mr. Emerson's settlement. Mr. Rawson was the second minister, and was ordained in 1680, when there were but about twenty families in the town. He continued in the ministry nearly thirty-five years, and died Feb. 6, 1715, aged 56. He was in high estimation for his talents, his diligence, perseverance, piety and benevolence. Finding himself in the neighborhood of Indians, he studied their language, with a view to benefit them. He usually preached the third exercise on the Sabbath to the Indians in the vicinity. He was viewed as an humble Christian; ascribed all the glory of salvation to the sovereign grace of God in the Redeemer. He died in Christian triumph. He published an election sermon in 1709. He was succeeded in the pastoral office by Mr. Dorr in a little more than a year, and continued in the ministry more than half a century, and almost completed fourscore years of age. Mr. Willard was successor of Mr. Dorr in a little more than a year, and continued thirteen years, and was dismissed in Dec. 1782. He was installed in 1785, at Boxborough, where he continued nearly forty-three years—died 1828, at the advanced age of 86. Mr. Alexander was installed in 1786, and dismissed 1802. He had previously been settled at New Marlborough, where he continued about sixteen months. After he left Mendon, he repaired to the State of New York, and in Fairfield, he attempted to establish a college; erected buildings, which are now occupied for a medical school. He then took the charge of an academy at Onondaga Hollow, where he spent the remainder of his days. He died April 12, 1828. A man of talents, and a good classical scholar. A number of his publications are before the public. An Essay on the Deity of Jesus Christ, with Strictures on Emlyn, an English writer, 1791—A Translation of Virgil—A Latin Grammar, 1794—An English Grammar,—besides several occasional sermons. In about three years Mr. Smith was installed pastor of both the churches in that town, which united in his settlement; the time was specified which he was to preach in each meeting-house. The Second church had been destitute of a pastor nearly forty-four years. Mr. Smith had previously been settled at Rowe, where he returned after he was dismissed at Mendon, and was re-installed at Rowe. When his successor, Mr. Doggett, was settled at Mendon, he was ordained over the Central society, and his labors confined to that society. He continued just sixteen years, and now resides at Raynham. Mr. Ballou, a Universalist, is his successor, and was ordained in May, 1832.

2. The South society in Mendon was incorporated in 1766. The society commenced building a meeting-house, which was soon completed; and in 1768 the Second church was embodied, and Mr. Balch ordained the pastor, and continued about four years, and then left the church and society, March 27, 1772. He was installed at Barrington, N. H. Aug. 25, 1784,—and there continued until his death, May 4, 1815, aged 73. Mr. Barker was ordained the pastor about 1825, and continued to preach to them about five years. He had long been an invalid. He continued in the place several years, and occasionally preached. The remainder of the society have now united with the manufacturing establishment, in that vicinity, erected a meeting-house on the margin of Blackstone river, called Millville, and Mr. Cushman was ordained the pastor, June 23, 1836.

3. The North Congregational church in Mendon seceded from the first, with a view to enjoy Evangelical preaching, and erected a meeting-house in 1830, and in the autumn dedicated it to the service of Jehovah. Nov. 9, 1831, Mr. Perry was ordained the first pastor. When the church was embodied, there were twenty-eight members; and when Mr. Perry left them, in May, 1835, there were more than sixty. Mr. Perry conceived it to be his duty to become a missionary to the heathen; he and his companion being desirous to spend their days in this great work. He took his dismission on the 13th of

May, 1835, and sailed on the 16th from Boston, with his wife, and several others in company, destined to different parts of Asia. Mr. Perry studied divinity at New Haven. Mr. Edwards, near the close of the year 1836, was invested with the pastoral charge of the flock left destitute by Mr. Perry's resignation. Mr. E. studied divinity with Dr. Ide of Medway. Mr. E. had previously resided in Boston, and is a native of England.

Waterford village, in Mendon; C. P. Grosvenor was ordained in July, 1834.

MILLBURY was taken from Sutton, incorporated as a parish in October, 1743, called the Second parish, and was not incorporated as a town until 1813. The first meeting-house was built in 1743, but the church was not embodied till Sept. 10, 1747. Mr. Wellman was ordained the first pastor, Oct. 7th, following, and sustained the pastoral office till July 22, 1760. On the 29th of September, 1768, he was installed at Cornish, N. H. the first pastor of that church, where he continued seventeen years, and was dismissed, and lived to the advanced age of 85. Mr. Chaplin was his successor, in 1764, and remained the pastor till 1792. He resided a number of years in the place after his dismissal; but finding himself enfeebled with age and infirmities, he removed to Hardwick, and closed his life in the family of Rev. Mr. Holt, who married his daughter, Dec. 13, 1822, aged 89. The two first ministers' ages united, make 174 years. Mr. Chaplin was a man of strong mental powers, a good textuary, a fair reasoner, and possessed no inconsiderable share of originality in his colloquial powers and style of writing. He has left several publications of a controversial character, and a volume on the Sacraments. In about two years and a half Mr. Goffe was invested with the pastoral office, in which he continued thirty-six years, and was dismissed. Since his dismissal, he has lived in Boston several years, but recently has returned to his former abode in Millbury. Mr. Herrick was ordained the day following Mr. Goffe's dismissal. None of Mr. Herrick's predecessors have died in the ministry there. He is the first that died in the ministry at Millbury. Mr. Herrick, at the age of 15, was placed in a store at Keene; and while there, became a subject of renewing grace. Desirous to be useful in the cause of the Redeemer, he resolved, as soon as circumstances would allow, to prepare himself for the gospel ministry. He went through the collegiate and theological course of study at Dartmouth and Andover. His close application to his studies impaired his health; so that when he entered upon the duties of the ministerial office, his health was enfeebled. His efforts to be useful eventually brought on a hemorrhage of the lungs, which terminated in a consumption. Mr. Herrick's talents were respectable and useful, rather than brilliant; a sound judgment, discriminating mind, clear conceptions, combining prudence and practical wisdom. His preaching was plain, solemn, impressive, affectionate, and edifying. He constantly appeared to feel his responsibility as an ambassador of the Prince of Peace; and to live under a realizing sense of the all-seeing eye of Omniscience, and the all-governing providence of God. He felt a too lively interest in the salvation of souls, and the honor of his Master, to indulge in indolence, or relax in diligence and perseverance, while employed in his Master's service. Though feeble, he preached through the month of December, which he and his people felt, at the time, as closing the scene of his public labors. From that time he was confined mostly to his room, though able to converse and edify his friends and people. In the sick chamber he illustrated the passive virtues, patience, resignation, Christian fortitude, and all the Christian graces which adorn religion. His meekness and humility, his faith and hope, his trust and confidence in God and the Redeemer, were such as to convince all of the reality of his deep piety, and the preparation he had made to render his account of his stewardship unto God. He was cheerful and happy with his friends, for the presence of Christ disarmed death of its sting, and the grave of its horrors. To one of his clerical friends he remarked, "To me, there is nothing gloomy or terrible in death. The thought of laying this poor feeble body away in the grave, where it will rest until the morning of the resurrection, where it will be rebuilt after the likeness of Christ's glorious body, is a pleasing thought to me. I often think of the words of the Psalmist, *I shall be satisfied when I awake in thy likeness*. I long to awake in the likeness of Christ, that I may be entirely freed from sin and made perfectly holy." Thus departed this humble servant of Jesus.

Another church was organized in the place in the Presbyterian form, about 1827, and Mr. Campbell, from Maine, was ordained Jan. 13, 1830, and resigned the pastoral office, July, 1833. Mr. Learred was ordained in 1834, and was dismissed in Oct. 1835. Mr. L. is now professor of biblical literature in the Troy, N. Y. theological school. This society is vacant. Mr. Buckingham studied divinity at New Haven.

MILFORD was originally the north part of Mendon, and in 1741 was set off as a parish. The church was embodied, April 15, the same year, consisting of twenty-six male members. It was incorporated with the privileges of a town, April 11, 1780. Mr. Frost, the first minister, was ordained Dec. 21, 1743. He sustained the pastoral office more than forty-eight years, and died at the age of 72. A man of good repute among his brethren, and useful in his day. He instructed a number of young men in their preparatory studies

for college, and educated one of his sons for the ministry, who was licensed to preach, but never had a pastoral charge; and after a few years entered into civil life, and became a magistrate in the place. During Mr. Frost's ministry, a part of his society seceded, and a Mr. Hovey preached to the disaffected part, and was ordained over them; but he tarried but a few years, and left them. They kept up meetings for a while, and eventually united with the society to which they formerly belonged. After the death of Mr. Frost, in March, 1792, it was more than nine years before Mr. Long, who studied divinity with Dr. Harris of Dunbarton, N. H., succeeded to the pastoral office; he has retained it about thirty-six years, and things still remain prosperous.

NEW BRAINTREE was a grant made to several officers and soldiers in the ancient town of Braintree, for services rendered, and was incorporated Jan. 31, 1751. The church was organized April 13, 1754, and Mr. Ruggles was installed on the same day. He had been ordained over the Second society in Middleborough, where he continued several years. He sustained the pastoral office until May 12, 1782, when he suddenly died of an apoplexy, in the 82d year of his age, and sixty-second of his ministry. His age and infirmities several years before his decease rendered it necessary that he should have some assistance in the discharge of ministerial duties. Mr. Foster was ordained colleague pastor about three years and a half before his venerable colleague died; and continued in the pastoral office about seventeen years, and died at the age of 44. In 1790, Mr. Foster preached the election sermon. He was respectable for his mental powers, and literary attainments. Mr. Fiske has sustained the pastoral office more than forty years.

NORTHBOROUGH was set off from the north part of Westborough as a parish, Oct. 29, 1744; incorporated as a town in Jan. 24, 1766. The church was embodied May 21, 1746, and on the same day Mr. Martin was ordained the first pastor. Mr. Martin was son of Capt. Edward Martin of Boston, where he spent his youthful days, under the care of a pious mother who was left a widow, when her son was young. After he left college, his attention was devoted to secular pursuits, and was for some time an inhabitant of Harvard. When arrived at the age of forty, he turned his attention to the study of divinity, and became an able and faithful minister. He shared largely in the affection and confidence of his people, was honored in his life, and much lamented at his death. He died at the age of 61. Mr. Whitney succeeded him in the pastoral office in six months, and sustained the pastoral relation more than forty-eight years. He was son of Rev. Mr. Whitney of Petersham. Social, hospitable and benevolent in his feelings; punctual in his engagements; attentive to his people, in whose happiness he took a lively interest, and was happy in his connection with them. He was suddenly arrested by death on the 29th of Feb. 1816; as he was entering the threshold of his own house, he suddenly fell and died, in the 72d year of his age. He had ten children, who lived to adult years. He has left the following publications—History of Worcester County, 1792—Three discourses delivered on the 4th of July at different times—Half century sermon, June 1, 1796—Ordination of his son at Quincy, Feb. 5, 1800—Funeral of Mrs. Sumner at Shrewsbury. Mr. Allen, his successor, was ordained Oct. 30, 1816, and still remains the pastor of the First church. From the settlement of Mr. Martin, in 1746, a period of more than ninety years, that society has not been destitute of a pastor except about fourteen months. The first candidate employed at each time, when the society was without a minister, was settled.

In 1832, a number of the members of the church and others seceded, embodied a church, and erected a meeting-house; and Mr. Fay, son of Dr. Fay of Charlestown, was ordained the first minister, where his venerable grandfather was a deacon. He continued to sustain the pastoral office until 1836, when he was appointed an agent for the American Tract Society. He was dismissed by the council, who had assembled to ordain Mr. Emerson, his successor, Oct. 19, 1836. Mr. Fay and Mr. Emerson studied theology at Andover. Mr. Fay is now settled at Barre.

NORTHBRIDGE was principally taken from Uxbridge, and was incorporated July 14, 1772. The church was organized June 6, 1782. Dr. Crane was ordained the first pastor of the church, June, 1783. He continued his faithful and successful labors nearly forty-nine years; resigned in March, 1832. He studied divinity with Mr. Judson of Taunton, and Dr. Emmons. The church, when he was settled, consisted of eight members. The society was then small, and for a number of years was sustained by sixteen men; but the church and society were blest under the preaching of their venerable pastor, who is more than eighty years of age. Four special revivals, which added nearly 160 members, cheered the heart of the pastor; and he has had the satisfaction to see that his society remains steadfast in the faith, amidst all the revolutions which have convulsed society. Mr. Fletcher assumed the pastoral charge the day the venerable pastor took his dismissal. He continued two years, and was dismissed. He has since been deposed. Mr. Furbush

succeeded to the pastoral office in less than three months, and remains the pastor of the church. He had previously been settled at Marlborough. Mr. Fletcher and Mr. Furbush studied divinity at Andover. The society, in 1835, erected a new meeting-house, harmoniously, and in good style.

Second church, called the *Village church*, is composed principally of a manufacturing establishment in the south part of the town. Thirty-one members of the First church went off as a colony, and the church was organized July 31, 1834. Mr. Burditt is the first and present pastor. He had been settled at East Greenwich in Rhode Island, and likewise pastor of the Orthodox church at Berlin.

NORTH BROOKFIELD was originally the second parish in Brookfield; incorporated as a parish March 29, 1750; and as a town in 1802. The church was organized May 28, 1752; and Dr. Fobes, the first minister, was ordained in June, 1752. He continued to discharge the pastoral duties nearly twenty-three years; when some suspicions arose respecting his political views, and though not well grounded, he requested a dismission, which took place in March, 1776. He was installed at Gloucester the June following, where he lived to the age of 77. He died Dec. 15, 1804. He entered Harvard college in 1744, before he arrived to the age of eighteen, and in the month of July, the subsequent year, he was demanded as a soldier to defend his country against the incursions of the hostile French and Indians. In this service he continued for a considerable time, until by the solicitations of his friends, he was honorably discharged; returned and resumed his studies with increased ardor and assiduity. This interruption in his collegiate course, postponed his graduation three years. Inured to hardships, he was again called to the tented field in 1758 and 1759, as chaplain in one of the regiments that were defending their country in the French war. His spirit of enterprise, firmness and perseverance, was well known to the community. The Board of Commissioners selected him in 1762, and sent him a missionary to the Oneidas, one of the six nations of Indians, in company with Mr. Rice; on which mission he cheerfully went, and planted the first Indian church at Onequagie, on the Susquehannah river. There he established two schools, one for the children, and one for the adults. When he returned, he brought back four Indian youth, whom he was careful to have prepared to be useful, and then sent them back; also a white lad, who lived among them in savage habits, and had him prepared to obtain a collegiate education at Dartmouth college, where he graduated; and then returned civilized, a useful man, and employed as an agent to congress during the revolutionary war. Dr. Fobes's mind was penetrating, well balanced, and few men, in his day, accomplished more than he did. He was a bold soldier for his country, and for Immanuel. He has left a number of publications. A Family Book—Thanksgiving sermon on the conquest of Canada, 1761—Artillery Election, 1771—An account of Rev. Mr. Eaton, and his funeral sermon, 1772—A sermon on repairing his meeting-house in 1792—Death of Col. Lowe, 1796. Mr. Appleton, in about eight months, was ordained his successor, and continued nearly nineteen years, and was cut off in the midst of his days and usefulness. He was succeeded by Dr. Snell, who has retained the pastoral office more than thirty-eight years.

OAKHAM was taken from the west part of Rutland, and incorporated June 7, 1762. The church organized in the Presbyterian form, Aug. 28, 1767, and Mr. Strickland was ordained the first pastor in April, 1768. He was, in little more than five years, dismissed, and removed to West Nottingham, N. H. where he was installed, and continued a number of years, and then removed to Turner, Maine; he was again settled in the Presbyterian mode. The church in Oakham, immediately after the dismission of Mr. Strickland, new modelled their ecclesiastical polity, and adopted the Congregational form of government. They were destitute of a pastor thirteen years, before Mr. Tomlinson was invested with the pastoral office, which he sustained more than half a century, laboring under some infirmities, incidental to advanced life. In 1829, Mr. Hixon was ordained colleague pastor with this aged servant of the Lord, who was as a father to his younger brother. Mr. Hixon continued in the ministry little more than three years, and resigned in consequence of feeble health. He studied divinity with Dr. Ide of Medway, his native place, where he retired when he left Oakham, and still remains unable to discharge ministerial duties. When Mr. Tomlinson had been the good shepherd of the flock thirty-eight years, in 1828, they were exiled from the house of worship, which was endeared to them by many tender recollections. Every member of the church, with a part of the society, retired with their venerable pastor to a private house, where they worshipped the God of their fathers five years. While they continued destitute of a convenient house for the worship of God, Mr. Kimball was installed colleague pastor Dec. 25, 1832, the day Mr. Hixon was dismissed. Mr. Kimball had previously been settled at Townsend, Vt. and after leaving there was some time employed a city missionary in Boston. The two societies in Oakham, by mutual agreement, for several years past, worship together, under the instruction of Mr. Kimball, in the town-house.

OXFORD, in 1682, was granted by the General Court of Massachusetts to Joseph Dudley, William Stoughton, Major Robert Thompson, and their associates; being eight miles square, situated in what was called the *Nipmuck country*. Soon after the revocation of the edict of Nantz, the proprietors brought over to America thirty families of French Protestants. They were induced to leave France to escape from the persecution of the Catholics. These French families were employed to commence a settlement on the east part of that grant of land, about 1686. They had a minister of their own by the name of Daniel Boudet. They continued about ten years, being exposed to the incursions of their savage neighbors; harassed and annoyed to such a degree, that in 1696 they abandoned their settlement and fled to Boston, and never returned to resume their settlement. It cannot be expected that they made great improvements, under all their embarrassments, though they had fortifications and a corn-mill erected, and there still remains some vestiges of their industry and improvements. After the English commenced the settlement, but tardy progress was made, as the inhabitants were in perpetual fear from the savage foe. The town was not incorporated until 1713. The church was embodied Jan. 18, 1721. In March of the same year, Mr. Campbell was ordained the first minister; and he continued in the able, faithful, and acceptable discharge of the pastoral duties more than forty years, until he was arrested by death in 1761, aged 71. He was born in Scotland, and educated at Edinburgh, and was considered a man of respectable talents, and well cultivated. He had one son that devoted himself to the ministry. Mr. Bowman, in about three years, was installed his successor—and continued in the ministry at Oxford nearly eighteen years, and resigned, and was again installed at Bernardston in 1784, where he continued to labor in peace and harmony a number of years. Previous to his settlement at Oxford, he had been ordained in Boston a missionary to the Mohawk Indians. He proceeded to Onequage on the Susquehannah, in Oct. 1762, and returned the last of the following May; war immediately ensued among the Indians, and he never returned. He was succeeded by Mr. Dudley, after the lapse of nearly nine years, and sustained the pastoral office nearly eight years, and resigned in consequence of feeble health, and survived nearly four years. Mr. Moulton was his successor after six years, and continued eight years and was dismissed, and afterward installed at Whitesborough, N. Y. Probably he resigned the pastoral office there, as he died at Ashford in that State, 1827, at the age of 52. Mr. Batcheller, in less than three years, succeeded to the pastoral office, in which he continued a little more than six years, when he was called by his Lord and Master to an account of his stewardship, at the age of 41. Mr. Newhall, in little more than a year after Mr. Batcheller's decease, was ordained pastor, and continued in the ministry between eight and nine years, and resigned in June 1832, and was installed at Lincoln in Jan. 1833, where he continues to labor in word and doctrine. He studied divinity at Andover. Mr. Robbins succeeded Mr. Newhall in about six months, and continued between two and three years, and was dismissed. He studied divinity at Andover, and had been employed several years as an instructor in Transylvania University, Kentucky. Mr. Bardwell, who had been one of the American missionaries at Bombay, was settled at Holden several years, and then general agent for the American Board of Commissioners for Foreign Missions, was installed pastor of the church in Oxford, June 9, 1836, though he still continues his agency. Five ministers have been invested with the pastoral office of the church of Oxford since the commencement of 1804. Mr. Bardwell studied divinity at Andover.

PAXTON was taken from Leicester and Rutland, and was incorporated Feb. 12, 1765. The church was embodied Sept. 3, 1767. Mr. Biglow, the first minister, was ordained in 1767, and while he continued in the ministry, he was held in high estimation; when just two years had elapsed, he died. In little more than one year Mr. Thayer was ordained pastor of the church in March, 1770, and sustained the pastoral office between eleven and twelve years. He lived there when the revolutionary war commenced, and suspicions were current respecting him, that his views and feelings were more monarchical than were those of his parishioners; whether in reality or not, he became unpopular, and it resulted in his dismission. He removed to Holliston, and spent his days. In introducing Mr. Foster, the society became divided; the dissatisfied part separated, and formed a new church and society; but were too small to sustain a minister. Mr. Foster was ordained in 1785, and continued the minister about three years and a half, and was dismissed. He was afterwards installed at Taunton, where he remained several years. A number of attempts were made to unite the two churches and societies, and the object was effected in May, 1793; and in Nov. 1794, Mr. Grosvenor was installed. He had been previously settled at Grafton, where he remained in the ministry between thirteen and fourteen years. Finding himself for some time in feeble health, and unable to discharge the public duties devolving on him, he resigned the pastoral office. Under Mr. Grosvenor's ministry for several years the two united societies appeared harmonious and happy; but about the commencement of the present century a restless spirit was visible; when Mr. Grosvenor's health was enfeebled, he resigned the sacred charge. (Vide

GRAFTON.) The society remained destitute more than five years, and Mr. Conant was invested with the pastoral office. He continued more than twenty years, but dissatisfaction at times appeared, and resulted in a withdrawal of the pecuniary obligation on the part of the people, though his dismissal was not ratified by an ecclesiastical council until one was called to ordain Mr. Winch his successor in Sept. 1832. Mr. Winch continued just two years, and resigned. He studied divinity at Andover, and now resides with his family at Princeton, and occasionally preaches. Mr. Farnsworth, the present minister, was installed in April, 1835. His four immediate predecessors were dismissed. He had been a number of years minister in Orford, N. H. and several years an agent for the American Education Society in Massachusetts. He studied divinity at Cambridge.

PETERSHAM was an original grant, possessed by the Indians. It was then called *Nichewaug*; but not incorporated until April 20, 1754. The church was organized, and Mr. Whitney, the first pastor, was ordained Dec. 1738. He continued in the ministry till May, 1775, and died Sept. 8, 1779, aged 66. Mr. Reed succeeded Mr. Whitney, after the church had been destitute of a pastor five years and a half, and he continued nearly twenty years and was dismissed. He survived about seven years and a half, and died at the age of 55. Mr. Foster was invested with the pastoral office about eighteen months after Mr. Reed's dismissal, and continued nearly seventeen years, and was dismissed. Mr. Foster was succeeded in about one year and a half by Mr. Wilson, who had been settled in Brooklyn, Ct. from 1813 to 1817, and became a Unitarian, was dismissed, and was installed at Petersham in June, 1819, continued a few years, and was dismissed. He had been a preceptor of Leicester Academy. Mr. Noyes, who had been settled in Brookfield, was installed in Oct. 1834, and still continues in the ministry in that place. The Second church was organized in Petersham previous to the settlement of Mr. Wolcott, which took place in Oct. 1830; he was dismissed in 1833, and Mr. Tracy, who studied divinity at Andover, his successor, was installed in June, 1834. In 1832 he had been installed at North Adams. In a small village, situated in the south part of Petersham, and the north part of Hardwick, and on the borders of Dana, which has long been a waste place in Zion, a small church has recently been organized, and on the 11th of Jan. 1837, Mr. Dewey was ordained pastor, with a good prospect of building up a respectable society.

PHILLIPSTON was originally a part of Templeton; and set off as a separate parish in 1774; but not incorporated until Oct. 20, 1786, by the name of Gerry, but has since been changed to Phillipston. The church was organized, and Mr. Tucker, the first minister, ordained in Nov. 1785. He continued in the ministry at Phillipston until Feb. 1799. He removed to Heath, and still survives in advanced life. His successor was Mr. Bascom, who was ordained in 1800; remained the pastor more than nineteen years, and was dismissed. He was afterwards installed at Ashby, since dismissed; and of late has been preaching to a Unitarian society in Savannah. Mr. Chickering was installed his successor July 10, 1822, and sustained the pastoral office thirteen years; and in consequence of ill health resigned. He still resides in the place. Directly after he was licensed to preach, he went to Nova Scotia, to supply a society that had written to Drs. Morse and Eliot to send them a candidate. After he returned, he was settled at Woburn, where he continued a number of years, and was dismissed. The present pastor of the church of Phillipston is Mr. Lovell, who was installed in December after Mr. Chickering's resignation. He had been the minister of Vergennes, Vt. from Oct. 1817, to Nov. 1835. He studied theology at Andover.

PRINCETON was originally a part of Rutland, and was incorporated Oct. 20, 1759, when there were about twenty families; and received the name by which it has since been known, in honor of the Rev. Thomas Prince, then a large proprietor in the land, and one of the ministers in the Old South church in Boston. The church was organized Aug. 12, 1764. Mr. Fuller, the first pastor, was ordained in Sept. 1767. He continued about eight years and a half. He educated three sons that were lawyers. The one that bore his name died at Groton in the autumn of 1835, with the *cholera*; he had been a representative to congress. More than ten years had elapsed, and Mr. Crafts succeeded to the pastoral office. In about three years after he assumed the responsibility of the ministry, his health failed him; after which he continued about two years in that state, unable to discharge ministerial duties; the pastoral relation was amicably dissolved at his request. He was installed pastor of the Second church in Middleborough in 1801, and continued to sustain the pastoral office till his death in Feb. 1819. He has a son pastor of the First church in East Bridgewater. Mr. Russell, after the church was destitute of a pastor five years, was ordained. He continued five years and a half, and resigned the pastoral office; and entered upon the mercantile business in the city of Troy, N. Y. where he continues a merchant. Dr. Murdock was his successor in about ten months, and continued little more than thirteen years, and resigned, in order to accept the

appointment of a professorship in the university of Vermont, where he continued several years; and was inaugurated a professor in Andover Theological Seminary, where he continued for some years. He now resides in New Haven, Ct. In introducing Mr. Clarke, his successor, the principal part of the church were dissatisfied with Mr. Clarke's religious views, seceded and formed a new society, and erected a house for worship. Mr. Clarke continued sixteen years, and resigned, and was soon after installed over the Unitarian society in Uxbridge. Mr. Phillips took the charge of the Orthodox society in 1820. At that time the church consisted of about one hundred members—during his ministry one hundred and thirty were added to the church. In 1833, some overtures were made for uniting the two societies. The society which Mr. Clarke left, had employed for some time an Orthodox candidate. Mr. Phillips was invited to preach in the meeting-house which had been occupied by Mr. Clarke. He accepted the invitation; but these incipient measures did not impart universal satisfaction. His own society did not all follow him. He resigned the pastoral office in Oct. 1835. The two churches and societies have united, and have harmoniously settled over them, jointly, Mr. Demond in Oct. 1836. He had previously been settled in Newbury, Lincoln and Holliston. None of his six predecessors have died in the town; but all have been dismissed either in old age, or in the midst of life and usefulness. Mr. Phillips and Mr. Demond studied theology at Andover.

ROYALSTON. The territory which composes Royalston, was granted to a number of individuals in 1752, and was known by the name of *Royalshire*; but when incorporated, Feb. 16, 1765, it took the name *Royalston*; and on the 13th of Oct. 1766, the church was organized. On the 19th of Oct. 1768, Mr. Lee was ordained their first pastor. He continued an able and faithful minister more than fifty years. His life was a continued exhibition of the Christian character. He was much esteemed and respected by his church, society, his ministerial brethren, and all his acquaintance. Near the close of his life, he being himself infirm in body, the society, in perfect accordance with the venerable pastor, proceeded to find a colleague, to aid him in the discharge of the pastoral duties under his infirmities and weight of years. Mr. Perkins, the present pastor, was introduced as a candidate, and very acceptably received by the pastor, church and people. An invitation was given him to become the pastor, which he accepted. The ordination appointed. The day previous to the consummation of the pastoral relation, the council convened. On this very day the venerable saint and beloved pastor fell asleep in Jesus; having the satisfaction of knowing that his beloved flock would immediately be under the spiritual watch of another shepherd, in whom he could repose full confidence, that they would be fed with the bread of life. That church has not been without a faithful pastor but one day for more than sixty-eight years. Mr. Lee published a little volume of four sermons—several funeral sermons—and a half-century sermon. There is a small Unitarian society, formed in that place about 1831. They have no meeting-house, no church formed, nor have they had constant preaching on the Sabbath. Mr. Perkins studied theology at Andover.

RUTLAND. This town was transferred by the Natick Indians to thirty-three proprietors, whose names are mentioned in the original deed, which bears date April 14, 1714; embracing a territory of six miles square, called *Naquag*. The town was incorporated May 30, 1722. They had made considerable progress in settlement; chose Mr. Joseph Willard, who had been settled at Sunderland, to be their minister. He accepted the invitation to settle with them, and the day for his installation was appointed; but before it arrived, they were attacked by the Indians, Aug. 14, 1723, who killed several of the inhabitants, and Mr. Willard fell a victim to their cruel barbarity, whom they killed and scalped, and having two captives, they carried them away, and fled to Canada.

The church was not embodied until Nov. 1, 1727. Mr. Frink was ordained their first pastor. He continued their minister nearly thirteen years, and was dismissed 1740. He was installed Nov. 7, 1744, at Plymouth; was dismissed and installed over the North society in Rutland, now Barre. He was distinguished for his talents, and respectable acquirements. While a minister in Barre, he preached the election sermon in 1758. His sermon is fraught with a history of the kingdoms of Europe, spread over 93 pages, 8vo. exclusive of the four title pages. Its prolixity exceeds any prior, or subsequent sermon, probably, ever delivered before that honorable body. Mr. Buckminster succeeded Mr. Frink in two years, and sustained the pastoral office more than half a century, in high reputation as a minister of Christ. He was son of Col. Joseph Buckminster of Framingham. His abilities were of high order and well cultivated, and "his praise was in all the churches." He was the father of Dr. Buckminster of Portsmouth, and grandfather of the late Mr. Buckminster of Boston. Mr. Buckminster was on a visit to his father's house in Framingham, with a young son, and there four generations were present, by the same name—Joseph Buckminster. Mr. Buckminster has given to the public several publications. Several pamphlets in answer to communications of Mr. Foster of Stafford

—Two sermons on family religion, 1759—An ordination sermon—Paraphrase on the 4th verse of the 10th of Romans—Dissertation on Ephesians ii. 9—11—A sermon on the covenant of Abraham. Mr. Goodrich, in about eight months, succeeded to the pastoral office, and continued nearly nineteen years. He had lost his right hand, but wrote legibly with his left. About one year after Mr. Goodrich's death, Mr. Foster was ordained his successor, but ere he completed four years, he was summoned to give an account of his stewardship. Mr. Clarke in about a year was ordained pastor.

SHREWSBURY. This town was granted to a number of persons, most of them inhabitants of Marlborough, Nov. 2, 1717; and incorporated Dec. 19, 1727. The church was embodied Dec. 4, 1723, and Mr. Cushing was ordained the same day; being about thirty years old. He continued in the ministry nearly thirty-seven years; and died suddenly in a fit of apoplexy, Aug. 6, 1760. He lived in good harmony with his people; and such was their prosperity, that in nineteen years after his settlement, a new society was formed in the north part of the town, which afterward became Boylston. Their local situation led to the establishment of the new society,—not any disaffection which existed. Mr. Cushing married a daughter of Mr. Prentice of Lancaster. He was father of Dr. Cushing of Waltham, Dr. Cushing of Ashburnham, and Col. Cushing of Shrewsbury, who commanded a regiment some time in the revolutionary war. He was succeeded by Dr. Sumner in less than two years, who sustained the pastoral office more than sixty-two years. He was possessed of good natural powers—affable and social in his manners—dignified and conciliating in his deportment. He was a staunch friend to his country in the American war; and did much to animate the soldiery, and the community to sustain them. He was an able advocate for civil and religious liberty. He lived with less salary than most ministers in the vicinity, yet always appeared contented and happy. He was kind and attentive to the sick and afflicted, and they were sure to find a friend in him. He took a lively interest in the rising generation, and in the improvements of the age. He preached his half-century sermon in 1812, and lived twelve years after, having been in the ministry fifty-eight years; Mr. Ingersoll was ordained his colleague on the 14th of June, 1820; but a dark Providence, whose wisdom never errs, and whose ways are not like our ways, cut him off immediately after he assumed the pastoral office. He preached the first Sabbath after his ordination for the last time. His health when he settled was precarious. He and his companion went to Beverly, his native place, for the recovery of his health; but the ravages of disease were undermining his constitution, and he fell a victim to death in just five months after his ordination, at the age of thirty-three. Previous to his preparing for the ministry, he had been employed in the East India trade. He studied theology at Andover. He was a man of promise, and the church were looking to him as one of her favorite sons; but he was soon called home to his Father's house. In a little more than a year after Mr. Ingersoll's ordination, Mr. Whipple, who had been settled at Charlton, received an invitation to be installed colleague pastor with the venerable Sumner, which took place in September, 1821. The church were rejoicing in their new pastor, in the harmonious re-settlement of a colleague with the venerable servant of the Lord,—but ere the year was completed, he was numbered with the congregation of the dead. The two colleagues lived to discharge ministerial duties just one full year. The former preached *one* Sabbath, the latter *fifty-one*. Mr. Whipple was a faithful and able minister; but in the midst of life and usefulness, at the age of 44, he was cut down by a fever. Mr. Allen, the present pastor, was ordained colleague pastor Nov. 19, 1823. In about three years and five months, Dr. Sumner had three colleagues. He lived thirteen months after the settlement of Mr. Allen.

SOUTHBOROUGH was originally a part of Marlborough, and derived its name from its local situation, and was incorporated July 6, 1727; and on the 21st of Oct. 1730, the church was organized, and Mr. Stone was ordained the first pastor. He continued in the ministry more than half a century; died in the 74th year of his age. He has been characterized as a prudent, judicious, and faithful minister. He was esteemed by his church and society, and enjoyed their confidence and affection. He was the father of Rev. Mr. Stone of Dennis, in Barnstable county. Ten years elapsed before Mr. Sumner, his successor, was ordained. He continued about six years, and was dismissed. He removed to Bakersfield in Vermont, and there preached to the first Unitarian society formed in that State. Mr. Parker, a native of the place, was successor to Mr. Sumner, ere two years had elapsed, and he sustained the pastoral office little more than thirty-two years. He continues to reside in the place, and cultivates his farm. Mr. Sweet, after about two years and a half, was ordained minister of the first parish, and continued about one year, and left the place, and has since been installed at Kingston. An aged Baptist minister has, during a considerable part of the time since, preached in the meeting-house. In the latter part of Mr. Parker's ministry, a Trinitarian society was formed in Southborough. A church organized Feb. 17, 1831, of thirteen persons who had not been professors, and were soon after strengthened by fifteen members who seceded from the First society.

They had preaching, and held their meetings in a private house. Mr. Follet was ordained pastor of the new society in Oct. 1832. They have since erected a very commodious and respectable house for the worship of God, in 1833, and have become a flourishing society; about one hundred members compose the church. Mr. Follet studied divinity at Andover.

SOUTHBRIDGE was originally a part of Sturbridge, Charlton and Dudley, and was incorporated 1814. The church organized Sept. 16, 1801, and Mr. Park was ordained Dec. 18, 1816, and continued the pastor just sixteen years. The church remained destitute of a pastor fifteen years after its organization, but had occasional preaching part of the time. The local situation of this town being remote from any house of public worship of the Congregational order, did not enjoy the privileges which most societies had. They were prospered under Mr. Park's ministration. One hundred and ten were added to the church. He sustained the character of a judicious and faithful pastor. The church was not only enlarged but edified. He has removed to Michigan, where he preaches part of the time. Mr. Lamb succeeded Mr. Park in about seven months, and continued nearly 2 years. He studied divinity at Bangor; was then employed a city missionary at Boston, where he passed some time; then became connected with Andover theological seminary, and went through a course of study in that institution; and afterwards spent some time in the theological seminary connected with Yale college. He is now minister in Chelsea. Mr. Carpenter was installed the first of December, 1835, and is still the minister. He had previously been the minister of the first parish in York, Me. five years and a half. He studied theology at Andover.

SPENCER was included in the original grant of Leicester; and made a parish 1744; incorporated April 3, 1753. The church was constituted May 17, 1744, and Mr. Eaton was ordained the first pastor, Nov. 1744, and continued in the ministry nearly twenty-eight years, until his death. After Mr. Eaton had completed his collegiate education, he turned his attention to the study and practice of law, and had gained a considerable celebrity in his profession in the county. His views and feelings on religious subjects being materially altered, he left the bustle of the court, became a humble and faithful ambassador of the Prince of peace. Seven of his sermons were published after his death, prefaced with an account of his life, by Dr. Fobes, who preached his funeral sermon, which was published. In about eighteen months, Mr. Pope succeeded to the pastoral office, and continued a respectable and useful minister, until Nov. 1818, when he was seized with a paralysis, after which he survived more than seven years, unable to perform any official duties. Mr. Pope left a few occasional sermons, published while he was active in the ministry. About seven months after Mr. Pope was unable to discharge ministerial duties, Mr. Crosby was ordained, and continued in the ministry about six years, and resigned; and was afterwards settled in Granby, Ct. He left that place and then settled at Penn Yan, in the State of New York. In about a year after Mr. Crosby left Spencer, and ten weeks after Mr. Pope's death, Mr. Packard was ordained pastor of the church, June 1826, and continues to sustain the ministry in good harmony with his people. Mr. P. studied divinity with Dr. Ide.

STERLING was originally a part of Lancaster, made a separate parish in 1743, but was not incorporated as a town until April 25, 1781; called Sterling in honor of Lord Stirling of New Jersey. The church was constituted Dec. 19, 1744. Mr. Mellen was ordained the same day, and continued in the ministry thirty-four years. Distinguished for his abilities, independence, and the respectable acquisitions which he made in the various branches of literature. He was interesting and edifying as a minister of the gospel; but he lived at a time, when religious and political controversies seemed to be the order of the day; and in that region were blended in a considerable degree. It was a time when the meekness of Moses, the wisdom of Solomon were required, and more than ordinary prudence, to meet the crisis. Altercations respecting the rights of churches and ministers, and the American revolution, were in an incipient state; all which seemed in some degree combined to create a considerable excitement, which resulted in Mr. Mellen's dismission; though it left the society in a divided state. He was afterwards installed at Hanover, in Plymouth county, where he continued twenty-one years, and in the decline of life, resigned the pastoral office, and retired to Reading to live with his daughter, Mrs. Prentice, the widow of Rev. Caleb Prentice. He lived to the advanced age of 85. He educated three sons, who were distinguished in their professions. One only survives, Prentice Mellen, late chief-justice of the supreme court of Maine. He had printed a volume of doctrinal sermons, and eleven occasional sermons. His successor, Mr. Holcomb, was ordained in about eight months; and he continued in the ministry thirty-five years, and in June 1814 was dismissed. He was a man of respectable talents and sound judgment; and during his ministry, the society were happy, harmonious and prosperous. Mr. Holcomb occasionally preached, continued to reside on his farm, was

respected by his former people, and survived twelve years. He was succeeded by Mr. Capen in about one year, who sustained the pastoral office four years, and was dismissed. He engaged as an instructor of youth in Dorchester and Boston, and in 1829 was installed pastor of a Unitarian society in South Boston. Mr. Osgood was ordained the same month, June 1819, in which Mr. Capen's dismission was sanctioned by an ecclesiastical council, and has sustained the pastoral office nearly eighteen years.

STURBRIDGE was granted to several petitioners from Medfield. It was incorporated June 24, 1738. The original proprietors, principally from Medfield, built a meeting-house the year it was incorporated; and on the third of Sept. 1738, Mr. Baxter of Medfield, their former minister, dedicated the new house to the worship of God. He preached from Isaiah lxiii. 5. The church was organized previous to the ordination of Mr. Rice, which took place Sept. 29, 1736. He was an able and faithful minister, and enjoyed the confidence and affection of his people very generally, until 1747. There were some *new lights*, separatists, so called, and afterwards Baptists. He died Sept. 2, 1759, after sustaining the pastoral office twenty-three years. Mr. Paine succeeded Mr. Rice in less than two years, and he continued in the ministry more than forty-eight years. He was a man of respectable talents, grave and solemn in his manner; sustained the pastoral office with dignity and usefulness. Mr. Lane was his successor in little more than a year; continued a number of years, and in 1828 he was installed over the church at Voluntown and Sterling, Conn. where he remains. Mr. Bond was successor to Mr. Lane in Nov. 1819, and continued in the ministry there until 1832—resigned to accept a professorship in the theological seminary at Bangor, Me. He continued there three years, and resigned, and has since been installed pastor in the city of Norwich, Conn. Mr. Clark succeeded Mr. Bond in Dec. 1831, and still remains the pastor of that church. Mr. Bond and Mr. Clark studied theology at Andover.

SUTTON was purchased by a number of gentlemen of *John Wampus*, a sachem, and some other Indians, who claimed it; confirmed to the purchasers in 1704, and incorporated June 21, 1715. The settlement was retarded by Indian wars. It is not precisely ascertained when the church was organized, but altogether probable that it was before Mr. McKinstry was ordained, which took place Nov. 9, 1720. He was a Scotch gentleman, and received his education in his native country. He continued in the ministry nearly 8 years. He was a man of considerable brilliancy, and popular talent; but differed in the mode of church government from the people over whom he was the spiritual guide; which circumstance led to considerable dissatisfaction, which eventually resulted in his dismission. He was succeeded by Dr. Hall in little more than a year. He was an able and faithful minister, and God spared his life and extended his usefulness so that he was able to sustain the ministry nearly sixty years—and died at the age of 85 years. Under his preaching many were brought to feel their guilt and danger, and looked to a pardoning God through a dying Saviour and sanctifying Spirit. "In 1743 the clergy from all parts of New England were earnestly called upon to give their *attestation* that the work was something more than could be produced by ordinary means. They assembled at Boston the day following commencement, in 1743. The names of but six or seven of the ministers in the county of Worcester appear, and three of those subscribe with some limitation." Dr. Hall could not attend, but furnished an interesting account of what God had done for his people, and did not withhold the glory of the work from a sovereign God, who only can give efficacy to the means of grace with which any people is favored. Dr. Hall was the contemporary and friend of Pres. Edwards. Mr. Mills, in about one year after Dr. Hall's decease, was ordained the pastor of the church. He had previously labored several years in different places, and though often solicited, declined taking a particular charge. He had been blessed in his labors where he had preached. He continued with the people of his charge thirty-eight years in uninterrupted harmony, and labored with unabating fidelity; and a few weeks before his decease, he preached his last sermon with unusual animation and solemnity. He calmly anticipated his approaching dissolution, and committed his spirit into the hands of his Redeemer, Nov. 7, 1825, aged 74. He and his predecessor sustained the pastoral office ninety-six years, and they never had any parochial difficulty. He possessed an intellect of high order—an uncommon share of originality—a lively imagination,—was a thorough and sound divine; and a spirit imbued with deep piety. As a pastor faithful and affectionate; his views of the gospel elevated, and he considered his duties and responsibility such as demanded a consecration of all his powers, and his whole time. He chose the *service* of God for his employment, the *glory* of God his great aim; and his highest ambition was to display in his life the *truth* as it is in Jesus. Mr. Maltby was settled successor to Mr. Mills in less than a year, in good harmony, and sustained the pastoral office about eight years, and resigned. He was installed pastor in Bangor, Me. July 1834, and was succeeded by Mr. Tracy in about six months, who retains the pastoral office. Mr. Maltby and Mr. Tracy studied theology at Andover.

TEMPLETON. The territory which composes Templeton was granted to a number of persons who had rendered service in Philip's war in the Narragansett country; and it was known by the name of Narragansett No. 6, until it received an act of incorporation, March 6, 1762, when it received its present name. A church was organized Dec. 10, 1755, and the same day Mr. Pond was ordained pastor. He continued less than four years, and was dismissed. The writer could not learn from the aged people in the place, where he passed the remainder of his days. He was succeeded by Mr. Sparhawk in about fifteen months; and he continued in the ministry about forty-four years; during which period he commanded the confidence and respect of his people. His widow survived to a very advanced age, and took a very lively interest in the benevolent enterprises of modern times. Mr. Wellington was Mr. Sparhawk's successor in about fifteen months, and has sustained the pastoral office thirty years. The town has flourished since its first permanent settlement. Phillipston was principally taken from Templeton. A Trinitarian society was formed a few years since. The church was embodied April 11, 1832. Mr. Bates was installed Jan. 15, 1833. He had previously been the minister of Whately about ten years. When the church was organized, it consisted of seventeen members. September, 1835, the church had increased to one hundred and seven members. At the organization of the society, it was composed of but about eight families, with a few other individuals, who were strong in the faith of the gospel. They went forth, relying on the Rock of Ages, erected a respectable meeting-house, and Heaven has smiled on their efforts to promote the cause of the Redeemer. Mr. Bates was dismissed at his own request. He studied theology at Princeton. Mr. Sabin spent a year in missionary labors in Canada.

UPTON was originally a part of Sutton, Uxbridge, Mendon and Hopkinton; and was incorporated June 25, 1735. No records can be found to ascertain the precise time when the church was organized. Incidental circumstances render it altogether probable, that it was at as early a period as the incorporation of the town; for on the subsequent August the church proceeded to give Mr. Weld an invitation to take the pastoral charge. The ordination was postponed till Jan. 4, 1735. He continued the pastor of the church about seven years and was dismissed. He removed from Upton and was settled again, and received the appointment of chaplain which he accepted in the French war, and died in the army. Mr. Fisk succeeded to the pastoral office, after a period of nearly seven years. He sustained the pastoral charge more than forty-four years, and maintained a uniform, respectable character; a faithful and useful ministry. "His occasional publications have served the cause of his country and religion; and his vigorous exertions in ecclesiastical councils have done essential benefit to the church, for which he will be had in long and grateful remembrance."—*Mr. Wood's century sermon.* Mr. Fisk had one son settled in the ministry at Marlborough, N. H. where he spent his days, and died in the ministry at the age of 65. Amidst the various sentiments and revolutions incident to the present day, the society has remained steadfast in the faith, and Mr. Wood, the present minister, has sustained the pastoral office more than forty-one years, and has experienced five revivals, which have resulted in bringing in 234 members into the church. The century was completed June 1835; during which period 394 were received into the church; 869 baptized; 544 marriages; 2,830 births; 1,300 deaths, which was about the number of inhabitants when the century was completed. See *Wood's century sermon.* Mr. Wood studied divinity with Dr. Emmons.

UXBRIDGE was taken from Mendon, and incorporated June 27, 1727. The church was organized Jan. 1731, and Feb. 3, 1731, Mr. Webb was consecrated to the work of the ministry. He continued in the ministry forty-one years. He sustained the character of a faithful minister, and was much esteemed and beloved by the people of his charge. Mr. Chapman, in less than two years, succeeded to the pastoral office, and retained it a little more than seven years, and was dismissed. He went into the northern parts of the State of New York. Travelling in the wilderness, he perished with the cold, and report says his body was devoured by the wild beasts. Two years and a half having elapsed, Mr. Spaulding was ordained pastor. He continued in the ministry a little more than four years, and was dismissed. He was afterwards settled at Worthington. Mr. Judson succeeded Mr. Spaulding in about five years, and sustained the pastoral office forty years. He discharged its duties with fidelity and good acceptance to his church, which was much endeared to him. He possessed a kind disposition, a warm and benevolent heart, which was deeply imbued with piety; and he appeared conscientious, and seemed constantly to retain a high sense of his responsibility as an ambassador of the Prince of peace. His sentiments were evangelical, and he could not betray the cause of his Master by preaching smooth things, to soothe the consciences of those who denied the excellence and perfections which the Scriptures ascribe to the Messiah of the Bible. He was strong in faith, fervent in spirit, and constant in the service of his Master. He made the Scriptures the rule of his faith and practice; chose the service of God for his employment; and made the divine glory the aim of his actions. Impressed with the reality of

the solemn truths of the word of God, he was solicitous that others might feel them, and live under a realizing sense of their importance. His religion was not only accompanied with an holy life, but with the most expansive benevolence, manifested in the deep interest which he took in aiding the progress of the Redeemer's kingdom, by cheerfully sustaining the charitable enterprises of the present day. He gave \$1,000 to found a scholarship for the education of pious young men. In his last sickness he manifested great patience, complete resignation, a firm hope, and a triumphant faith, which disarmed death of its sting, and conquered the horrors of the tomb. A little before this man of God died, his church was exiled, and they soon erected a new house for worship, and dedicated it to the service of the Triune God. Mr. Grosvenor was ordained pastor of the church nearly six months before Mr. Judson deceased, so that he had the satisfaction to see that his church were not left as sheep without a shepherd.

WARD was taken from Worcester, Oxford, Sutton and Leicester; was formed a parish in June, 1773, denominated the South parish in Worcester, and incorporated April 10, 1778. The church was organized Jan. 25, 1776, and on the 9th of November, 1784, Mr. Bailey was ordained the first pastor. He sustained the pastoral office thirty years, and died at the age of 61. Mr. Pond succeeded to the pastoral office in less than a year, and continued thirteen years. He enjoyed the confidence and affection of the people; and resigned in 1828 in order to accept the appointment of editing the *Spirit of the Pilgrims*, a religious periodical, which he conducted with much ability, and general satisfaction to its patrons. After conducting it several years, he left that employment to accept a professorship in the Bangor theological seminary, where he still continues to sustain the responsibilities, and discharge the duties of the office. Mr. Pratt was ordained the same day that the ecclesiastical council ratified Dr. Pond's dismission. Mr. Pratt studied divinity at Andover.

WARREN. This town was taken from Brookfield, Brimfield and Palmer; and was incorporated Jan. 16, 1741, by the name of Western. In 1834 its name was changed to Warren. The church was organized in 1743. January 31, 1744, Mr. Jones, the first pastor, was ordained and continued in the ministry with his people until his death, July, 1784, in the 67th year of his age and forty-first of his ministry. He was a useful and respectable man. He was succeeded by Mr. Baxter, after the society had remained destitute nearly seven years, when Mr. Baxter was ordained the second pastor, March, 1791, and continued till Oct. 1804. His health became impaired, he left the ministry and still remains in the town advanced in life. Mr. Burt, in about one year and a half, was ordained and continued faithfully to discharge the ministerial duties nearly six years and resigned 31st of Dec., 1811. April, 1813, he was installed over the Second church in New Marlborough, where he continued till the close of the year 1822. In six weeks after he was dismissed, he was installed over the church at Great Barrington, where he labored thirteen years with fidelity and much success. He died suddenly, Jan. 1836, at the age of 55. He had two brothers who settled in the ministry; Federal, minister at Durham, N. H. and Jairus at Canton, Ct. He studied divinity with Dr. Lathrop of West Springfield. Mr. Burt possessed talents calculated for usefulness; and in classical learning, he held a respectable rank. As a preacher, he was clear, pungent, solemn, and affectionate; abundant in his labors, and much engaged in the cause of his Master. His life was an illustration of the doctrines he taught, and the precepts he enforced. He had the satisfaction of seeing the pleasure of the Lord prosper under his ministrations. In the midst of his usefulness, he was suddenly called to enter upon the retributions of eternity, to the great grief of his family, friends, and the church. Mr. Gaylord succeeded Mr. Burt in about eighteen months, and he sustained the pastoral office twelve years; resigned July, 1828, and was installed at West Stockbridge, Feb. 4, 1829, where he still continues. Mr. Gaylord had advanced on his collegiate course at Princeton into his senior year, but by sickness was obliged to relinquish his studies and the institution. His health having in some measure become restored, he studied divinity at Cherry Valley, N. Y. with Rev. Eli F. Cooley and at Utica with Rev. H. Dwight. Mr. Catlin in about one year succeeded Mr. Gaylord and continued a little more than two years and resigned, and was installed Feb. 1834, at Castleton, N. Y. Mr. Fitch was installed in about eight months after Mr. Catlin left, and continued two years. He had previously been the minister at Abington, Ct., and after he left Warren, was installed at Hartford and continued a short time and was invited to become the pastor of the Free church at Boston, over which he was installed, May 25, 1836. Mr. Trask was installed successor to Mr. Fitch, Nov. 23, 1836. He had previously been ordained pastor of the Shepard church at Framingham, where he continued several years. His five immediate predecessors have been dismissed in less than thirty years. Mr. Catlin and Mr. Trask studied divinity at Andover.

WEBSTER was set off from Dudley and Oxford and incorporated in 1832, called after the Hon. Daniel Webster, enjoying excellent water privileges for manufacturing estab-

lishments. The remnant of the Dudley tribe of Indians reside here. Their number is about forty, but few of them are considered as of pure blood. They own some land and receive a stipend from the State. No Congregational society is at present there established.

WESTBOROUGH is the first of the three towns taken from Marlborough, bearing the names of the cardinal points, West, South, and North, and was incorporated Nov. 18, 1717. The church was embodied Oct. 28, 1742, and on the same day Mr. Parkman, the first pastor, was ordained; and he continued the pastor of the church until his death, Dec. 9, 1782, the 80th year of his age and the 59th of his ministry. He was a useful and a respectable man. He was the father of a numerous and respectable family. The late Samuel Parkman, of Boston, was his son. More than six years elapsed before Mr. Robinson, Mr. Parkman's successor, was invested with the pastoral office. He continued several years, but incipient difficulties which early appeared were not diminished by time, and eventually resulted in his dismission. He continued in the place several years and then removed to Connecticut. He died at Lebanon, Ct., 1832. Mr. Rockwood, who had been a tutor at Dartmouth, was ordained in about a year after Mr. Robinson's dismission. Uniting firmness and prudence, he conciliated the affection of the people; much blessed in his labors as a minister, he shared largely in the confidence of his people for about twenty-four years. He was dismissed in March, 1835; installed at Swanzey, N. H. Nov. 16, 1836. The church and parish became two separate societies. The parish had Mr. Hildreth installed for their minister, Oct. 28, 1834, and he resigned in April, 1835. He had been settled from Aug. 1825 to the 31st of Dec. 1833, at Gloucester. He died in an apoplectic fit at Sterling, July 10, 1835.* Mr. Phinney was installed pastor of the church, Feb. 3, 1836, and was deposed by an ecclesiastical council in Oct. 1836. Mr. Kittredge, who had been for several years pastor of the Trinitarian church at Groton, was installed Feb. 8, 1837, pastor of the Orthodox church in Westborough.

WEST BOYLSTON was incorporated in 1808. It had become a parish several years before, and as early as Jan. 1, 1795, the society had completed and dedicated their meeting-house. In 1796 the church was organized. Mr. Nash was ordained the first pastor in Oct. 1797. He continued in the ministry until 1815, when, finding his health enfeebled, he resigned the pastoral office. He continues to reside in the place, in easy circumstances. As long as he remained their pastor, the church and society were harmonious. Several years elapsed before another minister was settled. Mr. Boardman, in Feb. 1821, became the pastor of the church and society, but the Unitarians and Universalists did not concur in his settlement. A minority seceded from the parish, and declined contributing to his support. The society, by a legislative act in 1823, were authorized to reorganize, and they established a fund of \$2,000, and have since become a respectable and united society. Mr. Boardman continued pastor thirteen years and resigned, and has since been installed over a new society formed in a manufacturing establishment in Douglass. He studied divinity at Andover. Mr. Paine was installed successor to Mr. Boardman near the close of the year in which he was dismissed. He had previously been the pastor of the Congregational church in Claremont, N. H. five years, where his labors had been much blessed to that people. Soon after his installation at West Boylston, a powerful and extensive revival commenced, which required exertions to meet the crisis, greater than his feeble health would permit. The good of his people and the glory of God were the all-absorbing objects which occupied his whole soul. The efforts were too great for his constitution; they accelerated the disease which suddenly terminated his valuable life. Though endeared to his family, friends, and society, death checked the career of his extensive usefulness in the midst of his days. He ranked high among his acquaintance, as a scholar, as a theologian, a man of sound judgment, correct principles, fervent piety, unimpeachable integrity. He possessed that independence and moral courage, that he was not afraid nor ashamed to go wherever his duty called. Rarely occurs an occasion where deeper sympathy and mourning were manifested than when the solemn group consigned his mortal remains to the tomb. There is a small Unitarian society in the place, over which Mr. Philemon Russell was settled in May, 1834, but he continued the minister but a short time.

WESTMINSTER. This town was a grant made to compensate the soldiers who had rendered service in the Narragansett war; and being a place exposed to the incursions of the savages, its settlement was much retarded. It was incorporated Oct. 20, 1769. In 1737, Capt. Fairbanks Moore, and Dea. Joseph Holden commenced the settlement, and in the year 1739, the proprietors erected a meeting-house, which was dedicated on the 6th of June, 1739. On the 20th of Oct. 1742, Mr. Marsh was ordained, and the church was

* Mr. Hildreth, before his ordination, was a professor of mathematics and natural philosophy at the academy at Exeter, N. H. After he left Gloucester, he was agent for the Temperance Society.

organized the same day. Mr. Marsh continued the pastor about fifteen years, and then was dismissed. He removed from Westminster into New Hampshire, and was judge of the court of common pleas in Cheshire county. About twenty years after he left Westminster, being on a journey to Lancaster, he sickened and died there. The society remained destitute of a pastor about eight years, when Mr. Rice was consecrated to the work of the ministry in that place. He had been employed with Dr. Fobes as a missionary to the Indians on the Susquehanna river, where they established two schools; one for the adult Indians, and one for their children. Mr. Rice continued in the ministry more than forty-seven years. He enjoyed the confidence and affection of the people through his protracted ministry. Just thirteen months before his decease, Mr. Mann, the present pastor, was ordained a colleague with the venerable shepherd of the flock. Mr. Rice left a few promiscuous publications. Mr. Mann had been tutor at Dartmouth, the institution where he received his collegiate education. In Sept. 1835, the church consisted of three hundred and twenty members. In less than twenty years there have been four or five revivals. The congregation consists of from four to five hundred.

WINCHENDON was a grant made to Abram Tilton and others for services in the expedition to Canada, by the legislature of Massachusetts. As the proprietors principally belonged to Ipswich, it was called Ipswich Canada, until incorporated, June 14, 1764, when it received its present name. The proprietors erected the first meeting-house in 1762. The church was organized Dec. 15, 1762, and Mr. Stimpson was ordained on the same day. His ministry was short. He died July 20, 1768, having sustained the pastoral office between five and six years. Mr. Brown succeeded to the pastoral office in about ten months, and continued nearly to the close of the century; was dismissed and removed into the State of Vermont, where he continued until his death, in 1818. Mr. Pillsbury was invested with the pastoral office in about fourteen months, and continued the faithful shepherd nearly eighteen years, when he was arrested by the messenger of death, in the midst of life and usefulness. He was much respected and beloved by his church and people, and in good repute in the neighboring societies. Mr. Clarke was his successor in about eighteen months, and continued nearly fifteen years and resigned the pastoral office. He had previously been settled at Chatham, and Granby, both in Conn., and subsequently has been installed at Berlin in Mass. Rev. D. O. Morton was installed in March, 1836, and is still the pastor. He had previously been settled at Shoreham and Springfield, both in Vermont. He is the author of the memoir of Rev. Levi Parsons, who was missionary in Palestine.

WORCESTER was originally a part of the territory of land, called by the Indians *Quinsigamond*; and was incorporated Oct. 15, 1684. Its settlement was long impeded by the hostile spirit manifested by the Indians; and after the settlement commenced, the people were obliged to abandon it for several years, until after the peace in 1713. In 1719 the first meeting-house was erected, and in the autumn the church was organized, and Mr. Gardner was ordained the first pastor. The precise time is not ascertained. Mr. Gardner continued about three years, and was dismissed the last day of Oct. 1722. He was installed the first minister at Lunenburg in 1728, and continued about four years and was then dismissed. The writer has not been able to ascertain the time nor place of his death. About three years after the dismissal of Mr. Gardner, Mr. Burr was ordained the second pastor; and he continued in the ministry nineteen years, and was dismissed. Mr. Maccarty, who had been previously settled at Kingston was installed in June, 1747. He continued in the ministry at Worcester thirty-seven years, and died at the age of 63, a man of good abilities, and able and faithful minister. He was succeeded by Dr. Austin, after the church remained destitute of a pastor little more than six years. He was installed the last day of Sept. 1790. He had previously been settled several years over the Congregational church in Fairhaven, Ct. He was many years pastor of the First church in Worcester; and in the latter part of his continuance there, Mr. Goodrich was introduced his colleague, in 1816. During the last war, Burlington became a military station. The college building was occupied by soldiers, and soon after the war, when the building was repaired, and the collegiate exercises resumed, which had been three years suspended, Dr. Austin was appointed to the presidency, in 1815, which he accepted; he remained from July, 1815 to 1821, the head of the college. He* resigned that responsible office, and was installed pastor of a society in Newport, R. I., where he spent several years, and then resigned. He removed to Hadley, the native place of his wife, who was daughter of Dr. Hopkins. He removed from that place to Glastenbury, Ct. where he died Dec. 4, 1830, aged 70. Dr. Austin was a man whose mind was enriched with high endowments; ornamented with science, and deeply imbued

* His parish gave him leave of absence from his pulpit and pastoral services on the 12th day of June in that year, for a limited time, but his dismission did not take place according to ecclesiastical usage, until Dec. 23, 1818.

with piety; possessed ardent feelings, a discriminating mind, and a well-balanced judgment; he was eminently qualified to discharge the duties of a Christian minister, engaged and eloquent in his delivery, solemn, pungent and pathetic in his preaching. Dr. Austin has left a number of publications, besides what were furnished to enrich magazines and other periodicals. Letters on Baptism, in answer to Merrill's seven sermons—Disinterested Love, 1790—Death of Mrs. Blair, 1792—Massachusetts Missionary Society, 1803—Dedication at Hadley—Ordination of W. Fay, and J. M. Whiton, 1808—Fast, 1811—Two Fast sermons, 1812. Mr. Goodrich continued little more than four years and was dismissed. Since his leaving Worcester, he has turned his attention to literary objects, and has published several school books, which have been extensively circulated and much approved by the community. Mr. Hull, in about six months, succeeded Mr. Goodrich; but five days before he completed five years in the ministry, he died, at the age of 33 years. Mr. Miller, in little more than a year, was invested with the pastoral office in June, 1827, and continues to discharge the responsible duties involved in that relation. He studied divinity at Princeton. After the death of Mr. Maccarty, the Second church was organized, Dec. 1, 1785, and Dr. Bancroft was ordained the first pastor, Feb. 1, 1786. He has sustained the pastoral office more than fifty-one years. He was born Nov. 10, 1755, and is the oldest clergyman in the county. Mr. Hill was ordained colleague pastor when the senior pastor was nearly 72 years of age. During Mr. Goodrich's ministry, Aug. 16, 1820, the Third church was organized under the name of the *Calvinist Church in Worcester*. Mr. Hoadley was ordained the first pastor, Oct. 15, 1823, and he sustained the pastoral office until the last of Jan. 1830. His health being feeble, he was for some time unable to discharge the public duties of the office. He so far gained his health as to resume the public duties of the ministry, and was installed at Bradford, first parish, in Oct. the same year; but his health would not permit him to discharge his duties but little more than two years, when he resigned. Since, he has, for some time, conducted a periodical, but resides now in Charlestown, and is an assistant to Dr. Jenks in preparing the Comprehensive Commentary. He was succeeded at Worcester by Mr. Abbott the same day Mr. Hoadley (Jan. 28, 1830) was dismissed by an ecclesiastical council. Mr. Abbott continued five years and resigned, and is now the pastor of the Eliot church in Roxbury, organized Sept. 18, 1834. Mr. Peabody, who had been settled at Lynn several years, was installed the pastor of the Calvinist church in Worcester, Jan. 15, 1835, and still remains the pastor. The three last named, studied divinity at Andover. In 1836, Feb. 3, the Fourth Congregational church was organized, by a colony from the First and Third churches, designated by the *Union Church*, and Mr. Woodbridge was installed the pastor, Nov. 4, 1836. He had been a tutor at Williams college; went to Virginia, and spent six or eight years in teaching school; studied divinity and settled in the ministry in Virginia.

HISTORY OF WASHINGTON COLLEGE, VIRGINIA.

THE following extracts from the records of the Presbytery of Hanover, Va., indicate the circumstances respecting the origin of Washington college. "Oct. 9th, 1771, a representation in favor of the academy of Newark, [probably in New Jersey,] by the synod of New York and Philadelphia, was taken into consideration, and the presbytery recommended to all their ministers to lay it before their several congregations, and to use their best influence to promote that design in the best way they can. The presbytery being very clear of the great expediency of erecting a seminary of learning somewhere within their bounds, do recommend to all their members to take this matter under consideration, and report their thoughts at our next meeting; especially respecting the best method of accomplishing it." "April 8th, 1772, the consideration of the minute concerning the Newark academy, and a seminary among ourselves, is deferred until our next *sederunt*." "June 2d, 1773, the presbytery think it prudent to defer the fixing of the particular place of our intended seminary until our next stated presbytery, which is to be held at Rockfish." "Oct. 4th, 1773, the presbytery agree to fix the public seminary for the liberal education of youth in Staunton, Augusta county." Augusta included then what is now the county of Rockbridge. "Oct. 12th, 1774, the presbytery resume the consideration of a public school for the liberal education of youth, judging it to be of great and

immediate importance. We do, therefore, agree to establish and patronize a public school, which shall be confined to the county of Augusta. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this presbytery,—and to be under the inspection of the Rev. John Brown; and the presbytery reserve to themselves the liberty, at a future session, more particularly to appoint the person by whom it shall be conducted, and the place where it shall be fixed, which they are induced to do, notwithstanding a former presbyterial appointment; because there is no person to take the management of it, in the place first agreed on, and it is uncertain whether there ever will be. In consequence, therefore, of this ordination, we do recommend it to the several congregations subject to our jurisdiction, to make such liberal contributions, as they shall find compatible with their circumstances, in order to provide a public library and other apparatus. These donations shall be applied agreeably to the order of presbytery; and for this purpose we do appoint the Rev. Messrs. Brown, Rice, Cummins, Irvine and Wallace, and also Mr. Samuel S. Smith, probationer, to collect subscriptions in the several congregations annexed to their names, viz.: Mr. Brown, in the Pastures, Providence, and the North Mountain; Mr. Rice, in Botetourt, on the south side of James river; Mr. Cummins, in Fincastle; Mr. Irvine, at Tinkling Spring, the Stone Meeting House, and Brown's settlement; Mr. Wallace, in the fork of James river; and Mr. Smith, at pleasure.

"The subscription papers are to be headed as follows: 'We the subscribers do promise to pay to the persons above nominated, and for the purposes aforesaid, or to their order, on or before the 25th day of December, 1775, the sums annexed to our names. Dated this 13th day of October, 1774.'"

"April 13th, 1775, the affairs of our public school were then taken under consideration, and after the most mature deliberation, the presbytery find that they can do no more at this session than recommend it, in the warmest manner, to the public, to make such liberal contributions, as they shall find compatible with their circumstances, for the establishing of said school. And the presbytery, as guardians and directors, take this opportunity to declare their resolution to do their best endeavors to establish it on the most catholic plan, that circumstances will permit." "April 15th, the presbytery, finding that they cannot of themselves forward subscriptions in a particular manner, do, for the encouragement of the academy to be established in Augusta, recommend it to the following gentlemen to take subscriptions in their behalf.* As the presbytery have now an opportunity of visiting the school under the direction of Mr. Brown, they accordingly repaired to the school-house, and attended a specimen of the proficiency of the students in the Latin and Greek languages, and pronouncing orations, with which they were well pleased."

"Oct. 27th, 1775, the Augusta school was taken under consideration. The presbytery agree that Mr. Wm. Graham continue to have the care and tuition of said school; and upon proper recommendations, they choose and appoint Mr. John Montgomery, late from Princeton college, to be his assistant. The presbytery request the gentlemen appointed by presbytery, last spring, to continue still to take subscriptions; and finding that the interests of the school require that a considerable sum of money be immediately laid out in purchasing books, and mathematical and philosophical apparatus, we appoint the Rev. John Brown, Capts. Samuel McDowell, John Bowyer, and Messrs. Chas. Campbell, Robert Steel, Samuel Lyle, Wm. McKee and Wm. Graham, to collect what money they can, from those who have already subscribed, or who may now encourage the design. And we appoint the said Wm. Graham, on giving bond and security to the Rev. John Brown and Capt. Samuel McDowell, for the faithful discharge

* The names follow: Rev. Mr. Cummins, and Cols. W. Preston and W. Christian in Fincastle; Cols. Lewis, Flemming and Mr. Lockheart in Botetourt; Capts. John Bowyer, W. McKee, A. Paul, John Maxwell and Mr. James Trimble, on the south side of James river; Mr. Samuel Lyle and Capt. Samuel McDowell, in the forks of James river; Rev. John Brown, in Timber Ridge; Messrs. James Wilson and Charles Campbell, in Providence; Messrs. Wm. McPheeters, Wm. Ledgerwood, and John Trimble, in the North Mountain, and Brown's settlement; Messrs. Thos. Stewart and Walter Davis, in Tinkling Spring; Mr. Sampson Matthews, in Staunton; Capts. Geo. Matthews, Geo. Moffett, and Mr. James Allen, in Augusta congregation. Messrs. Brown, Irvine and Wallace were appointed to inform the above named of their appointment, and solicit their favors.

of the trust, to lay out the sum of £150 in purchasing books and apparatus for the use of said school."

"May 3d, 1776, the presbytery proceeded to examine the school under the care of Mr. Graham, and having attended a specimen of their improvement in their classical studies, and pronouncing orations, the presbytery highly approve of the proficiency of the students, and the diligence and ability of the teachers."

"May 4th, 1776, Mr. Graham informed presbytery, that agreeably to the commission of presbytery, he has purchased books and apparatus for the use of the academy, to the amount of £160 10s. 9½d., which he has paid, and £2 4s. which he lost in change. Which monies with the postage of the books, the apparatus, and all other reasonable expenses, the trustees hereafter to be appointed are directed to account for with Mr. Graham, and pay him the balance."

"May 6th, 1776, the presbytery finding that as the Augusta academy* is circumstanced, it is highly necessary now to fix on the place for its situation, and the person by whom it shall be conducted. And as the congregation of Timber Ridge appears to be a convenient place, and having now obtained a minister whom we judge qualified, and as Capt. Alexander Stewart, and Mr. Samuel Houston have each offered to give 40 acres of land for the purpose, convenient to the place of worship, and as the neighbors have offered to build a house of hewn logs, 28 by 24 feet, one and a half stories high, besides their subscriptions, and assuring us of the probability that the firewood and timber for buildings will be furnished gratis for at least twenty years;—the presbytery therefore agree that the Augusta academy shall be placed in Timber Ridge upon those lands, and they choose Mr. William Graham, rector, and Mr. John Montgomery, his assistant.† Seven of the trustees shall be a quorum. They are to collect the subscriptions and donations, expend the monies, and conduct all the concerns of the academy, in behalf of the presbytery; also to keep a fair book of accounts, and all the transactions relating to the academy;—the presbytery reserving to themselves the right of visitation for ever, as often as they shall judge it necessary, and of choosing the rector and his assistants." The trustees were to meet twice a year, to examine the students at those times, to appoint their officers, etc.

The presbytery appointed Messrs. Lyle, Bowyer, McDowell, Campbell, McKee, Stewart, Houston, the rector, or any five of them, a committee, to have the lands given to the academy, measured and bounded, and the title secured, and to draw the plans, and let the building of such houses, as they shall judge necessary for the use of the academy and the rector. Times of meeting were designated; Mr. Graham was directed to give notice to the trustees of their election, and Mr. Wallace requested to perform an agency to assist in taking subscriptions.

The committee which was appointed to attend to this business, fulfilled their duty with so much spirit and vigor, that the academy and rector's house were so far completed in the month of December following, that they could be occupied; and on the 1st of January, 1777, Augusta academy was first opened at Timber Ridge. The academy house was a log-building; but the house for the rector was framed. They both had well-walled cellars, and stone chimneys. Both buildings are now, 1836, standing; are likely to outlast the present generation, and remain as a memorial of the zeal and energy of the Hanover presbytery.‡

The troubles of the colonies with the mother country had now arrived at a crisis. The war was the absorbing question with all. When the students and teachers of the academy were not actually drafted into the militia, they would

* "The Augusta academy was first taught in a log-building, situated in a forest, on a lofty eminence, about a mile and a half or two miles north of the present little village of Fairfield, in Rockbridge county." —MS. letter to the writer from Edward Graham, Esq. Lexington, Va.

† The following were appointed trustees:—Rev. Messrs. John Brown, Jas. Waddell, Chas. Cummings, William Irvine, the rector *ex officio*, Gen. Andrew Lewis, Cols. Wm. Christian, Wm. Flemming, John Bowyer, Wm. Preston, Maj. Samuel McDowell, Capts. Alexander Stewart, Wm. McKee, Geo. Moffett, John Lewis, Messrs. Thos. Lewis, Samuel Lyle, John Gratton, Sampson Matthews, Wm. McPheeters, John Houston, Chas. Campbell and Wm. Ward.

‡ When the trustees appointed by the Hanover presbytery had determined that the academy should be located in the vicinity of Lexington, the 80 acres of land, and the buildings at Timber Ridge were sold, and the proceeds faithfully applied to the uses of the institution.

volunteer their services, under their rector as captain, and did actually render their services more than once in this way. The Presbyterian and Congregational clergy were among the most zealous patriots of those days. The Hanover presbytery having devolved the management of their academy on a board of twenty-four most respectable trustees, felt themselves relieved from paying strict attention to the seminary. Hence there is no notice of the institution in the minutes of the presbytery, from 1776 to 1782.

In 1782, about the close of the war, it was found that the academy, as might have been expected, was in a languishing condition. This was owing in part to the scattered situation of the trustees. In Oct. 1782, the presbytery appointed fifteen additional trustees, who lived more contiguous to each other. This was the last action which the presbytery took in relation to their school.

Some years after the presbytery had committed their school to the care of a board of trustees, to manage in their behalf, the institution flourished, and about twelve efficient ministers were introduced into the ministry, besides a considerable number of distinguished men in other professions. In consequence of the difficulties of the times, the depreciation of paper currency, etc., Mr. Graham, though very disinterested and economical, found that he could not support his family by his scanty share of tuition-fees, and the product of the small farm which was supplied him by the presbytery on Timber Ridge. He found it necessary, therefore, to resort to other means. He accordingly purchased a farm on North river, near Lexington, and removed his family and school there. In his dwelling-house was quite a respectable school, both in regard to the number and character of the scholars.*

The institution thus not only changed its place, but its style and character. It was thenceforward known as the Liberty Hall academy. These changes seem to have taken place without the knowledge or approbation of the trustees. Though it was unquestionably a stretch of authority, and in some of its consequences unhappy, yet no one will feel disposed to question the purity of the motives of those persons who brought about these changes.

In 1782, the board of trustees of Liberty Hall academy petitioned the legislature of Virginia, (without asking the advice and consent of the presbytery,) to grant them an act of incorporation for Liberty Hall academy, with enlarged powers and privileges; in fact, with collegiate powers, of granting literary degrees and diplomas, and thereby changing the nature of the institution altogether. The right to appoint the rector, assistants, and trustees, which the presbytery had expressly reserved to themselves, was now taken from them, and given to the incorporated board of trustees. Thus the rights of the presbytery and the property went together. The reasons for this irregular procedure seem to have been, first, the all-absorbing nature of political affairs; the clergy forgot, for the time, the claims of science and religion; second, the trustees

* E. Graham, Esq., in the letter previously alluded to, communicates to us the following information: "Mr. W. Graham taught, for some years, in his own house, and he boarded some of the students himself, and others boarded in the neighborhood. It may not be improper to remark, that in this quiet and retired spot, some very valuable men received the latter, or what might be called the collegiate part of their education. The late Dr. Hoge, for some time president of Hampden Sydney college, and also of the theological seminary at that place, was one of them. Another was the late James Priestly, who was president of Cumberland college, in Nashville, Tennessee. I believe he was the immediate predecessor of Dr. Lindsley. He was considered an eminent scholar, and an excellent teacher. I might also mention the late Gen. S. Blackburn. He was a lawyer, and a man of considerable eloquence. He was the individual who, by his will, emancipated about 40 slaves, and provided means to defray the expenses of their conveyance to Liberia. His executor took them to Norfolk in December, 1835. While Mr. Graham taught in his own house, it is believed the trustees of the academy paid no attention to the school. They considered it merely as a private school taught by Mr. Graham on his own responsibility. The trustees, however, ultimately determined to revive the academy, and built a small house for the purpose, on land given for that use by Mr. Graham himself, and two of his neighbors. In the month of January or February, 1798, the title of the institution was changed by the legislature of Virginia from that of Liberty Hall academy, to Washington academy; and in January, 1813, it was again changed from Washington academy to Washington college. The change, however, is only in the name. The act of incorporation is nothing more or less than that originally granted to Liberty Hall academy. The stone building took fire in Jan. 1803, and all the combustible part of it consumed, together with part of the apparatus.

"It was a serious question with the trustees, whether they should repair the building which had just been burnt, the walls being still good, or build in another place. A gentleman held about thirty acres of land adjoining the town of Lexington, which he proposed to exchange with the trustees for their land and buildings. The exchange was made, and buildings erected. Those buildings, being badly made, are going to decay. Other buildings were subsequently erected, which are now in use."

and the rector saw the apparent indifference of the presbytery to the interests of the institution, and they wished to manage the trust more efficiently; at the same time, the rector and a large majority of the board were members of the presbytery: third, the legislature were not afraid to trust such men as Gen. Lewis, Cols. Bowyer, Flemming, Preston, McDowell, and others. They were not afraid to trust such men in any enterprise in which they would embark. They knew that a Presbyterian minister was at the head of the seminary; and that it was not only designed to be, but was, in fact, a Presbyterian institution.

After the trustees had obtained their charter, there was a decided change in the character of the students, who resorted to Liberty Hall. Previously, they had been, as a general thing, men of piety, who had in view the ministry of the Presbyterian church. But now, at the close of the war, there were but few pious young men to be found. A demoralizing influence was seen and felt throughout society. Not a few dissipated young men were sent to the seminaries of learning. This was so true of Liberty Hall, that Mr. Graham determined to relinquish his charge, which determination he made known to the synod of Virginia, in Sept. 1791. He, however, said if any means could be devised for educating pious young men for the ministry, he would willingly devote his life to that business. The synod determined forthwith to establish a new institution in Lexington. They appointed Mr. Graham their professor, which appointment he accepted. When he returned home and informed the trustees of Liberty Hall of his determination to resign the rectorship of the academy, they became much alarmed. If the synod should establish a separate and independent school in Lexington, as they had already determined to do, and that under the direction of their former able and experienced rector, they saw that Liberty Hall must come to an end. As soon as opportunity presented, they proposed to the synod, that if they would agree that Mr. Graham, who was now the theological professor of the synod, would also act as their president, the trustees would pledge themselves to fill all future vacancies that might occur in their board from members of Lexington presbytery, (which had now been bounded by that part of the members of Hanover presbytery which lay west of the Blue Ridge,) and that the supervision of the seminary should be given back to the synod, and the state of the seminary should be reported every year to the synod. Their terms were accepted by the synod, and formally ratified by both parties. Both the trustees and the synod issued orders and sent out agents to raise funds for erecting buildings without delay. For a number of years, all the conditions of the contract were complied with. At length, opposition arose to the practice of filling vacancies with Presbyterians, on the ground that it was thus making the institution sectarian in its character. Whereupon vacancies were filled contrary to the stipulation, and all connection with the Presbyterian church was again renounced. This, however, did not take place till after Mr. Graham had resigned the presidency of the institution, and Gen. Washington had given it large funds.

The circumstances of Washington's endowment were as follows. It is well known that when Washington accepted the command of the American army, he expressly declared that he would receive no compensation for his services. Afterwards, when the Virginia Assembly incorporated a company for making a canal from ——— to Richmond, and for improving the navigation of James river, they presented Washington one hundred shares in the company as a testimonial of their gratitude for his services. This donation he refused to accept for his private emolument; but agreed to accept and hold it in trust, to be applied, at some future day, to some public object. When, afterwards it appeared that the property would become productive, Washington referred the destination of the shares back to the Assembly, with the request that it might be appropriated to endow some seminary of learning in the Upper country. Several places were named, each having strenuous advocates. The Assembly at length wisely referred the matter back to Washington. He made very minute inquiries of every person he had an opportunity of conversing with, from this region of country, respecting the different places which had been under the consideration of the legislature, and ultimately appropriated the gift to Liberty Hall academy.

The member of congress who then represented the district of which Rockbridge was a part, stated that Washington assured him that the consideration which had the most influence on his mind in inducing him to make this disposition of the property, was the fact that he found that zealous and persevering exertions had been here made for the promotion of learning, and he could not find that they had been made any where else in the Upper country. These exertions, he found, had begun before the war, had been continued through it, and were still continued; and so far as he could discover, those who had so perseveringly exercised a fostering care over literature, were more likely than any others to make a proper use of the James river fund at his disposal.

It was undoubtedly owing to Washington's donation, that the Cincinnati society afterwards gave their funds the same destination. It is also to be ascribed to the same cause that Mr. Robinson bequeathed his estate to the same institution. Mr. R. had served under Washington in the revolutionary army, and he wished that in connection with the name of Washington, his own name should be handed down to posterity.

After this donation from Washington, the name of the institution was changed by application to the legislature, from Liberty Hall academy to Washington academy. In 1813, it was changed to Washington college. There was no enlargement of powers, however, but only a change of name.

The successive presidents of the college, so far as we can ascertain their names, are the Rev. William Graham, Rev. Geo. A. Baxter, D. D.,* Louis Marshall, M. D.,† Henry Vethake, LL. D.‡ and Henry Ruffner, A. M., the present incumbent.§

The officers in the college, are a president, professor of languages, professor of natural philosophy and chemistry, a Cincinnati professor of mathematics and civil and military engineering, a tutor, and a teacher of the grammar school. The studies are substantially like those of the principal northern colleges. One of the provisions, which we are glad to notice, is the following: "Such students as are not competent to study the sacred Scriptures in the original, will form a class for studying them in English." In the list of studies are the Greek Testament, weekly, moral philosophy, natural theology, and evidences of the Christian religion. A fund of \$1,500 is provided, the income of which is expended in giving medals to the most deserving. Commencement is on the last Thursday in June. The college year begins September 1. The term extends from that time to commencement, excepting only a recess of nine days at Christmas. The college has a philosophical apparatus, and a library of several thousand volumes. The board of trustees consists of twenty members. Gen. Washington's donation originally amounted to \$20,000. Since the last war, it has become very valuable, and by an arrangement with the legislature in 1820, the stockholders are to receive 12 per cent. per annum.

NOTE. Lexington, where Washington college is situated, is the shire town in Rockbridge county, on the north branch of James river, 35 miles south-west of Staunton, 38 north-west of Lynchburg, 150 west of Richmond, and 15 from the celebrated Natural Bridge.

Our main authority for the facts in the preceding article, is the Richmond Religious Telegraph for Dec. 19, 1834, Jan. 2, Jan. 23, and Feb. 6, 1835. See also the life of president Graham, in the Richmond, Va. Literary and Evangelical Magazine, 1821, p. 75, seq.

* Now professor of theology in the Union theological seminary at Prince Edward, Va.

† Brother of the late chief-justice of the Supreme Court of the United States.

‡ Mr. Vethake was educated at Columbia college, was afterwards a professor pro tempore in the same institution; a professor in Rutgers college five or six years; in the college of New Jersey seven years; in Dickinson college eight years; and a short time in the New York city university. See a notice of his inaugural address at Washington college, in Quart. Reg. vol. viii. p. 349.

§ President Ruffner was previously professor of languages in the college. See a very favorable notice of his inaugural address in the North American Review, No. 96, p. 251. The reviewer says, "We have read the address of president Ruffner with a feeling of unqualified approbation. It unfolds a series of views on college government, and college education, remarkable for soundness, clearness, and a certain practical tact, all of which show a vigorous understanding, exercised by much experience in the conduct of affairs. The president writes in a plain, cogent style, making no attempts at showy eloquence, and bringing home to the plainest understanding, matters of the highest interest." President Ruffner was inaugurated Feb. 22, 1837.

BIOGRAPHICAL SKETCH OF MR. OSGOOD JOHNSON.

MR. JOHNSON, late principal of Phillips academy, Andover, died on the 9th of May, 1837, in the 34th year of his age. He was a native of Andover, South parish, and a graduate of Dartmouth college, in 1828. He became hopefully possessed of personal piety at the age of 14, and soon united with the church under the care of the Rev. Dr. Edwards. His original designation was for the Christian ministry. The increase, however, of an erysipelatous complaint, and the advice of a physician, induced him to deviate from his purpose. As a scholar, especially in the classics, he is acknowledged to have stood in the very first rank, though a member of one of the largest and most able classes that have ever received the honors of Dartmouth college. Soon after leaving college, he became an assistant teacher in Phillips academy, and principal in 1832, on the resignation of Mr. John Adams,—a situation which he held, until within a few weeks of his death. Well trained in the department to which he was called, possessed of a delicate susceptibility to beauty, and of habits of great industry and perseverance, he also brought with him enlarged ideas of the objects and methods of education. No person, in our country, had more at heart the interests of classical learning. He endeavored to teach his numerous pupils, not only the minutiae of the grammar, but, as they were able, the philosophical principles of language, the beauties of diction and thought, and the thousand elegancies of the classic page. We have known but few individuals who combined more perfectly the skill and patience of a disciplinarian with the fine taste and enlarged conception of the cultivated scholar. In his last sickness, a fine piece of composition, formed on the severe model of the school of Euripides and Æschylus, was read to him; his wasted eye kindled with unusual brightness, and his whole soul seemed to be feasted with delight.

The erysipelas, which at first affected chiefly the head, afterwards reached the lungs and adjacent parts, and though it did not rage with great malignity, at the outset, yet it gradually undermined his constitution, and ended in a decided scrofulous consumption.

The prominent traits in the character of Mr. Johnson, are faithfully delineated in the following extracts from a sermon, preached on occasion of his death in the chapel of the theological seminary, by the president of that institution, and which the author has kindly allowed us to publish:

EXTRACT FROM A SERMON OCCASIONED BY THE DEATH OF MR. OSGOOD JOHNSON,
LATE PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER, MASS.

“He was, by the favor of God, blessed with a remarkably clear and accurate conception of what constitutes perfection in human character; and an uncommonly ardent and efficient desire to obtain it. And if I do not mistake, this was one of those primary elements of his character, which led to his eminence as a man, a scholar, and a Christian, and especially to his eminence as a teacher of youth.

“Having been for fifteen years pastor of the church and minister of the parish in which he was born, and having been accustomed, four times a year, to visit the primary schools, of one of which he was, for a number of years, a

member, I recollect distinctly his appearance when a child. He seemed even then, to be, in behavior, a model of that in which he afterwards so much delighted, and which he so successfully taught to his pupils—*propriety*.

“And earlier, before I was acquainted with him, and when visited with that distressing illness, which, after long and intense bodily suffering, deprived him in a measure of the use of one of his limbs, the physician who had the care of him, informed me, that he was a pattern of propriety. And although it seemed for a long time as if he could not live, yet he bore up under the pressure of disease, (as those of you who were acquainted with him know that he did in his last sickness,) with amazing energy, fortitude, and resolution, though it was with great apparent humility, meekness, and patience. ‘And,’ said the physician, (who was accustomed, as every physician should be, to recognize in every case of cure, a power above his own,) ‘I cannot but think that he is raised up for some great and good end.’ Yes, my hearers, he was. And though his race was short, he has accomplished, as those of you who have witnessed the fruit of his labors can testify, a great and good end. He has exerted an influence on many minds, which will continue through life, and be transmitted by them to others, and through them to others, to all future generations.

“One thing which impressed my mind particularly with regard to him when a child, was, his *wakeful attention*. Nothing transpired in his presence, which he did not observe; and nothing was said which he did not hear. And every thing which he saw or heard appeared to be made by him a subject of thought. He early formed a habit, and one which is of great importance to the young, not only of thinking of what he saw and heard, but of thinking whether it was or was not right, and in the best form in which it could be; and if it were not, and he were called, he would try to do it better. Though he was not forward to express his opinions, yet he had opinions, and when he expressed them, it was evident that he had thought upon the subject, and that his views were uncommonly clear, definite, and strongly marked.

“When called, he rose with promptness and stood in a position perfectly erect; an indication in youth of wakeful attention. And whatever he did, he tried to do well. It was evident that he desired and intended to be perfect. And for this he labored intensely and perseveringly. No youth can in this imitate his example without great and good results. So far as means are concerned, it is the grand secret of great eminence of character.

“Nor did he, in forming his model of excellence, look merely or principally to his fellow-creatures. Early he was accustomed to look to God as the author and pattern of all perfection. Disciplined in the school of affliction, taught by experience to feel his need of divine aid, and spiritually enlightened to behold the divine beauty and excellence, nothing short of likeness to Jehovah would satisfy him. It appeared to him to be the glory and blessedness of creatures to be like the Creator; to be holy as he is holy, and perfect as he is perfect; and to make it their great object to be the greatest benefactors of which they are capable to the whole human family.

“At the age of fourteen he was examined for admission to the Christian church. And when the question was put to one of the examiners whether he were satisfied, though it was twenty years ago, I recollect distinctly the answer and the reason which was given; ‘perfectly satisfied; I have been acquainted with him, and he has long been a model of propriety.’ Nothing but acquaintance appeared to be needful to produce a strong conviction that he was *upright* and *sincere*; and that he exercised himself to have a conscience void of offence toward God and toward men. Purity of thought, word, and action were then strongly marked features of his character. Another trait in his character, highly worthy of imitation, especially by the young, was *directness* and *simplicity*. No one ever saw him make or attempt to make any great display about what he was doing, or intended to do. The bare mention of display will form in the minds of those who knew him, an utter contrast to his character. He chose rather to be, than to seem to be. And what he had to do, he did with directness, simplicity, and effect.

“He was also distinguished for great firmness and perseverance. This was strikingly manifested in his efforts to obtain a liberal and thorough education.

Although under great embarrassments from the want of pecuniary means, and also on account of frequent and distressing bodily illness, he never faltered. Having put his hand to the work, he looked not back till it was accomplished.

"And all the above traits were happily combined, and exemplified in his character as a teacher. No one ever came under his instruction who did not receive attention—prompt and wakeful attention; nor who did not soon perceive that his teacher was able and willing to instruct him; that he understood with great clearness and accuracy his subject, and could lead him to understand it in the same manner. He spoke with simplicity and directness, and communicated an unusual amount of information. No one recited to him who did not feel as though he had gained something. And it soon was esteemed a privilege to enjoy his instruction. This was not because he did not require effort, but because he did, and made that effort turn to good account. He never seemed to take pleasure in leading a youth to make mistakes, or in showing him how little he knew, or lessening him in the estimation of his companions—a sure way for a teacher to make himself odious. But he evidently delighted in helping him to know more, and in inspiring him with the disposition and ability to make the highest and most successful efforts for that purpose.

"Though he was tenderly alive to every thing which appeared to him like impropriety, he was easily excited, capable of strong emotion, and of the most intense and withering indignation, which was sometimes manifested against what he thought to be wrong; yet it was with evident grief, and with deep compassion toward the offender. And no one received his reproof who did not have reason to feel that he had given great pain, when he ought to have given, and might have given great pleasure. And so operative was this conviction, that such cases became more and more rare, till, especially toward the close of his life, they almost entirely ceased. Those under his care seemed to have acquired, to an uncommon degree, his own accurate conceptions of propriety, and to be governed by them. They seemed instinctively to perceive what would please him, and without effort on his part, to consult his wishes; not merely because they were his, but because they were evidently proper and designed to promote their highest good.

"Never have I seen a hundred youth of different previous training, disposition and habits, who, in the course of two days' examination, showed so little disposition to any youthful irregularity or folly, as those under his care. All seemed to take care of themselves, and to move on spontaneously, as by one common impulse, in the way they should go. Nor was this confined to the time when he was present, but it was manifested also when he was absent. You might see indications of it in their sports on the common, as they walked the streets, and in their deportment at their boarding-houses. Nor was his influence like an iron band around the soul, coercing, and cramping, and deadening its energies, and fitting it to move only when moved by the hand of another. It was more like the light and warmth of heaven, enlightening, expanding, invigorating, and refreshing.

"Nor was he blessed in regulating merely the outward conduct, or in disciplining and replenishing the intellect, but also in moving the heart and in raising the affections to God. Some in almost every class under his instruction, were hopefully made wise unto salvation, and taught, through grace, to make successful efforts for eternity. Some of them went before him to receive their reward, and on his entering heaven, greeted him, we trust, not only as their teacher, but in an important sense, as their spiritual father. Others, we hope, will tread in his footsteps, follow his example, and become forever partakers of his joy.

"Were this the time and place, it might be interesting somewhat to analyze his character, and show what it was in him, who appeared so meek and lowly, and said so little and in such a mild way, that gave him so much influence over minds. One thing, no doubt, was clear discernment, and another, freedom from artifice, and every thing which looked like management, and a secret, under-ground influence. No one was apprehensive, that through his influence, or by his consent, some hidden mine would be sprung upon him. All thought him to be what he appeared to be. And though they felt powerfully his influ-

ence, yet they felt under it quite at home, and safe in doing right, as if they were in their father's house. It was balmy, like the air of Eden, and refreshing, like the dews of heaven.

"Nor did they wish to escape from its power. They loved to feel it not only while he lived, but after he was dead and buried; and they set about embodying it, and making it in monumental form, permanent as the block of granite, that it might be seen, and felt, and enjoyed by them and others, to the end of time.

"Precious monument! let it be reared, and stand to remind all passing youth of his learning and his virtues, and inspire them with the desire to imitate his example. And may the God of our fathers raise up many such to teach our children and make them instrumental in promoting his glory and the highest good of mankind."

The following is the inscription on the marble monument, erected over Mr. Johnson's grave, at the expense of his late pupils.

H·S·E·
OSGOOD·JOHNSON·A·M·D·ART·
 APVD·ANDOV·SCHOLAE PHILLIPSIENSIS
 ARCHIDIDASCALVS
 VIR
 EGREGIUS·ANIMI·DOTIBVS·INSTRVCTVS
 OPTIMIS·DISCIPLINIS·ERV·DITVS
 QVEM·AD·MIRUM·PULCHRI·RECTI·QVE·SENSVM
 CVM·PRIMVM·NATVRA·TVM·RATIO·AC·DOCTRINA
 FINXIT
 IN·IVVENTVTE·ERV·DIENDA
 NEMINI·SECVNDVS
 SEV·AD·LITERAS·MENTEM·IV·VENILEM
 INFORMARE·VELLET
 SEV·AD·HONESTATEM
 FIDVS·CONSTANS·INTEGER
 AB·OMNI·SIMVLATIONE·ALIENVS
 SPE·CHRISTIANA·GAVDENS
 MORBO·LENTO·CONFECTVS·E·VIVIS·EXCESSIT
 DIE·IX·MAII·ANNO·SA·CRO·M·DCCC·XXXVII
 AETATIS·XXXIV
 VXORI·LIBERIS·DISCIPVLIS
 BONIS·OMNIBVS
 TRISTE·SVI·DESIDERIVM·RELINQVENS
 HOC·MONVMENTVM
 PRAECEPTORI·OPTIMO
 DISCIPVLI·SVI
 IN·TESTIMONIUM·GRATI·ANIMI
 P·CC

HISTORY OF THE GENERAL CONFERENCE OF MAINE.

[By the Rev. Charles Freeman, Limerick.]

THE General Conference of Maine grew out of the formation of several county conferences. The first county conference met in Buxton, York county, at the house of Rev. Levi Loring, on the first day of October, 1822. It deserves to be noticed here, how, in the providence of God, various movements concur to promote the kingdom of Christ. When measures for the advancement of religion began to be more general, and to need religious periodicals, that Christians, remote from each other, might act in concert, then these periodicals sprang into existence. Thus the Christian Mirror, the religious newspaper of Congregationalists in Maine, began its career just before the conference system came into operation; and it has proved an invaluable means of communication between the churches. An article communicated by the writer, and inserted in the Christian Mirror of Oct. 5, 1822, will show the origin, design, and form of the system. "On Tuesday last, ministers and delegates from ten churches in York county met in Buxton. The York County Association of Ministers proposed this measure to the churches connected with them, and to churches destitute of settled pastors. The members of this meeting, after making arrangements on Tuesday afternoon, assembled in public in the meeting-house on Wednesday, at nine o'clock. Some rules were then adopted, and officers chosen. The body assumed the name of Associated Churches in York county.

A committee reported the state of religion; and the meeting was addressed impressively on topics suggested by the report. At eleven o'clock public worship was attended, and a sermon was preached by Rev. Jonathan Cogswell of Saco, from Isa. lxi. 4, 'And they shall build the old wastes.' A collection of thirty-three dollars was taken up to aid destitute associated churches. In the afternoon, after usual religious services, the Lord's Supper was administered to a numerous body of communicants. This scene was new, and peculiarly solemn. It was eminently fitted to promote the union of the churches."

This meeting was attended by several individuals from Cumberland county, as Rev. Thaddeus Pomeroy of Gorham, and Rev. Asa Mead. These were so convinced that such meetings would be useful, that they immediately promoted a similar movement in their county; and accordingly the churches in Cumberland county met by their pastors and delegates in Gorham the following December, when sermons were preached by Rev. Asa Mead of Brunswick, and Rev. Edward Payson of Portland. Here the name of Conference of Churches was selected, which was afterwards adopted by the churches in York county; and by other counties. The Somerset County Conference was next formed, Oct. 1, 1823; and the Kennebec County Conference the 29th of the same month. The Oxford Conference was formed Jan. 6th, 1824. Two articles from the constitution of the Kennebec Conference will show the ecclesiastical character of all the conferences. "Art. 4. The objects of this Conference shall be to promote the union and prosperity of the churches, and to afford mutual encouragement and quickening in the service of God. Art. 6. By uniting with the Conference, no church is considered as abridging its separate rights and privileges; and no ecclesiastical power or authority shall ever be delegated to this Conference, or assumed by it."

On the 28th of December, 1824, delegates from York, Cumberland, and Oxford Conferences met in Falmouth, in connection with the Cumberland Conference, to confer on the organization of a General Conference; and a vote was taken that it was expedient to form one. A resolution was also adopted "That the conference system, so far as it has been reduced to practice, has had a happy influence on our churches, and the interests of Zion; and we cannot but hope that its extension to the whole State would draw closer the bonds of Christian union, and have an important influence upon the future prosperity of the cause of Christ." On the 10th of January, 1826, delegates from several conferences met in Portland, at the meeting of the Cumberland Conference; when a General Conference was organized, and Rev. Edward Payson was chosen moderator. The first meeting after the organization of the Conference was held in Minot, in connection with the Cumberland Conference, June 1826; and the next annual meeting was held in connection with the Maine Missionary Society at Hallowell, June 1827, when the organization of the Conference was completed, and a constitution adopted. The General Conference, by this constitution, was to consist of three clerical, and three lay delegates from each county conference of twenty churches; and two clerical, and two lay delegates from smaller conferences, and of the officers, committees, delegates to foreign bodies, and minister of the place. The officers are, a moderator, recording secretary, corresponding secretary, and treasurer; who are chosen once in three years. By this constitution it is declared "that the object of the conference shall be to promote intercourse and harmony among the churches of the State, and to produce more extensive co-operation in every good work." "No ecclesiastical power or authority shall ever be assumed by the General Conference, or delegated to it."

At the meeting of the Conference in 1828, so obvious were the good effects of the system, as to demand attention, agreeably to the following record of that meeting. "A resolution, expressing devout thanks to God for the success which has attended the conference system, was presented by Rev. Mr. Marsh, of Biddeford, accompanied by a forcible address, in which many of the blessings that had resulted from the establishment of conferences of churches were mentioned and alluded to. He was followed by Rev. S. R. Hall, from Vermont. This was a peculiarly pleasant and fruitful theme."

The General Conference has declined exercising any ecclesiastical power. In the meeting in 1828, several articles for the basis of a connection with the General Assembly of the Presbyterian Church of the United States, were considered and adopted, except the third article, as follows: "It shall be deemed irregular for any presbytery, conference, or association, within the bounds of the corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connection with either, without regular testimonials, and a regular dismissal from the presbytery, conference, or association, from which said candidate, licentiate or minister may come." The Conference voted as follows: "It being a fundamental principle in the constitution of the General Conference of Maine, that this body will exercise no ecclesiastical power or authority whatever, they cannot consistently adopt the third article of the terms of union and correspondence proposed by the General Assembly. The General Conference, however, appreciating the great importance of the ecclesiastical regulations and usages of each of the corresponding bodies, and of other bodies in their connection, being mutually respected, propose the adoption of the following substitute for the said third

article, viz.: 'While the General Conference of Maine has not, nor does it claim any ecclesiastical jurisdiction over the particular conferences, associations, councils, or churches in its connection, it cheerfully unites with the General Assembly in the expression of the opinion, that it is irregular for any ordained minister, licentiate, candidate for licensure, or church member, to be received into ecclesiastical connection within the limits of one of the corresponding bodies from the other, without due testimonials.'"

The meetings of the Conference have been fully occupied by resolutions presented, and sustained by addresses, in favor of peace, the sanctification of the Sabbath, the cause of temperance, tracts, foreign and home missions, education of pious young men for the ministry, distribution of the Bible, and kindred objects. Reports have been presented of the state of religion within the Conference; and delegates and others have exhibited the religious condition of other portions of the world; and sermons have been preached, and many prayers have been offered. In a number of instances a divine blessing in the gift of the Holy Spirit has evidently attended the meetings, and Christians have been quickened, and sinners converted. Love between Christians from remote parts of the State has been promoted; and various good works have received a powerful impulse.

The conference system has awakened attention to the state of the churches. In the report of the state of religion in 1828, it is said, "The organization of our State Conference is so recent, and attention to the statistics of our churches is so unusual a thing among us, that it is with difficulty that facts can be obtained, out of which to compile a report, that shall exhibit a complete view, or, indeed, a tolerably accurate general view, of the state of the Congregational churches in Maine."

At that time there were reported to be in Maine 130 churches; 78 pastors; and 7,685 members. There are now reported to be ten conferences; 189 churches; 123 pastors; and 14,195 members. The greatest increase, by far, was reported at the meeting in June following the revivals of 1831, when the increase was 2,300 members. The present officers of the General Conference are, Rev. John W. Ellingwood, of Bath, Moderator; Rev. David Shepley, of North Yarmouth, Recording Secretary; and Rev. Charles Freeman, of Limerick, Corresponding Secretary.

The following is the list of officers; no treasurer has as yet been needed.

The Rev. Edward Payson, D. D., was chosen moderator of the first meeting at Portland, and Rev. Seneca White, Scribe pro tem. The next meeting was in Minot, June 13, 1826, when the Rev. Benjamin Tappan, of Augusta, officiated as Moderator, and Rev. Allen Greely as Scribe. There was no public meeting then, the Cumberland Conference holding its session at this time. The first time when the organization was complete, and a public meeting for religious services was held, was in Hallowell, 1827.

Annual Meetings of Gen. Conf.

1827, June 26, Hallowell.
1828, " 24, Gorham.
1829, " 23, Waldoboro'.
1830, " 22, Winthrop.
1831, " 21, Fryeburg.
1832, " 26, Wiscasset.
1833, " 25, Portland.
1834, " 24, Bath.
1835, " 23, Bangor.
1836, " 21, Augusta.
1837, " 27, North Yarmouth.

Moderators.

1827, Rev. Benj. Tappan, 1830.
1830, Rev. D. Thurston, 1833.
1833, Rev. B. Tyler, D. D. 1834.
1834, Rev. S. Johnson, 1836.
1837, Rev. J. W. Ellingwood.

Recording Secretaries.

1827, Rev. Allen Greely, 1830.
1830, Rev. Chas. Jenkins, 1831.
1832, Rev. D. M. Mitchell, 1833.
1833, Rev. Benj. Tappan, 1836.
1836, Rev. David Shepley.

Corresponding Secretaries.

1827, Rev. Asa Cummings, 1833.
1833, Rev. Charles Freeman.

LIST OF MINISTERS CONNECTED WITH THE GENERAL CONFERENCE OF MAINE, JUNE, 1837.

[The following list has been prepared from the last published minutes of the Conference. s. s. stands for stated supply.]

CUMBERLAND CONFERENCE.

Adams George E., Brunswick.
Adams W. B., Lewiston Falls.
Chapin Perez, Pownal.
Chickering John W., Portland, High st.
Dwight Wm. T., Portland, 3d ch.
Emerson Noah, Baldwin and Sebago.
Harlow William, Harpswell.
Hobart Caleb, N. Yarmouth, 2d.
Jameson Thos., Scarborough.
Jones Elijah, Minot, Un. Cong.
Lane Joseph, Westbrook, 1st.

Libby Daniel, s. s. Hebron and W. Minot.
Merrill J. G., Cape Elizabeth.
Miltimore Wm., Cape Elizabeth.
Perry Clark, Standish.
Pomeroy Thad., Gorham.
Shepherd J. W., Windham.
Shepley David, N. Yarmouth, 1st.
Stevens J. G., Falmouth.
Vaill Joseph, Portland, 2d.
Weston Isaac, Cumberland.
Williams Thos., Poland.

The following churches are vacant:—Danville, Durham, Freeport, Gray, New Gloucester, Raymond, and Westbrook, 2d.

OXFORD CONFERENCE.

Chute A. P., Oxford.
Frost Charles, Bethel.
Greely Allen, Turner.
Jordan W. V., Dixfield.

Sewall Samuel, Sumner.
Sheldon N. W., Rumford.
Scule Charles, Norway.
Walker Joseph, Paris, S.

Vacant churches are Andover, Gilead, and Paris, N.

YORK CONFERENCE.

Bacon Elisha, Eliot.
Colburn Jonas, Wells, 1st.
Fiske A. W., s. s. Alfred.
Freeman Charles, Limerick.
Haven John, York, 1st.
Hopkins Samuel, Saco.
Kimball Ivory, Limington.
Loring Joseph, Lebanon.

Merrill Stephen, Biddeford, 1st.
Oliphant David, Wells, 2d.
Parker Clement, York, 2d.
Powers J. W., Kennebunk.
Rankin Andrew, S. Berwick.
Rice Benj., Buxton.
Smith D. P., Newfield.
Smith Levi, Kennebunkport.

Vacant churches are Biddeford, 2d, Kennebunkport, N., Kittery, Lyman, Parsonsfield, Sanford and Shapleigh.

SOMERSET CONFERENCE.

Boynton A., Industry, & s. s. New Portland.
Douglass N., St. Albans.
Fargo G. W., Phillips.
Hathaway Geo. W., Bloomfield.
Loring Levi, s. s. Anson and Athens.

May Wm., Strong.
Peet J., Norridgewock.
Sikes Oren, Mercer.
Turner D., New Vineyard.
Tucker J., Bingham.

Vacant churches are Cornville, Fairfield, Kingfield, Madison and Solon.

UNION CONFERENCE.

Douglass J. A., Waterford.
Fessenden J. P., Bridgton, S.
Gooch James, s. s. Denmark and Hiram.
Hills Israel, Lovell.

Hurd Carlton, Fryeburg.
Mason S., Sweden.
Page Caleb F., Bridgton.
Richardson J. P., Otisfield.

Vacant churches are Bridgton, N., Brownfield and Harrison.

KENNEBEC CONFERENCE.

Adams Thomas, Waterville.
Hackett Simeon, Temple.
Hyde G. C., Readfield.
Jewett H. C., Winslow.
Rogers Isaac, Farmington.
Sewall Daniel, Chesterville.

Sweetser Seth, Gardiner.
Talbot Samuel, Wilton.
Tappan Benj. D. D., Augusta.
Thurston David, Winthrop.
Underwood Joseph, New Sharon.
Wilkins J. E., s. s. Albion.

Vacant churches are Augusta, N., Clinton, Hallowell, Litchfield, Pittston, Sidney, Unity, Vassalborough, Weld and Windsor.

LINCOLN CONFERENCE.

Boynton John, Phippsburg.
Cutter E. F., Warren, 2d.
Ellingwood J. W., Bath, 1st.
Goss J. C., Woolwich.
Hawes J. T., s. s. Edgecomb.
Kendrick D., s. s. Bristol.

Lord T. S., s. s. Topsham.
Merrill Enos, Alna.
Mitchell D. M., Waldoborough.
Palmer Ray, Bath, 3d.
Sewall Jotham jr., Newcastle.
Woodhull R., Thomaston.

Vacant churches are Boothbay, Bremen, Union and Wiscasset.

PENOBSCOT CONFERENCE.

Baker John, Monson.
Baker Silas, Hampden.
Drake S. S., Blanchard.
Lewis Wales, Brewer, 1st.
Lovejoy J. C., Orono, Old Town.
Maltby John, Bangor, Hammond st.

Munsell J. R., Lincoln.
Page Robert, Levant.
Parker W., Orono, 1st.
Pomeroy S. L., Bangor, 1st.
Richardson H., Brownville.
Whitman A. L., Brewer, 2d.

Vacant churches are Burlington, Dexter, Dixmont, Exeter, Foxcroft, Garland, Guilford, Milo, Orrington, Sangerville, Sebec and Williamsburgh.

HANCOCK AND WALDO CONFERENCE.

Adams Jona., s. s. Deer Isle.
Beckwith B. B., Castine, Trin. ch.
Blood Mighill, Bucksport.
Brown Geo., s. s. Swanville.
Chapman Nathaniel, Camden.
Ellis Manning, s. s. Sedgwick.
Fisher Jona., Bluehill.

McKeen Silas, Belfast, 1st.
Strickland M. W., Mt. Desert.
Tappan S. S., Frankfort.
Tenney Sewall, Ellsworth.
Thurston Stephen, Prospect.
Wiswell L., Jackson and Brooks.

Vacant churches are Aurora, Brooksville, Knox and vicinity, and Sullivan.

WASHINGTON CONFERENCE.

Bachelor G., Machias Port.
 Carlton J., Lubec.
 Crossett R., Dennysville.
 Davenport Wm., Perry.

Stickney M. P., Eastport.
 Stone Thos. T., East Machias.
 Thompson Jas., Cooper and Pembroke.
 Ward S. D., Machias.

Vacant churches are Calais, Cherryfield, Houlton, No. 24, Robbinston and Whitneyville.

The following ministers are without pastoral charges:—

Allen William D. D., Pres. Bowd. Coll., Brunswick.
 Belden Jona., Hallowell.
 Bradley Caleb, Westbrook.
 Brown A., Teachers' Sem., Gorham.
 Calef Jona., Lyman.
 Carruthers James.
 Cressey Noah.
 Cummings Asa, Ed. Mirror, Portland.
 Gillett E. D. D., Hallowell, Sec'y Me. Miss. Soc.

Kellogg Elijah, Portland.
 Parker Freeman, Wiscasset.
 Pond E. D. D., Prof. Bangor.
 Ripley Lincoln, Waterford.
 Sawyer John, Garland.
 Shepard Geo., Prof. Bangor.
 Smith Amasa, Cumberland.
 Stinson Hermon.
 Tenney Thos., Teachers' Sem., Gorham.
 White Seneca, Wiscasset.
 Woods L. Jun., Prof. Bangor.

Total, 10 conferences; 122 pastors, of whom 12 are stated supplies; 63 vacant churches; 20 ministers without charge, of whom six are engaged in teaching, one is an editor, and one a secretary.

SUMMARY.

Conferences.	Chhs.	Past.	Add. 1836-37.		Remov. 1836-37.			Bap.	Total.
			Prof.	Let.	Death.	Dis.	Ex.		
Cumberland,	29	22	79	92	45	92	10	164	3,189
Hancock and Waldo,	17	13	128	21	12	6	6	143	1,232
Keenebec,	22	13	40	49	7	22	4	49	1,530
Lincoln,	17	12	78	12	20	36	7	96	1,599
Oxford,	11	8	16	13	9	12	5	21	674
Penobscot,	24	12	72	89	23	34	8	76	1,346
Somerset,	17	10	27	9	8	15	1	21	782
Union,	13	8	12	20	15	17			1,030
Washington,	15	8	55	12	6	30	5		690
York,	24	16	24	34	24	53	2	49	2,187
Total,	189	122	531	351	168	516	48	619	14,250

The object of the Maine Congregational Charitable Society, which holds its annual meeting at the time and place of the anniversary of the Conference, is to relieve the indigent widows and children of deceased Congregational ministers. All the Congregational ministers of Maine, for the time being, are considered members of the society. Officers, Rev. Allen Greely, *President*; Rev. E. Gillett, D. D., *Vice President*; Rev. Charles Freeman, *Secretary*; Rev. David Thurston, *Treasurer*; Rev. Benj. Tappan, D. D., Wm. Ladd, Esq., Rev. Thaddeus Pomeroy, Rev. Joseph Vaill, Rev. D. M. Mitchell, and Rev. Samuel Hopkins, *Trustees*.

VINDICATION OF CHRISTIAN MINISTERS.

"I SEEK NOT YOURS, BUT YOU."—*Apostle Paul.*

[By the Rev. Nathaniel Bouton, Concord, N. H.]

FROM the time of the apostles till now, it has been a standing accusation, more or less frequent and open, against the ministers of Christ, that their own interest is the ultimate end of their preaching and labors; and of course that their professions of regard to the glory of God and the salvation of souls, are insincere and hypocritical.

It would be a most interesting theme of inquiry, had we time to pursue it,—What has given rise to this common suspicion of dishonesty, or at least of selfishness, in the ministers of Christ? Why are they so often charged with

preaching for gain or to promote their mere secular interest, and so unfrequently acknowledged as honest laborers for their Master, who receive SOULS FOR THEIR HIRE?

We shall not deny that ministers in some cases may have given occasion to this charge; but it is unjust to bring it against all; and we therefore beg of the public a candid hearing to what we offer in our own vindication, and in support of the proposition that the true ministers of Christ do not seek to gain a worldly interest in their people but to save their souls.

I. We solemnly aver, "WE SEEK NOT YOURS."

We seek not your property. In order that we may live among you and preach the gospel, we do indeed expect that you will furnish us the means of subsistence: For it is ordained that they who preach the gospel, should live of the gospel; and the laborer, in this service, is worthy of his meat, as well as in other cases. Matt. x. 10; 1 Cor. ix. 11—14; Gal. vi. 6. But we utterly disclaim this as our ultimate end in preaching. We desire not to grow rich at your expense, nor even to place ourselves on a level with you as to property. We ask not for any of the elegancies or luxuries of life—for nothing more than will enable us, without anxiety for our support, to devote ourselves wholly to our work. We preach not *that we may live*; but we wish to live, *that we may preach* for your salvation.

We seek not to attach you to our persons or interests. Though as men we cannot but desire to have the esteem and friendship of others, and would therefore always conduct so as to be worthy of them; yet if you suppose we are ambitious to be revered for our learning, wisdom, or piety; to be admired for our genius, taste, or eloquence; to be loved for our affability or benevolence, with a view to turn your regard for our persons to our own advantage, we disclaim, utterly disclaim that this is what we seek. We are aware it is a common suspicion that ministers wish to gain ascendancy over their hearers, in order to subserve their own interests; either to retain their place, to increase their income, to have the honor of being looked up to with respect and deference, or to enjoy the pride of pre-eminence. It would be mere affectation to deny that here is a strong temptation to the best of ministers. Possessed of like passions with other men, we are in danger of being influenced by the considerations above adverted to. Our interest is so closely connected with our usefulness, that it is difficult to separate them. But in this matter we often examine our hearts, and believe we can honestly say, "We seek not our own profit, but the profit of many that they might be saved." 1 Cor. x. 33.

Nor, again, *do we seek to gain you over to our sect or religious party.*

Our views on this subject, are these: The doctrines which we preach, we believe to be the truths of God. As such we love them, and desire that they may be embraced by all to whom we minister. Some of the doctrines we consider essential to salvation; and all of them important to be understood and believed, and salutary in their influence. The forms of worship which we observe and teach, we also prefer on the whole to any other, though we do not consider them essential, or as being exclusively enjoined in the Scriptures. We are therefore always gratified, both when others embrace the doctrines which we preach and adopt the modes of worship which we practice. But still, we believe that the accepted worshippers of God are not confined to our own or any other religious sect; and that, in regard to these things, it is the duty of every person to search the Scriptures, and to be well persuaded in his own mind. Our aim therefore to build up our own sect, is subservient to the higher aim of rendering those who hear us the sincere and accepted worshippers of God. We would rather that a man keep a good conscience toward God, than embrace our views without it; and we can therefore honestly aver, that our ultimate aim is not the increase of our sect. If we see other and higher ends secured, we can rejoice and therein do rejoice. Phil. i. 15—18; 1 Cor. i. 13—16.

II. But, "WE SEEK YOU." The meaning of these brief words is fully expressed by the apostle Paul in other language as follows: "I long for you, that I may impart some spiritual gift unto you. I am made all things to all men, that I might by all means save some. I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal

glory. We preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Rom. i. 11; 1 Cor. ix. 23; 2 Tim. ii. 10; Col. i. 28.

In particular, we seek your *conversion*. Knowing from Scripture and from observation, that those to whom we preach and all men are naturally alienated from God, averse to holiness, in love with the world and bent upon some form of sinful gratification; we also know that they must be changed in order to be saved. "Except ye be converted, ye shall not enter into the kingdom of heaven. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Except ye repent, ye shall all likewise perish." Matt. xviii. 3; John iii. 3; Luke xiii. 5. The several terms, "conversion," "being born again," and "repentance," denote the change which every man must experience in this world, in order to be happy hereafter; and the ultimate aim of our ministry is to bring persons to this: Whatever changes or reformation are experienced short of this GREAT CHANGE, we know will not avail in the day of final judgment; and we therefore frequently, earnestly, and with the greatest solicitude, press upon the attention of all, the necessity of this. We seek your conversion from sin to holiness.

We seek your *justification*. While unconverted, you are under the curse of God's law and momentarily exposed to his everlasting wrath. There is but one way of escape from condemnation, and of acceptance with Him against whom you have sinned. Jesus Christ is that way. "By him, whosoever believeth is justified from all things, from which he could not be justified by works of law." "He that believeth shall be saved." We seek therefore to lead you as penitent sinners to Jesus Christ; God will meet you in him and be reconciled. He will receive you graciously and love you freely. The very moment that you turn from your sins and humbly trust in the merits of a crucified Saviour, with love to his character and a disposition to follow his example and obey his commands, that moment the curse of the law is taken off from your soul, and you are justified or brought into a state of acceptance with God that shall issue in eternal life. Acts x. 43; Rom. iii. 22—25; viii. 1.

As further included in our aim, we seek your *sanctification*. True holiness in the heart of man begins with his conversion; but the increase of it unto complete perfection, is sanctification. It is a gradual work: as it advances, the dominion of sinful principles and habits become weakened; the Christian graces are strengthened; the evidences of justification grow brighter, the hope of eternal life stronger, and the consolations of religion more abundant and precious. Sanctification, as to its progress, "is like leaven hid in meal, which gradually diffuses its influence till the whole mass is leavened;" like the "light which shineth brighter and brighter unto the perfect day;" and like the "seed which shoots up, first the blade, then the ear, and next the full corn in the ear." We therefore seek, "that you may be changed into the divine image, from glory to glory, as by the Spirit of the Lord;" that "the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, may be in you and abound;" yea, our prayer, as well as the aim of our preaching is, that the very God of peace will sanctify you wholly, and that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

Furthermore, we seek your *eternal glory in heaven*. We regard you as beings destined, after the short period of this life is over, to enter upon the retributions of an everlasting state. Now your character for that state is forming, and according to it shall be your weal or woe in eternity. We anticipate your final trial; we would save you from impenitence here, that when you stand before God in judgment, you may not be numbered among his enemies on the left hand, and hear the sentence, "Depart from me!" Oh, no! We seek rather to see you stand on the right hand of the Judge; we desire to present you faultless before the presence of his glory with exceeding joy; to hear him welcome you to the kingdom prepared for you from the foundation of the world; to see the crown of glory placed upon your head; to behold you arrayed in robes of white, associates of angels, and of the spirits of just men made perfect, and to hear you sing in celestial strains, the anthem, "Blessing and honor, and

glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Such, we solemnly aver, is our aim in preaching.

III. You may now ask for the evidence that our assertions are to be relied on. "You disclaim selfish and secular ends in your work, and avow that your aim is the spiritual and everlasting good of others; but it is natural for men to conceal their interested motives, and for ministers especially to wish to be thought very sincere, in order the better to accomplish their objects." Such is the language of objection. In reply to which we observe:—

1. *It is unjust and wrong in you to impute selfish motives, indiscriminately, to the ministers of Christ.* If our word is entitled to credit in ordinary matters, it ought to be received in this, unless you can point out facts in proof of our selfish ends. Did our example or conversation contradict our word, then indeed we could not expect to be believed. But we have a right to demand that you specify facts in the case; that you name the very things which make it manifest that we seek "*yours*" and not "*you*." If facts warrant you in fixing the charge upon particular persons, do it; but you may not impute to all what perhaps is not true of one in fifty or a hundred.

2. Further: if our aims are selfish, then you must admit *that we rarely accomplish them.* What do we gain of yours to compensate us for years of study and expense to prepare for our work; and for the unremitting labor and anxiety with which we prosecute it? Do we gain your property?—grow rich by your liberality? The sight of a people that do, or would, knowingly thus enrich their minister, would truly be wonderful to behold. No; the average compensation of ministers in this country is less than that which any mechanic and trader in ordinary circumstances can earn; reckoning our necessary expenses for books in order to be able to instruct you; our company to which our houses are always open, and our charities in which it is expected we shall be liberal; it is only by the most rigid economy that the compensation which we receive sustains us. Of this we do not complain; we do not wish it were otherwise. It would be injurious to us and detrimental to you, were we made rich by your offerings. The Master whom we serve, though rich, yet voluntarily became poor; and for his sake we are unwilling to claim, or even to receive more from those to whom we minister than will enable us to pursue our work without interruption and anxiety. As to our popularity with you and our interest in your affections; we value them chiefly as a means of higher good, and can readily sacrifice them at the call of duty. If you suppose that our aim is to gain these by being hypocritical ministers, we are certainly objects of pity, not to say of contempt. For unless our consciences are seared, you must know that our employment would be a source of misery to us. Every time we denounced sin in others, we should condemn ourselves. Every warning to the wicked that we uttered, would be admonitory of our hastening doom. Every word that we spake of death and of judgment to come would echo our unfitness for either; and every time we thought or spake of heaven, we should be reminded, we have no inheritance there! Dr. Scott, who at first entered upon the ministry with mere selfish aims, makes the following affecting confession: "Being stately employed, and with the appearance of solemnity in the public worship of God, whilst I neglected him in secret; my conscience clamorously reproached me with base hypocrisy, and I began to conclude that if eternal torments were reserved for any sinners, I certainly should be one of the number. And now again I was filled with anxious fears and terrifying dreams, especially as I was continually meditating upon what might be the awful consequences should I be called hence by sudden death. Even my close application to study could not soothe my conscience nor quiet my fears; and under the affected air of cheerfulness I was truly miserable."* Sad choice, miserable portion! If a man, for the sake of gain, or affection, or worldly interest of any kind, will thus be the author of his own misery! Better be a hewer of wood

* Force of Truth.

and a drawer of water; yea, a *slave*, to be whipped and trodden upon by a tyrannical master, than be an insincere and ungodly preacher of the gospel.

3. But further in evidence of our honesty, we refer you to the *manner in which we discharge our ministry*. If we seek "yours" rather than "you," why do we adopt a course so likely to give offence? What doctrines do we preach? Those which the carnal mind naturally loves?—those which are most readily and with the least evidence believed and embraced by the mass of mankind? Alas! we find it is now as it was in apostolic times; that the very truths which we are commissioned to preach are foolishness to some and a stumbling-block to others. Yet we dare not withhold them. When we preach of God, we exhibit his infinite holiness, justice, and sovereignty, as well as his love and mercy. We urge the obligations of the Law without abatement—pressing the great command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." We charge upon all the violation of this law; yea, a deep and radical aversion of heart to it; and hence urge the necessity of being born again. We demonstrate the utter inadequacy of all works of a sinner to procure the favor of God, without an atonement; and then preach Christ and him crucified, as the Redeemer mighty to save. We hold forth CHRIST as the last hope of a ruined world, and drive the sinner from every other refuge to which he would fly. We unfold the terrors of the Almighty to the impenitent and unbelieving. We prove from reason and Scripture, the certainty of judgment to come and the retributions of eternity. Are these the doctrines which are suited to please wicked men?—for the preaching of which to them, they will be likely to give a liberal reward? No. If we sought to please rather than save you, we should not bring such unpleasant truths to your ears and urge them upon your belief and practical regard. But we would a thousand times rather run the hazard of incurring your displeasure, than offend our Master. It is no object with us to enjoy your favor, affection, and gifts, and lie under the frowns and wrath of our Judge. We dare not therefore preach smooth doctrine; we dare not tell you otherwise, than that your hearts are naturally full of evil and must be changed; that God's law is immutable and you must forever suffer its penalty, unless you repent and trust alone for salvation in the atoning merits of a crucified Saviour.

If we sought "yours" rather than "you," should we follow you with so many reproofs and warnings against the sins which you love and practice?—or remonstrate with you for neglecting known duties? What sin do we spare? If you profane the name of the Lord; or break the Sabbath; or disobey parents and superiors; or are malicious and envious; or commit fornication or adultery; or steal, or bare false witness; or even covet; we tell you of it, and warn you to desist. If you cherish a worldly mind, are covetous, ambitious, ungenerous, and unkind; if addicted to intemperance in any form—as to food or drink; or if you are lovers of pleasure more than lovers of God, we admonish and warn you of the consequences. Alas! we are often exceedingly pained even to speak of these sins; probably much more than you are to commit them: but we dare not see sin upon you and be silent. Better for us to warn, though we incur your displeasure, than be silent, and guilty of your blood!

As to your neglect of known duties—you will bear us witness that we admit of no excuses for it. We follow you into all the relations and walks of life, and urge on you obedience to every divine command. Do you restrain prayer in secret or in your family; neglect to train up your children for God; to study the Scriptures; attend on public worship; to commemorate the Lord's death at his table, or to bear a part in spreading the gospel through the world?—we do not allow your conscience rest while guilty of such neglect; but plainly declare, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of our Father which is in heaven." Yea, "That servant who knoweth his Master's will and doeth it not shall be beaten with many stripes."

We warn you also against resting in professions and external duties. We allow no past experience as evidence of true religion without present holiness and obedience. The backslider, we warn; the lukewarm, rebuke. We address every class of hearers—the aged, the middle aged, and the young; the rich and

the poor ; the prosperous and the unfortunate, as we judge their circumstances demand. Who of you can say, we are partial? Do we flatter any?—do we spare professors of religion when out of the way, more than non-professors?—do we seek the applause of the learned, more than the improvement of the ignorant?—the favor of the rich and influential, more than the salvation of the poor? If not, on what ground are we charged with seeking “yours” and not “you?”

4. As another evidence to the same point, we refer you to *our abundant and often exhausting labors*. Were it a matter of calculation with us, to do just as much as would satisfy you without any extra labors, we might be suspected of regarding our own case quite as much as your welfare. It might suffice for us to preach two sermons on the Sabbath, attend a weekly lecture, visit the sick, officiate at funerals, and keep up a friendly intercourse with the families of our charge. But do we thus stint our labors? However you may charge this upon some, you surely will not upon all preachers of the gospel. Look at the apostle Paul: Did he spare himself? When charged with seeking his own interest, his reply was, “I will very gladly spend and be spent for you, though the more I love you, the less I be loved.” “Laboring night and day, we preached the gospel unto you.” “I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Said Whitefield, “The more we do, the more we may do for Jesus. I sleep and eat but little, and am constantly employed from morning to midnight, and yet my strength is daily renewed.” Again, “It is near eleven at night and nature calls for rest. I have preached five times this day, and weak as I am, through Christ strengthening me, could preach five times more. I want more tongues, more souls, more bodies, for the Lord Jesus. Had I ten thousand he should have them all.” Said David Brainerd, “I cared not how or where I lived, or what hardships I went through, so that I could but gain souls to Christ.” Payson said, “Had this morning such a view of the worth of souls, that I could not rest at home; but went out to visit my people, to stir up the members of my church to pray for divine influences. Longed all day to do something for the glory of God and the conversion of sinners.”

But few of you can sympathize with ministers in their work, or even appreciate their labors. There is, first of all, a deep feeling of responsibility, that presses upon the heart with weight enough to crush an angel. Then, they are unceasingly on the study, how they shall best discharge their duties and save the souls of their people; they must enrich their minds with knowledge, in order to instruct you; they must replenish their hearts with grace “from the fountain,” that they may preach with a divine *unction*; they must have an eye upon all your spiritual dangers and foes, and with a sort of ubiquity, be with you in your houses and in your fields—in the social meeting and in the house of God; on the week day and on the Sabbath. They are often wearied in the service of the ministry, but never weary of it. If you consider the time that is necessarily occupied in study for preparation to preach; in visiting all the sick and attending funerals; in giving counsel to inquirers; in superintending church matters; in visiting families; in preaching lectures; in teaching and watching over the rising generation; in sustaining benevolent objects, and in keeping up a proper connection with ministers and churches abroad; and if you further take into the account, that these abundant labors often subject them to great personal inconveniences and sacrifices; draw on them the reproaches and opposition of the wicked;—and especially, if you could know that the ministers who perform these labors, are often deeply humbled before God, because they can accomplish no more; and that they are much in prayer for greater strength and ability to labor:—Sure we are, you would acknowledge, that they seek not “yours” but “you.”

5. We beg you to consider one further circumstance in evidence of our aim to secure your salvation. It is a delicate theme: But, as Paul said, “God is my record, how greatly I long after you in the bowels of Jesus Christ;” so can we call God to witness the anxiety which we feel for your souls. We select our texts with prayer, and often prepare our sermons amid ejaculations and tears—we often feel a trembling of heart when we are about to meet you to

deliver our message;* and we go from our knees to the pulpit and from the pulpit to our knees. We are depressed with the apprehension, that through our negligence or unfitness for our work, God will withhold his blessing from you; or that through your unbelief and rejection of our message, we shall prove to you a "savor of death unto death, and not of life unto life." Oh! did you fully know the heartfelt sorrow which we feel, when we witness no good fruits from our labors; and on the other hand, the inexpressible joy which animates our bosoms when we witness the conversion of a single sinner, or the growing sanctification of believers,—you would not, you could not charge us with seeking "yours" and not "you." "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ?"

IV. We conclude our vindication with three general remarks which appropriately pertain to the subject:

1. The first is, that ministers ought to avoid the very *appearance* of selfishness in their work. If they are charged with it being innocent, they certainly will be, if guilty. Particularly, they should not allow any selfish considerations to influence them in *choosing* the work of the ministry. In the Episcopal ordination service, the candidate solemnly declares that "he judges himself to be inwardly moved by the Holy Ghost to take this office upon him"—which is blasphemy unless it is true. In the ordaining councils of Congregational churches, the candidate is asked, "What are your views and motives in entering upon the work of the ministry?" Solemn question! If he is conscious that his aim is, ease, honor, wealth, or a standing among the reputed wise and good, or the obtaining of a livelihood in an easier way than he could otherwise do; if any worldly motive whatever prompts him, he is unfit for the work, and it is sacrilege in him to touch it. His motive must be the honor of God in the salvation of souls; he must be moved by the Holy Ghost to take this office; he must have an experience of the power and consolation of religion in his own heart; must feel a tender concern for the souls of his fellow-men; be willing to renounce worldly conveniences, and honors, and profit, and so far as need be, to spend and be spent in labors for their salvation. Yea, he must feel in a degree as Paul did, "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." The practice common in some Christian denominations and adopted by some parents, of devoting a son to the ministry, as one of the learned professions, without primary reference to his spiritual qualifications, is essentially wrong; and for a young man to deliberate with himself, whether he can best promote his own interest and get through the world, by being a lawyer, physician, teacher, trader, or minister, is proof of at least one thing—he is not called of God to preach the gospel.

Ministers must also avoid the appearance of selfishness in settling the terms of contract with their people. On their part, there should be no appearance of bargaining; no dispute about the salary which they shall receive, nor even a nice adjustment of the terms. Any anxiety in a minister respecting these things will create a suspicion of covetousness or secular ends, and injure his character as a minister of Christ. Better suffer the loss of all things, than seem to make a gain of godliness. He has a right to expect a competent support from the people whom he serves; but if they do not cheerfully give it, the *loss* must be his, and the *sin* will be theirs.

He should moreover avoid all appearance of secularity in his pursuits and business transactions. There may be cases when duty will require a minister to labor with his own hands, as Paul did; or to devote a portion of his time to some secular pursuit in order to sustain himself in the ministry. But this should always be subordinate to his ultimate object, and *necessary* to the accomplishment of it. For the same general reason, ministers ought to have nothing to do with party-politics; know no favorites among their people; cherish no sectional prejudices; especially they should avoid undue attention to the

* "I never preached a sermon," said that excellent minister, Thomas Shepard, "which did not cost me prayers and strong cries with tears in the composing of it. I never preached the sermon, of which I had not first got good to my own soul. I never went up to the pulpit but as if going up to give account to God of my conduct."—*Buck's Anecdotes*.

rich, learned, and influential, in comparison with the poor and ignorant. All souls are of equal value. And all the intercourse of a minister with his people should be with a view to save them.

2. Our second general remark is addressed to those who without just cause, charge ministers with selfish aims. *Why*, we demand, do you make and reiterate this charge? What evidence have you of its truth? Can you specify facts that warrant it in regard to particular individuals? Then name them; but think not to fasten the slanderous imputation upon all. Is it a small sin in the sight of God, that you thus wrong us? It is however a small matter to be judged of you, or of man's judgment. The most that we regret is, the wrong you do to yourselves and to others. Alas! how can we benefit you, when you impute our honest endeavors to instruct and save you to the base motive of seeking your property or favor? If you attend on our ministry, the thought that is ever uppermost in your heart is, that this is our trade and living, and we are not honest men; and therefore you may well quiet your conscience in sin! This sentiment you communicate to your children and neighbors, and thus hinder our usefulness to them. But we repeat the question, and wish you to answer it in the fear of God—*Why do you thus accuse us?* Have you no selfish ends in view? Is it not because we stand in the way of your unrighteous dealings and ungodly practices?—because we disturb you in your sins? Ahab called Elijah “the troubler of Israel;” and Paul excited a mighty tumult once in Ephesus, because he gained so many souls to Christ, that one Demetrius and others thought “their craft was in danger.” Why else do infidels, political demagogues, traffickers in rum, managers of theatres, and the whole host of those who live by ungodly gains, oppose themselves so violently to the preachers of the gospel? You charge us with wishing to promote our interest to your injury. No! we wish to secure your eternal interest by turning you from your wickedness—and we shall never cease to warn you of your guilt and danger, until you change your course or our voice is silent in death!

3. Our third remark is, that people who sustain the gospel ministry, should cherish the same end that ministers themselves do. Many motives may induce a people to support a minister. They may do it in accordance with public opinion; because it is respectable; because a good minister in a good meeting-house, will increase the relative value of property; because he will exert a favorable influence on the literary and moral character of the community; because, in accordance with custom, they wish him to visit the sick, and officiate at funerals; or because his performances are in good taste, and he is unto them, “as one that has a pleasant voice, and playeth well on an instrument.” We do not say that these and similar motives should have *no* influence—but the predominant motive should be, the same as his—their own salvation. Every time he stands in the pulpit, every time you see his face, yea, every time you think of him, reflect: “His business is to seek my salvation.” Then further reflect, and say to yourself: “Is this, indeed, his aim?—this the object for which he assiduously labors? Is it for this alone or chiefly, that he preaches so often, prays, visits, and converses with us, and seems willing to wear out his life? Then why should it not be my aim too; why should I not give heed to the things which I hear and practise them, and let him have the joy of my salvation.” If you concede that your aim should accord with that of your minister; we would, in conclusion enter into a solemn compact with you and obtain your pledge and promise, that you will not die under our ministry in impenitence; but meet our overtures of mercy in the name of Christ, and consecrate yourselves to the service of God forever! We would make such a compact with you who are far advanced in life, and who, during a period of thirty or fifty years have withstood our efforts to save you;—with you, who have lived through many seasons of the most glorious displays of divine grace, and felt the strivings of God's Spirit, but have hitherto resisted them;—with you who have been awakened to a sense of your sins and danger, and asked, “What shall I do to be saved?” but have again sunk back to a state of unconcern. We wish all you who are now young, to promise in the fear of God, that you will not die in your sins, under our ministry, but as we preach to save you, that you will immediately and with the greatest earnestness seek to be saved. We urge upon all

who are now unconverted, to enter into this compact, because you cannot possibly do us a greater wrong than to persist in your sins. "Is it not hard dealing with your minister, when he is watching for your soul as one that must give account, that you should rob him of his comfort and make him pursue his work with sorrow and with tears?" Say not, that you pay your part toward his support. There is no adequate pay but the salvation of your soul! If you disappoint him of that, all his preaching, and prayers, and visits, and labors, and anxieties for you, will stand in account against you at the day of judgment. He must himself witness against you, that you refused to comply with the terms of salvation that he made you—that you allowed him not to enrol your name among the followers of Christ—never administered to you the symbols of a dying Saviour's love And you must sink into interminable misery under the weight of all his sermons, and prayers, and labors for your salvation! To save yourselves from so dreadful an end, turn now to God, that so you may be your minister's joy and crown of rejoicing in the day of the Lord Jesus.

AN ACCOUNT OF THE MASSACHUSETTS HISTORICAL SOCIETY.

[Prepared by William Jenks, D. D., a member of the Society.]

THE common remark, that no nation can trace so readily and accurately its origin, as ours, has been grounded, no doubt, on the consideration of the progress of European society at the time our country was discovered. The three centuries and a half, which have now nearly elapsed since that period, have formed, comparatively, times of light, and mutual influence, in the history of mankind. By printing, extended navigation, and commercial treaties, the nations have apparently approximated each other; and it would seem, that, even of necessity, the history of each must be recorded and known.

But, in fact, the preservation of the particulars involved in the progress of any people, is a distinct and definite labor for some individual, or association, appropriately devoted to the subject. Official documents must, indeed, in civilized nations, exist; but these are necessarily meagre and restricted, or formal and uninteresting: and the historian is compelled to gather his materials from a wide surface, and to welcome the intelligence derived from the more private memoir, as well as the public record.

If such observations apply even to the old establishments of Europe and Asia, in which the series of public documents and private memoirs, has, in so many instances, been kept almost unbroken; it may easily appear, that the difficulties attending the often perilous work of colonization, succeeded by the alteration of character and pursuits in the descendants of original colonists, must enhance the labor of collecting materials for historical use.

Thus, for instance, in the settlement of New England, we should imagine that, engaged in as it was when science and literature had produced their wonders at Oxford, Cambridge, and other seats of learning in the mother country, no material fact would pass without observation, nor fail to be transmitted to our times. And it is, indeed, a subject for gratulation, that several of the actors in the busy scenes of that day were qualified by education and experience for the task. Thus was the illustrious WINTHROP, first governor of Massachusetts, and so were several of his associates. But, not being at once intrusted to the press, for no press had been erected, their memorials, in their single preciousness, were exposed to the ravages of fire, the negligence and indifference of subsequent possessors of them,* and the innumerable "changes and chances" of an emigrant's fortunes.

* The fate, for instance, of the learned President *Chauncy's* MSS. as related in *Allen's Biographical Dictionary* is in point. A member of the Historical Society, not many years ago, had been promised, on

The Rev. Dr. COTTON MATHER prepared several memorials, especially of an ecclesiastical character, at a period tolerably early, while yet many of the first race of immigrants were alive. But his desultory manner of writing, much like a modern review, did not allow him to establish his narratives by a severe attention to dates and historical facts, nor to give attention to statistical details. Valuable as are many of the materials he has left us, we are grieved to think how much he might have done for our history, and has yet neglected.

Similar remarks might apply to GOOKIN,* and HUBBARD,† and to MORTON,‡ to ELIOT,§ and WILLIAMS,|| whose works have been, either by members of this Society, or by the Society itself, reproduced to the public; and it was not until the time of HUTCHINSON,¶ that a history at all worthy of the subject appeared before the world.

Previously, however, to the accomplishment of any portion of this labor, the Rev. Mr. PRINCE** had, with indefatigable zeal, and at no inconsiderable expense, collected a mass of documents in reference to the country, both in printed works and MSS. Early in life he had conceived the idea which he labored to embody in his "New England Library." Of this valuable collection, which suffered the predatory and destructive violation of a barbarous soldiery during the revolutionary war, a portion only remains, divided between the study of Mr. Prince's successor, and the library of this Society. To the latter destination have been consigned, by loan, or deposit, such portions of these treasures as were deemed essential in a historical view, or valuable as books of reference.††

The destruction, by fire, of the ancient, original library of Harvard college, in 1764, and the dispersion, or destruction, by a mob, of the valuable collection of books and MSS. in the hands of governor Hutchinson,‡‡ some of which belonged to the State, but were loaned for the completion of his History, must have irrecoverably deprived the country of many precious records. It is not, therefore, to be wondered at, that literary men, who reflected on all these and many other losses, sustained in various ways, should desire a place of deposit for whatever scattered remains might be yet accumulated, and an association to preserve and use them.

his application for that purpose, the indulgence of examining a barrel or two of ancient papers, in a neighboring town, belonging to a family descended of the early settlers. "They are now," said the lady, "in the garret—an unfit place for you to enter;" and the inspection was deferred. On calling again, he had the mortification to learn, that, as the occupants had been repairing the house, these papers, being found in the way, had the day before been committed to the flames!

* *Gookin's* "Historical Collections of the Indians in New England," rich as they are in details, yet leave much to inquire for. Happily, another work of his has, at length, after lying long in England, been published in the Transactions of a sister society here.

† See *Savage's Winthrop*, I. 296, 7.

‡ The remarks, however, may not be thought applicable to the edition of *Morton* with which we are now favored from a discriminating, industrious, and learned editor, who has so greatly enriched it with his notes. Judge DAVIS's edition of the "Memorial" was published in 8vo. 1826.

§ Few particulars, comparatively, of a historical kind, are gleaned from the productions of this eminently pious, devoted, and successful missionary and pastor. Like the primitive Christians, his effort was rather "to live, than to record, great things."

|| The remark just made in reference to "the apostle Eliot" may apply to Roger Williams, several of whose letters, autograph MSS. were contained in a volume of the Trumbull collection belonging to the Historical Society, which perished in the conflagration of November 10, 1825. He has found, however, able biographers in the late Rev. Dr. Bentley and Rev. Prof. Knowles.

¶ In the highly valuable notes with which Mr. Savage has accompanied his edition of Gov. Winthrop's History, will be found an appreciation of Hutchinson's merits as an accurate, laborious, and well-informed historian. Two volumes of his History of Massachusetts, with an Appendix of important documents, had been printed before his departure for England. Within a few years, the concluding volume has been published there. It seems desirable, that an American edition of the whole, with additional notes, should appear. It is believed, that a proposition of this nature was not long since made to our eminent jurist, Judge STORY, whose engagements have not allowed him to give the project attention. Could it engage, as successfully as did the History of Winthrop, the learned labor of the diligent antiquary who so happily edited that work, the writer doubts not that the public and himself would have no cause for regret. Much and steady light, in addition even to MINOR and BRADFORD's Histories, will, we may anticipate, be thrown on the stirring period of Hutchinson's life, when we shall possess the long expected, entire collection of the works of the elder President ADAMS, preparing, as is understood, by his distinguished son.

** Mr. Prince's historical work, the New England Chronology, with the additional numbers designed for a second volume, has been faithfully edited by a member of the Historical Society, the Hon. N. HALE, 8vo. 1826. But for most of what may be important in relation to Mr. Prince, the writer must gratify himself by referring to the excellent "History of the Old South Church," by his late beloved Christian brother, the lamented Dr. WISNER.

‡‡ The deposit of these selected volumes and MSS. was made in 1814, under a specific and recorded agreement. The selection was confided to the late Rev. Dr. HOLMES and ALDEN BRADFORD, LL. D. In effecting the object, Dr. HARRIS also had, from the first, been deeply interested and active.

†† See *Holmes's Annals*, and *Eliot's Biographical Dictionary*.

It is difficult, if not impracticable, to discover, at the present period, the actual germ of the Society, in the first thought, intention, or effort of any individual mind. Mr. WALLCUT, the only survivor of the first ten who associated, does not sustain the claim made for him by the late Dr. SNOW,* and by Dr. Allen. The writer will, therefore, avail himself of the reminiscences and minutes of his valued friend, the Rev. Dr. HARRIS, better able, perhaps, than any one now living, to ascend to the fountain head of the institution, having taken a very early and deep interest in its success.

The Rev. Dr. BELKNAP has been uniformly regarded as a principal founder of this Society. His valuable History of New Hampshire had been written under great disadvantages, and published with inadequate patronage. The labor of twenty-two years, as he states, was devoted to it; and in his last volume, published in 1793, nine years after the first, it is said, that the sale of the preceding volumes had not defrayed the expense of publication. He had been at great cost, of time and labor at least, in amassing the materials for his work. Several of these were now his own—others were, of course, in public offices.

Dr. BELKNAP, by the interest of friends who knew his worth, had been transferred from his parish in New Hampshire, and had become a pastor in Boston; and he, having "engaged in preparing his American Biography, and Hon. GEORGE R. MINOR," the elegant historian of the Insurrection in Massachusetts, "who was occupied in writing a continuation of Hutchinson's History, had frequent occasion in 1789," observes Dr. HARRIS, "of conferring together with reference to materials to be consulted. They knew that the Rev. Dr. ELIOT† possessed the MS. of Hubbard's History; that Rev. Dr. THACHER had the diary of his ancestor, a very early settler; and concluded that Hon. JAMES WINTHROP, of Cambridge, retained papers of his ancestor, the governor, and of other branches of that celebrated family. To have a place of common deposit of such documents, for ready access and consultation, they proposed to these gentlemen to unite with them, in contributing and collecting aids to their own labors and those of others." In 1790, therefore, a meeting was holden, the day however is not given, to agree on the object. Five gentlemen were present, and the Society, it appears, was then virtually formed. But on separating, at the adjournment, each agreed to bring a friend to the next meeting. Accordingly, on the 24th of January of the next year, ten persons met, and embodied themselves with due formality. The Hon. Judge TUDOR, Rev. Drs. BELKNAP, THACHER and ELIOT, and Judge WINTHROP, attended the first informal meeting: and at the embodying were present, beside them, Rev. Dr. FREEMAN, Judge MINOR, Hon. W. BAYLIES, of Dighton, Judge SULLIVAN, and Mr. WALLCUT. Yet, in the printed paper inserted in their volumes, the "establishment" of the Society is dated 1790.

Judge SULLIVAN, afterward governor of the Commonwealth, was chosen President, Mr. WALLCUT,‡ Recording Secretary, Dr. BELKNAP, Corresponding Secretary, Judge TUDOR, Treasurer, and Dr. ELIOT, Librarian.

The OBJECTS of the association were, not only to collect and to preserve, but also to communicate such materials as might be procured for a complete history of this country, with its topography, natural productions, and aborigines, as also a view of all valuable efforts of ingenuity and industry made by its inhabitants, with biographical and statistical delineations, and accounts of institutions of a benevolent or literary kind, or in any manner connected with the welfare of the

* History of Boston, p. 356. Pres. Allen's Biographical Dictionary, art. Belknap.

† The writer ought never to name this amiable and accomplished scholar, and modest, benevolent man, his early patron and friend, without grateful emotions. Dr. Eliot says of himself, that "his taste always led him to collect curious MSS. and ancient books;" and that "he was favored with many letters of the Hutchinson and Oliver families." His venerated father had been an attentive collector of similar documents, and enjoyed the correspondence of HOLLIS, with occasional accessions to his library from a source so munificent.

‡ This gentleman early occupied himself in collecting books and MSS.: and, by copying, which was with him a favorite idea, to multiply the chances that a rare or unique document should descend to posterity. The far greater part of this collection is now, by the liberality of the late owner, the property of the American Antiquarian Society, and a part has gone to Bowdoin college.

country, and illustrating the progress of its civilization and prosperity, in arts or science, and in agriculture, commerce, or manufactures.*

In pursuance of their plan, the associates began their collection, consisting at first of mutual contributions of books, MSS. and such articles of curiosity, connected with their object, as were offered by their friends. We regard with astonishment the immense collections of books in Europe—and are mortified on comparing with them the scantiness of our own literary resources. Yet it is to be remembered, that ages alone have sufficed to amass the former—and that public acts of the respective governments have successively augmented them. Thus the Royal Library of Paris, the first establishment of the kind in Europe, is indebted to a law of near three centuries' continuance, that a copy of every work he publishes be presented to it by each bookseller. With such aid, the increase is no marvel.† But, in relation to the collection now contemplated, it commenced with private efforts of men of restricted means.

"Their meetings were first held in the office of Judge MINOT, in Spring lane. But, being liable to interruption there, they obtained the use of a small apartment in Faneuil Hall, being the north-west corner of 'the attic,' a place," says the writer's authority, "as retired and recondite, as explorers into the recesses of antiquity could think of visiting."‡ In a few months, however, after this removal, they were accommodated in the building originally erected for the proposed linen-factory,§ in which the Massachusetts Bank transacted business.

Their literary materials increasing, they were anxious to present them to the public in a permanent form. But it was "the day of small things," and the means were wanting for publication. In this emergency, it was proposed by Dr. BELKNAP, in the autumn of 1791, to encourage a periodical contemplated by two young men,|| just commencing the business of printing. Accordingly,

* The following is a copy of the original record, in which, with peculiar elegance of language, the aim and design of the Society are developed.

"The preservation of books, pamphlets, manuscripts and records, containing historical facts, biographical anecdotes, temporary projects, and beneficial speculations, conduces to mark the genius, delineate the manners, and trace the progress of society in the United States, and must always have a useful tendency to rescue the true history of this country from the ravages of time, and the effects of ignorance and neglect.

"A collection of observations and descriptions in natural history and topography, together with specimens of natural and artificial curiosities, and a selection of every thing which can improve and promote the historical knowledge of our country, either in a physical or political view, has long been considered as a desideratum; and as such a plan can be best executed by a society whose sole and special care shall be confined to the above objects: We the subscribers do agree to form such an institution, and to associate for the above purposes, subject to the following regulations.

"ARTICLE 1. This Society shall be called the Historical Society, and consist of a number not exceeding thirty,* who shall, at the time of their election, be citizens of the Commonwealth of Massachusetts.

"ART. 2. That each member, at the time of his admission, shall pay five dollars, and two dollars annually, to create a fund for the benefit of the institution. And any member shall be exempted from the annual payment of two dollars, provided he shall, at any time after six months from his admission, pay to the treasurer thirty-four dollars in addition to what he had before paid.

"ART. 3. All elections shall be made by ballot. No member shall nominate more than one candidate at the same meeting, and all nominations shall be made at a meeting previous to that at which the ballot is to be taken.

"ART. 4. There shall be four stated meetings of the Society in each year, namely, on the last Tuesdays of January, April, July and October. And occasional meetings shall be convened on due notification from the president, or, in case of his absence, by one of the secretaries, upon the application of any two of the members.

"ART. 5. There shall be annually chosen, at the meeting in April, a president, a recording and corresponding secretary, a treasurer, a librarian, and a standing committee of three.

"ART. 6. All communications which are thought worthy of preservation, shall be entered at large, or minuted down in the books of the Society, and the originals be kept on file.

"ART. 7. At the request of any two members present, any motion shall be deferred to another meeting for further consideration before it is finally determined upon.

"ART. 8. All accounts shall be kept in dollars and cents.

"ART. 9. Five members present shall be a quorum for all purposes, excepting those of making alterations in, or additions to the foregoing Articles, and the election of members.

"ART. 10. No member shall be chosen unless there are eight members present at the election.

"ART. 11. The first Article shall not restrict the Society from electing corresponding members in any other State or country.

"ART. 12. The members who are chosen in other States and countries shall not exceed the number of thirty,† and shall not be required to make contribution with the members who are citizens of the Commonwealth.

‡ See a valuable paper on libraries, and the poverty of our own, in the July No. of the North American Review, the present year.

† Notes of Rev. Dr HARRIS.

§ Where Hamilton place now is, in Tremont street.

|| Messrs. Joseph Belknap and Alexander Young.

* Enlarged, subsequently, and "sixty" substituted.

† Altered, as before; and several articles have been altered also, or enlarged, as became requisite.

in a sheet attached to the "American Apollo" which made its appearance weekly, in 1792, commencing with the year, the publications of the Society began, and thus was completed the first volume of their "Collections." These now amount to twenty-six volumes, divided into series of ten volumes each, denominated decades, the last volume of each decade containing the index of the series. As they were originally printed in small editions, several of the volumes have, of necessity, been re-committed to the press. Still it is difficult to obtain the set complete.

In order to forward the designs of the Society, their Corresponding Secretary had already addressed to many gentlemen, throughout the United States and the adjacent islands, the following "Circular Letter," with its accompaniment :

"SIR,

"A Society has lately been instituted in this town, called the HISTORICAL SOCIETY; the professed design of which is, to collect, preserve, and communicate materials for a complete history of this country, and accounts of all valuable efforts of human ingenuity and industry, from the beginning of its settlement. In pursuance of this plan, they have already amassed a large quantity of books, pamphlets, and manuscripts; and are still in search of more: a catalogue of which will be printed for the information of the public.

"They have also given encouragement to the publication of a weekly paper, to be called the AMERICAN APOLLO; in which will be given the result of their inquiries into the natural, political, and ecclesiastical history of this country. A proposal for the printing of this paper is here inclosed to you; and it is requested that you would promote subscriptions; and contribute to its value and importance by attention to the articles annexed. The Society beg leave to depend on your obliging answer to these heads of inquiry, when leisure and opportunity will permit.

"Your letters addressed, free of expense, to the subscriber, will be gratefully received, and duly noticed in the Society's publications; and you will have the satisfaction of contributing to the general stock of knowledge, with which they hope to entertain the public.

"In the name, and by order of the Society,

"JEREMY BELKNAP, Cor. Sec.

"*Summer street, Boston, Nov. 1, 1791.*"

"Articles on which the Society request information.

"1. The time when your town was granted and incorporated; its Indian name; when the settlement began; whether it was interrupted, and by what means; to what colony or county it was first annexed; and if there have been any alterations, what they are, and when made.

2. The exploits, labors and sufferings of the inhabitants in war; particular accounts of devastations, deaths, captivities and redemptions.

3. Divisions of your town into parishes and precincts, or the erection of new towns within the former limits.

4. Time of gathering churches of every denomination; names of the several ministers; the times of their settlement, removal and death; and their age at the time of their death.

5. Biographical anecdotes of persons in your town, or within your knowledge, who have been remarkable for ingenuity, enterprise, literature, or any other valuable accomplishment; an account of their literary productions, and, if possible, copies of them.

6. Topographical description of your town and its vicinity; mountains, rivers, ponds, vegetable productions; remarkable falls, caverns, minerals, stones, fossils, pigments, medicinal and poisonous substances, their uses and antidotes.

7. The former and present state of cultivation, and your thoughts on further improvements, either in respect to agriculture, roads or canals.

8. Monuments and relics of the ancient Indians; number and present state of any remaining Indians among you.

9. Singular instances of longevity and fecundity, from the first settlement to the present time.

10. Observations on the weather, diseases, and the influence of the climate, or of particular situations, employments and aliments, especially the effect of spirituous liquors on the human constitution.

11. Accurate bills of mortality, specifying ages and casualties, the proportion of births and deaths; and the increase or decrease of population.

12. Accounts of manufactures and fisheries, and thoughts on the further improvement of them.

13. Modes of education, private or public; what encouragement is given to schools; and what is done to advance literature; whether you have a social library, what is the number of books, and of what value.

14. What remarkable events have befallen your town, or particular families or persons at any time.

P. S. Any books, pamphlets, manuscripts, maps or plans, which may conduce to the accomplishment of the views of the Society; and any natural or artificial productions which may enlarge its museum, will be accepted with thanks.

The library of the Society is deposited in an apartment of the Massachusetts bank. Any person desirous of making a search among the books or manuscripts, may have access to it, under such regulations, and at such hours, as may be known by applying to any one of its members."

Circulars, of import similar to this, with further enlargements, have been, since that period, repeatedly distributed among gentlemen of science, or of curious research, and have occasionally elicited very valuable communications.

Three centuries having elapsed, in 1792, from the first discovery of America, the Society resolved to notice the period.* Dr. BELKNAP was therefore appointed to deliver a discourse on the 23d of October. This was done, and the discourse printed—remaining a pleasing monument of the fine talents and diligent investigations of the author; who gives, within its covers, the public notice of his having advanced in preparing the volumes of his "American Biography,"† with proposals for subscription.

At the close of 1793, when the "Tontine Crescent" had been nearly finished, a room was most liberally offered to the Society by WILLIAM SCOLLAY, CHARLES BULFINCH, and CHARLES VAUGHAN, Esquires, the gentlemen under whose superintendence the erection had been effected. It was in the centre of the block, in Franklin place, over the Boston Library. The noble donation was gratefully accepted, and the public letter of thanks bears date January 11, 1794. It follows.

"Gentlemen,

"Your obliging letter of the 31st of December last, offering to the Massachusetts Historical Society a room in the centre building of the Crescent, I have communicated to the Society. That association had its origin in a sincere wish to promote the honor and happiness of United America, and the labor of its members has been, and now is, employed with unremitting zeal and industry, in collecting and preserving those materials, which will give a foundation to a political, as well as a natural history of the country. Our fellow-citizens, recognizing the utility of our plan, have been very liberal and assiduous, in yielding us assistance and support. By these means we have amassed a great number of books, printed productions, ancient manuscripts, and natural curiosities. The government of this Commonwealth has directed the Secretary to deliver us copies of public proceedings; and we hope that the general, and other governments, will afford us aid and countenance in the same manner.

"Thus situated, and with these prospects, nothing could be more congenial to our wishes, or acceptable to our interest, than the generous offer you have made. We derive no small degree of pleasure from the consideration, that the donation is made by gentlemen, whose feelings for the public interest, and taste

* Centennial celebrations have since received the marked attention of the Society, as in 1820 at Plymouth, and in 1823 at Salem, &c.

† Two volumes only have been published; the first in 1794, and the second in 1798; but it is understood that no inconsiderable progress was made before the author's decease toward a third volume.

for architecture, have ornamented the capital with buildings so exceedingly elegant as the Crescent.

"I am directed by the Society, of which I have the honor of being president, to present to you their most cordial thanks for this mark of respect to their institution; and to assure you, that a grateful sense of your generosity and goodness shall be preserved until the Society shall cease to exist.

"I have the honor to be, gentlemen, with sentiments of respect, your most obedient and humble servant,

"JAMES SULLIVAN."

This room continued to be occupied by the Society until 1833. The situation, however, having long been thought to expose the Society too much, from the difficulty of approach, to the irreparable loss of its acquisitions in case of fire, various efforts had been made by special committees* at different times, to obtain a place more commodious in its access, and promising greater safety; but with no favorable result, until the erection, on the spot originally occupied by the Boston Athenæum, of the substantial stone building which now accommodates that invaluable institution, the Savings Bank. By a subscription of several members, aided more largely by generous friends, who appeared to feel that the object was of high public utility, arrangements were then effected,† by which an entire story, besides a convenient upper room, was devoted to the increasing treasures of the Society, and appropriately fitted for the purpose.

But we must return. The prospect of a location which, at the time it was made, was so very acceptable to the Society, drew forth the desire, and established the propriety of petitioning for an act of incorporation. As early, indeed, as July, 1792, the subject was agitated; it was assigned to a committee in January, 1793; but at the meeting which voted thanks for the room, and prepared for securing to the Society, and occupying it, the matter was expedited with new spirit; and on the 19th of February, 1794, granted in ample form by the legislature.

In this act of incorporation, the following twenty-nine resident members, the number of which the Society then consisted, are legally embodied, viz. William Baylies, Esq. Jeremy Belknap, D. D. the Rev. Alden Bradford, Peleg Coffin, Esq. Rev. Manasseh Cutler, LL. D. John Davis, Esq. Daniel Davis, Esq. Aaron Dexter, M. D. the Rev. John Eliot, Nathaniel Freeman, Esq. the Rev. James Freeman, the Rev. Thaddeus Mason Harris, Isaac Lathrop, Esq. George Richards Minot, Esq. the Rev. John Mellen, Jun. Thomas Pemberton, William Dandridge Peck, the Rev. John Prince, Ezekiel Price, Esq. James Sullivan, Esq. David Sewall, Esq. Rev. Peter Thacher, D. D. William Tudor, Esq. Samuel Turell, Dudley Atkins Tyng, Esq. James Winthrop, Esq. Thomas Wallcut, Redford Webster, and William Wetmore, Esq. With the usual provisions, they are allowed to hold real estate producing an income of £500 per annum, and personal estate, beside books, papers, and articles in their museum, to the amount of £2,000. Their number is not to exceed sixty, exclusive of honorary members residing out of the Commonwealth; and the legislature reserves to each of its branches free access to the library and museum.

Soon after the incorporation, the circular letter was enlarged with new particulars, and directions given for the preservation of subjects in natural history, which were requested afresh, and with new urgency, from the animal, vegetable and mineral kingdoms, together with books, pamphlets, manuscripts, &c. to enrich the cabinet and library.

The story of the building, now appropriated to the objects of the Society, consists of a hall and the library room. In the former is found a number of ancient and modern portraits. Those of the families of Winslow,‡ and Phillips, beside several single portraits, as of Increase Mather, Gov. Hutchinson,§ Gen. Lincoln, Lafayette, at an early period of life, Gov. Griswold, the Hon. Judge

* The Hon. Mr. QUINCY, especially, was for years, and more particularly during his mayoralty, desirous and engaged to produce a mutual accommodation for several of the literary and scientific associations, whose seat is the metropolis.

† At a cost of \$6,500.

‡ These are, at present, but deposited with the Society.

§ Believed to be unique, and as such solicited by the family in England, as a loan, for copying.

Davis, recently president of the Society, will attract attention. That of the first Gov. Winslow, of the "Old Colony," is peculiarly masterly, and supposed to have been painted by Vandyke, while Mr. Winslow was in England as a commissioner.

It is very desirable that this department be increased. The portraits of governors of the Commonwealth, so judiciously hung in the senate-chamber of the State-house, with the large and valuable exhibition of similar kind made in the library of Harvard college, and the few in Faneuil hall, where a series of the mayors of Boston might well be looked for, excite the wish, that public places may become more and more ornamented with the products of the pencil and burine, to transmit to other times the features of worthy men. How large the catalogue may be of such reliques, the writer has no means of knowing; but our "guide books," as in old countries, must soon be expected to declare. Doubtless there are not a few yet existing on sufferance in many private families, which would be very acceptable to the community, if in some similar way rendered public and stationary.

The library consists principally of printed books and MSS. on American history, though by no means exclusively confined to it. It numbers near 6,000 articles, many of which are precious. The most ancient MSS. are, probably, a fragment of the Laws of Hoel Dha, in Welsh, and a specimen, in a medical treatise, of the English language in the reign of Richard II., with an illuminated missal, and a few similar productions. Then follow autograph letters and treatises of several of the fathers of New England. A large collection of these, and of documents of a more recent date, had been made by Gov. Trumbull of Connecticut, and are now bound in twenty-three volumes, folio, the property of this Society.

It is not to be supposed, that, how important soever a collection of documents of a religious nature might be regarded, the Society limits itself to these. Yet as a large part of the early authors of our country were clergymen, and the original establishments in New England were made on religious accounts, it is not surprising that no inconsiderable portion of the publications and MSS. possessed by the Society are of an ecclesiastical nature. Still the collection is very imperfect; and our Congregational body of churches are but very scantily furnished with materials for their history. The attested records of ecclesiastical councils, and the particulars of ordinations, are often suffered to rest with the neglected papers of individual clergymen, and undergo the usual fate which awaits "old and musty writings, relating only to the dead, and of no use to the living." It were to be wished, that the safe keeping of these and similar memorials might be uniformly intrusted to the archives of the Society. The subject has been repeatedly suggested in private, has been laid before the convention of ministers, and by a special committee presented to several of the more ancient churches—to obtain, if no more, the copies of church records. The value of all these documents may at some time be great—especially to the future ecclesiastical historian.

Several periodicals have at different times been undertaken and failed, while others have survived, and still flourish. Some of these are found in the library. But it is still very defective; and complete sets, desirable as the acquisition might be, are now, it is feared, to be rather wished and hoped for, than expected.

Newspapers have been greatly desired, and sedulously, at an early period of the Society's labors, sought after and solicited; yet the collection is far from complete. Nevertheless, there are some, especially such as relate to the progress of the revolutionary struggle, which have often been consulted; and for minute, local information, highly prized. Several editors have contributed to increase this stock, and receive, as they merit, public thanks for their liberality. Perfect files, of the earliest especially, young as our country is, are, perhaps, hardly, if at all, to be found. An eminent foreigner,* and the fact is curious, has been among the most successful single collectors of these flitting leaves; and, thanks to the liberality of a Boston merchant,† the results of his care

* EBELING.

† Mr. THORNDIKE.

enrich the library of our University. The Antiquarian Society also has a very large collection*—but that of this Society was, of course, at an earlier period of avail to the community.

The public documents of the general government, which have of recent years been transmitted from Congress, are a valuable part of the Society's treasures; which have been occasionally increased, though, it is feared, not uniformly, by the legislature of Massachusetts.

No small attention has been paid to the collection of maps, charts, and plans—of which the number is very respectable, and has been of public use, as well as an essential aid in private researches.

The publications of the Society have consisted almost entirely of its well-known "COLLECTIONS." These, as has been stated, now extend to two decades, and six volumes of a third. They are in an 8vo. form, and by their convenient size, and cheapness of execution, are better calculated, it is judged, for a wide and beneficial circulation, than the more stately and expensive volumes of the older European establishments of scientific and literary character. They embrace, of course, a great variety of miscellaneous information on almost all topics connected with the history, not of the United States only, or of their colonial condition, from the settlement of the respective States, but of the continent likewise—and even occasionally of the mother country, and others in Europe, so far as their relation demands.

In such a field, it would be presumptuous in the writer of this "account" to attempt a discrimination, with regard either to the productions, or their respective authors. Many pages, however, of the volumes, consist of republications of treatises out of print, and more, of valuable MSS. of former days. In procuring these, the industry and care of many members of the Society, and the kindness of friends, have been conspicuous. The particular merits of every worthy contributor it were invidious to attempt to ascertain; nor can the value, indeed, of the materials themselves be fully appreciated in the present day. They have, in many cases, been absolutely rescued from destruction, and a future age alone will develop their worth.

By the liberality of the late governor GORE, who was president of the Society from 1806 to 1818, a large addition has been made to the library from his own collection, and a bequest of \$2,000, increased, very acceptably, its funds.

From the present president of the Society, a donation of several ancient books and papers of the family of WINTHROP, enriches, with other important benefactions, the Society's treasures—among which may be numbered a copy of the portrait of his illustrious ancestor, the first governor of Massachusetts, to the publication of whose journal, or history, his respected descendant largely contributed.

The zeal of ALDEN BRADFORD, Esq., LL. D., one of the few survivors among its earliest members, and a large contributor to the history of his country,† as well as to the Collections of this Society, induced him to obtain from the government of the State permission to extract from the Hutchinson papers in the Secretary's office such as the Society might deem worthy of publication. The MSS. also of the DANFORTH family were procured by him, and placed in the archives of the Society.

To the Rev. Dr. HARRIS‡ the Society is indebted for a long and vigorous interest in its welfare, evincing itself in the procuring of several valuable documents, especially those which relate to the family of MATHER, as well as for his contributions to the Collections.

* Made originally by the distinguished printer, ISAIAH THOMAS, Esq., LL. D., its first president, whose extensive connections and long editorial labors gave him great advantages, and which has been subsequently increased.

† Dr. Bradford's separate historical publications are, A Collection of State Papers, 8vo. 1818. History of Massachusetts, from 1764, the period to which Judge Minot carried his Continuation of Hutchinson, to July, 1775, published in 1822. A second volume carried the history to 1789. History of Massachusetts from 1620 to 1820, in one volume, 8vo. and the History of Harvard College, published in this journal recently.

‡ More than thirty years since, Dr. Harris gave an account of his Tour to the State of Ohio, a publication which, beside its interesting view of the ancient mounds, &c. will serve by way of contrast, to exhibit the unexampled advances made since in roads and cultivation. His Account of Dorchester, Historical Collections, volume ix. 1803, has been often referred to with high commendation.

The original arrangement of the library, and the first formation of its catalogue, were mainly due to the persevering industry of Rev. TIMOTHY ALDEN,* recently president of Alleghany College, but at that time residing in Boston, and to his beloved and lamented friend, the late Rev. Dr. MCKEAN.†

The recovery of our Indian languages, a labor which has been with so much ardor and success prosecuted by M. DU PONCEAU,‡ in reference to the Delaware, has engaged the special attention of the Hon. Judge DAVIS, president, of late, of the Society, and of the Hon. J. PICKERING, Esq., some of whose labors in this field enrich the volumes of the Society's Collections. Indeed, such recovery has been deemed, by some, but a duty due to the memory of those whose pleasant land we occupy, and whose welfare employed the benevolent exertions of ELIOT, GOOKIN, the MAYHEWS and COTTONS, the memorials of whose deep interest in the aborigines may be said to hallow the Collections themselves. It may also in this connection be remarked, that some of the remains of our Indians, are found in the cabinet of curiosities, which the Society is forming. It is to be lamented that they are so few. But when the perishable nature of their productions is considered, and their wandering mode of life, it will easily appear, that little beside their tools and weapons could be expected to remain. Of these there are several, and they are mingled with similar proofs of industry and skill obtained by early navigators to the north-west coast of America, and presented by several of our enterprising merchants. The cabinet, however, has not grown rapidly—and much of the cause, perhaps, may be found in an increasing desire to acquire and preserve such specimens in the different museums, which have from time to time been formed and patronized—a result of the very kind the Society desires to witness.

The funds for the progress and support of the Society's designs, have been obtained in part from annual assessments on the members, partly from the sale of the "Collections," and in no small degree from the liberal contributions of its more wealthy members. In consequence also of the delivery of a series of lectures on historical subjects, during the evenings of a few past winters, by some of the distinguished friends or members of the Society,§ an addition has been made to its pecuniary resources. The legislature has likewise purchased for distribution in the several towns of the Commonwealth, some hundreds of copies of the Society's edition of Hubbard's History, and of the Journal of Governor Winthrop, or, as it is more properly to be styled, his "History of New England," the latter edited, and greatly enriched with most valuable notes, by the present treasurer of the Society, the Hon. JAMES SAVAGE.

It has been said already, that it were an invidious task to particularize and discriminate, in mentioning the literary labors of members of the Society; yet, as several have been already named, a few further references may seem absolutely requisite. Thus, it is not to be overlooked, even in the present sketch, that, the attention of the legislature having been drawn, about twenty years ago, to the condition of the public records of the "Old Colony" of Plymouth, a commission was instituted, of members of this Society, viz. the late Rev. Dr. FREEMAN,|| SAMUEL DAVIS, Esq., recently deceased, and B. R. NICHOLS, Esq.,

* In imitation of Weever's Funeral Monuments, which, with antiquaries, are in no small repute, Mr. Alden has published five small volumes of a Collection of Epitaphs. These establish obituary dates, and have allowed opportunity for occasional biographical sketches, the work admitting of indefinite enlargement.

† He was taken away at a comparatively early age from a circle of strongly attached friends—few of whom have had greater reason than the writer to cherish his memory. He is understood to have been the author of an Addition to Wood's Continuation of Goldsmith's History of England, published in two large 8vo. volumes, 1814. He was also the biographer of Rev. Dr. Eliot; see Historical Collections, volume i. second series.

‡ See the volumes of the American Philosophical Society for these labors of their greatly distinguished president.

§ From the avails of the lectures, the amount which has thus far been paid into the treasury is but little short of \$1,000.

|| Few of the members have taken a deeper or more persevering concern in the interests of the Society than the gentleman now named. With his theological views the writer will not be expected to harmonize. Yet will he never forget the obligations under which he has been laid by the early and effective friendship and urbanity of this studious and accurate scholar and honest man. Dr. FREEMAN was peculiarly attached to the "Old Colony," the seat of his family, and illustrated its local history in various communications, scattered through the Collections of the Society. He was also known to have made a very considerable preparation of geographical materials in reference to the United States, and his review of MORSE's Geography is not forgotten.

"to examine the said records, files, and documents,—and to report how far, in their opinion, it may be proper to have the same deposited in the archives of the Secretary of State, for the use of legislators, historians, and antiquarians; and how far it may be useful to multiply copies of the whole." They reported, that "it would be of benefit to the present age, and still more to posterity, to cause a fair transcript to be taken, and copies to be multiplied by printing the most useful articles." The result has been, the transcription of a mass of these records, amounting to eleven folio volumes, which are now deposited, with the twenty-two volumes of original records, in the office of the Secretary of the Commonwealth.* To have aided in such an arrangement is gratifying, as is the contemplation of the attention paid by enlightened legislators† to preserve and diffuse an accurate knowledge of the settlement and growth of our country.

One great and important work, achieved by a distinguished and beloved member of this Society, the late Rev. Dr. HOLMES, for several years its Corresponding Secretary, must not be passed in silence. His "American Annals," an edition of which has been published in England, will remain a highly creditable and valuable monument, not merely of accurate and laborious research, sound judgment, and inviolable fidelity, but of patriotism also and philanthropy; and while it illustrates the history of his country, from its discovery down to our times, will not fail to spread the reputation of the author, and endear his memory.

The History of Maine,‡ by the late governor SULLIVAN, and his account of the Penobscotts,§ are an important contribution to a full knowledge of that rising and flourishing member of our Union.

The various valuable publications of the Hon. W. SULLIVAN, the late W. TUDOR, Esq., the Hon. JOSIAH QUINCY, Mayor of Boston, and now President of the University in its neighborhood; of the Hon. Judge STORY, of governor EVERETT, of Mr. J. E. WORCESTER, and of JARED SPARKS, Esq., who is doing so much to illustrate the name of our WASHINGTON, as well as to embalm his own—reflect honor on the Society of which they are members, and aid in accomplishing its patriotic aims.

Similar remarks might be made in reference to several other works, as of LINCOLN's History of Worcester, LEWIS's of Lynn, SHATTUCK's of Concord, FELT's of Salem, Hamilton, Ipswich, and Essex, and the entertaining History of Boston, by the late Dr. SNOW, whose blameless character is cherished by the Society, and whose early death they regret. To several objects also of this Society the amiable, accomplished, and lamented BUCKMINSTER devoted no small attention.||

But neither the occasion, nor the space allotted to this "Account" will allow enlargement, however gratifying it might be to the writer to indulge the recollection of departed associates and friends, or to dwell on the worth of those who happily survive. He will close this sketch with a catalogue of members of the Society, for which he acknowledges his obligations to the well known accuracy and attention of his respected friend, the Rev. Dr. PIERCE.

Resident Members, in the order of their election.

Mr. Thomas Wallcutt,	Joseph Coolidge, Esq.	Hon. John Pickering, LL. D.
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* See an account of this commission, &c. in vol. ii. 3d series, Hist. Coll. p. 258, seq.

† Under the authority and patronage of the legislature, a publication has recently been made, by W. BRIGHAM, Esq. of the most material parts of these documents, in a legal view. Similar publications have been in progress for several years in England, with splendid results; and France is now re-publishing her ancient original historians.

‡ It is an interesting literary fact, that, on the completion of this work, its author disposed of the copy-right for \$200, which he presented to the Society.

§ See Collections of Massachusetts Historical Society, vol. ix.

|| For little more than a year was he connected with it, yet he contemplated a work, "On the Sources of American History," which, had he lived to complete it, might have been of high worth.

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HISTORY OF THE BRITISH UNIVERSITIES.

PRELIMINARY REMARKS.

THE praise of having originally established schools, belongs to some bishops and abbots of the sixth century. They came in place of the imperial schools overthrown by the barbarians. In the downfall of that temporal dominion, a spiritual aristocracy was raised up, to save from extinction the remains of learning. Some of these schools seem to have been preserved in the south of Italy, though merely, perhaps, for elementary instruction. But in France the barbarism of the later Merovingian period was so complete, that, before the reign of Charlemagne, all liberal studies had come to an end. Nor was Italy in a much better state at his accession, though he called two or three scholars from thence to his literary councils; the libraries were destroyed, the schools chiefly closed; wherever the Lombard dominion extended, illiteracy was its companion. The cathedral and conventual schools, created or restored by Charlemagne, became the means of preserving that small portion of learning which continued to exist. They flourished most, having had time to produce their fruits, under his successors, Louis the Debonair, Lothaire, and Charles the Bald.

The early history of the university of Paris is involved in much obscurity. Its foundation goes back to a very remote antiquity; but the precise epoch of its establishment as a school cannot well be ascertained. When we consider the barbarous state of letters in the early ages of the French monarchy, and the characters of the princes who then governed France, we cannot hope to find traces of any establishment dedicated to the promotion of the sciences, or to the instruction of those who might wish to advance in the career of literature. Some of the early French monarchs, however, there is reason to believe, had in their own palaces seminaries for the education of the young nobility of their court; but it is to the reign of Charlemagne that we must refer the foundation of what has become the university of Paris. The foundation of Bologna and of other universities soon followed.

I. History of the University of Oxford.

The opinion which ascribes the foundation of the university of Oxford to Alfred cannot be maintained with certainty. Ingulfus, abbot of Croyland, is the only authentic early writer that can be adduced to this point. He declares that he was sent from Westminster to the school at Oxford, where he learned Aristotle, and the first two books of Tully's rhetoric. Since a school for dialectics and rhetoric subsisted at Oxford, a town but of middling size, and not the seat of a bishop, we are naturally led to refer its foundation to one of the kings; and none who have reigned after Alfred, appears likely to have manifested such zeal for learning. The passage of Ingulfus, however, is regarded by some as suspicious; and against it we must set the absolute silence of other writers. Giraldus Cambrensis, about 1180, seems the first unequivocal witness to the resort of students to Oxford, as an established seat of instruction. But it is certain that Vacarius read there on the civil law in 1149, which affords a presumption that it was already assuming the character of an university. John of Salisbury does not seem to mention it. It was a school of great resort in the reign of Henry II., though its first charter was only granted by Henry III. It became in the thirteenth century second only to Paris in the multitude of its students, and the celebrity of its scholastic disputations. England indeed, and especially through Oxford, could show more names of the first class in this line than any other country. Honest Anthony Wood expatiates on what he thought the glorious age of the university. "What university, I pray, can produce an invincible Hales, an admirable Bacon, an excellent, well-grounded Middleton, a subtle Scotus, an approved Burley, a resolute Baconthorpe, a singular Oakham, a solid and industrious Holcot, and a profound Bradwardin? all which persons flourished within the compass of one century. I doubt that neither Paris, Bo-

logna, or Rome, that grand mistress of the Christian world, or any place else, can do what the renowned Bellosité (Oxford) hath done. And without doubt all impartial men may receive it for an undeniable truth, that the most subtle arguing in school divinity did take its beginning in England, and from Englishmen; and that also from thence it went to Paris, and other parts of France, and at length into Italy, Spain and other nations, as is by one observed. So that though Italy boasteth that Britain takes her Christianity first from Rome, England may truly maintain that from her, (immediately by France,) Italy first received her school-divinity."

The university of Oxford is a corporate body, known for ages by the style or title of "the Chancellor, Masters, and Scholars of the University of Oxford." This title was confirmed by the legislature itself in the reign of Elizabeth, in the following words: "Be it therefore enacted by the authority of this present parliament, that the Right Honorable Robert Earl of Leicester, now chancellor of the said university of Oxford, and his successors forever, and the masters and scholars of the same university of Oxford for the time being, shall be incorporate, and have a perpetual succession in fact, deed, and name, in the name of the chancellor, masters, and scholars of the university of Oxford; and that the same chancellor, masters, and scholars of the same university for the time being from henceforth by the name of the chancellor, masters and scholars of the university of Oxford, and by none other name or names, shall be called and named forevermore." Its ancient privileges have been recognized and augmented by a long succession of royal charters from the earliest periods; and these charters themselves have been sanctioned by parliament. In an act entitled "An act for the Incorporation of the two universities," it is expressly declared, that all letters patent of preceding sovereigns granted to the university of Oxford, "shall be good, effectual, and available in law, according to the form, words, sentences, and true meaning, as amply, fully, and largely, as if the same letters patent were recited verbatim," in the act itself. It has always been governed by statutes of its own making; for many centuries indeed by a confused chaos of laws without order or arrangement; but since the chancellorship of archbishop Laud, by a digested code under the appellation of "*Corpus Statutorum Universitatis Oxoniensis*," which, being at that time by special delegates, was ratified in convocation; and which remains still in force, except upon points where the exigencies of more modern times have pointed out the wisdom of amendment or abrogation.

The whole business of the university in its corporate capacity is transacted in two distinct assemblies, technically termed Houses; viz. the *House of Congregation* and the *House of Convocation*. The chancellor, or the vice-chancellor, or in his absence, one of his four deputies, and the two proctors, or, in their absence, their respective deputies, preside in both houses, where, on all occasions, their presence is indispensably requisite.

The *House of Congregation* consists wholly of regents; either of necessary regents, or regents *ad placitum*. By the phrase *necessary regents*, the statutes designate all doctors of every faculty and masters of arts, during the first year of their regency, that is, from a period commencing at the act subsequent to their respective degrees, and terminating at the succeeding act, though anciently the necessary regency included the space of two entire years, a space, which custom, previously to the original digest of the statutes, had long consented to abridge. By *regents ad placitum* are meant all persons of the following descriptions, who have gone through the year of their necessary regency in arts; viz. all doctors of every faculty, resident in the university; all heads of colleges and halls, and in their absence, their deputies; all professors and public lecturers; the masters of the schools; the public examiners; the deans and censors of colleges; and all other masters of arts, during the second year of their regency; a general dispensation annually passing to conclude all necessary regencies with the first year.

The *House of Convocation*, or, as it is sometimes called, the Great Congregation, consists both of regents and non-regents. But the right of sitting and voting in that House is confirmed by the statutes to persons of the following descriptions: 1. The chancellor, or vice-chancellor, and the two proctors, or

their deputies. 2. Doctors in divinity, medicine, or civil law, who are necessary regents, and masters of arts during the first year of their necessary regency. 3. Heads of colleges and halls, and their deputies, and members of the foundation of any college who have at any time been regents. 4. Doctors in divinity, medicine or civil law, living with their families within the precincts of the university; and professors and public lecturers, who have at any time been regents; provided always, that they have performed the exercises required of them by the statutes, and paid all the fees which are due to the university and to its officers. These conditions are, indeed, in all cases indispensable, and without fulfilling them, no one, be his situation what it may, can exercise the right of voting in convocation. 5. Convictores, as the statute calls them, that is, all persons not belonging to the foundation of any college or hall, who have at any time been regents, and whose names have been constantly kept on the books of some college or hall, from the time of their admission to the degree of master of arts, or doctor in either of the three faculties, respectively. Persons who have removed from one college or hall in the manner prescribed by the statutes, and have been admitted in some other college or hall, within the space of three months, are deemed to have had their names constantly on the books, provided that during this interval, they have not avoided any exercise, or other burden which the university requires to be borne by its members. Doctors and masters of arts, who have ceased to be members of the university, and afterwards return to it, or who have been *incorporated* from Cambridge or Dublin, after a personal residence of 180 days within the year, on producing to the vice-chancellor, in congregation, or convocation, a certificate of such residence from the head of their college or hall, may claim to be admitted into the house; and, after their admission, may continue to enjoy the privilege of voting, so long as their names remain on the books of some college or hall, and they comply with the conditions above stated. The same privilege may also be enjoyed, on the same conditions, by persons who have been admitted to the degree of M. A., D. D., M. D., or LL. D., by diploma or by decree of convocation; but not by those who have been admitted merely to honorary degrees.

The number of regents required to make a convocation is nine, at the least, besides the vice-chancellor and proctors; but for a convocation no particular number of members is required. The business of congregation is principally confined to the passing of *graces* and *dispensations*, and to the granting of degrees. Upon all questions submitted to the house, the vice-chancellor singly, and the two proctors jointly, possess the power of an absolute negative. In the sole instance of supplicating for *graces*, every member of the house is invested, in addition to his general right of suffrage, with a suspending negative upon each grace for three times, as the grace is proposed in three distinct congregations; but previously to the fourth supplication, he is required to state privately to the vice-chancellor and proctors the ground and proof of his objections, which are subsequently submitted to the judgment of the house for approbation or rejection. All suffrages for or against *graces* and *dispensations* in congregation, are to be whispered secretly in the ear of the proctor; by a majority of which, given in the words *placet*, or *non placet*, the fate of the measure is ultimately determined.

The business of convocation is unlimited, extending to all subjects connected with the credit, interest, and welfare of the university. In the exercise, however, of one particular branch of its privileges, and that certainly a very important one, viz. the enacting of new, or the explaining of old statutes, some restriction is prescribed. If the statute to be explained be a royal, or, as it is commonly called, a Caroline statute, the royal permission is first to be obtained. If it be deemed advisable to enact *de novo*, or to explain, any, except a royal statute, it is ordained that the measure shall be previously referred to the hebdomadal meeting of the heads of houses; and this meeting, if on deliberation, it approve of the measure, draws up the terms in which it is to be promulgated in the House of Congregation, and three days after proposed in convocation. As in congregation, so also in convocation, the chancellor, or vice-chancellor, singly, and the two proctors jointly, are officially invested with an absolute negative upon all proceedings, except in elections. In both houses, when the negative of the chancellor, or

the vice-chancellor, or of the proctors, is not interposed, (an interposition almost as rare as the royal veto in parliament,) every question is decided by the majority.

All elections (except for members of parliament) are made by a private scrutiny in writing, in which the vice-chancellor presides, and the two proctors are scrutators; and before they proceed to an election for any professor, lecturer, or officer, the act of the 31st of Elizabeth is read, and the vice-chancellor administers an oath to the proctors that they will make a faithful scrutiny; that they will not influence the nomination of any one; and that they will pronounce the person elected, on whom the major part of the votes shall happen to fall. Then each elector takes an oath, that he will vote once only in the scrutiny, and that he will nominate a person whom he knows, or firmly believes to be duly qualified for the office; and that he will do this without any reward, or expectation of reward. After the vice-chancellor and proctors have voted, all doctors and masters are admitted to poll according to seniority, if possible; the proctors sitting on each side of the vice-chancellor, and receiving the votes. When the poll begins to slacken, the superior *bedel* of arts makes three proclamations, one at the end of each quarter of an hour, and then the poll is cast up by the proctors, and after they have burned the papers, the election is pronounced. Should there be two or more who have an equal number of votes, the senior of them is elected, if they are graduates; but if not, the chancellor's or vice-chancellor's approbation decides the election, and the person elected, if present, is immediately admitted.

For the better government of the university, there is also an hebdomadal meeting of the heads of houses, who meet every Monday, and at other times when convened by the vice-chancellor. This meeting consists of the vice-chancellor, heads of houses and proctors, who are empowered to deliberate on all matters relating to the preservation of the powers and liberties of the university, and to inquire into and consult respecting the due observance of statutes and customs. And in all cases, whenever it appears to them that any particular measure would contribute to the literary improvement, the good government, the credit or the advantage of the university, they have authority to deliberate upon it, in order that it may undergo a grave and serious discussion before it be proposed in congregation, and decreed in convocation. All the letters likewise of the chancellor, in the case of dispensations which are addressed to convocation, must, previously to a recital in the house, be sanctioned by their approbation.

[To be continued.]

NOTICES OF NEW PUBLICATIONS.

1. *Collections of the New Hampshire Historical Society*. Vol. I. 1824, pp. 336; II. 1827, pp. 300; III. 1832, pp. 302; IV. 1834, pp. 302; V. 1837, pp. 307.

The Massachusetts Historical Society was instituted in Boston, in January, 1791, and was incorporated Feb. 19, 1794. It was the parent of all similar institutions in the United States. The New York Historical Society was instituted in New York city, Dec. 10, 1804, and was incorporated Feb. 10, 1809. The Essex Historical Society, Mass. was incorporated June 11, 1821; the Maine Historical Society in 1822; and the Rhode Island in June 1822. The New Hampshire Historical Society was instituted May 20, 1823, and incorporated June 13, 1823. In Vermont, no society of the kind, so far as we know, exists. In Connecticut, the objects of Historical Societies have been accomplished, in part at least, by the Connecticut Academy of Arts and Sciences. Historical Societies exist, we believe, in Pennsylvania, South Carolina, and Ohio, possibly in one or two other States, besides those already mentioned.

The New Hampshire Historical Society was formed in Portsmouth on the 20th of May, 1823. The publications of the Society now amount to five volumes, containing in all more than 1,500 pages octavo. While various gentlemen have contributed much time to the interests of the Society, and valuable documents to the published volumes, to John Farmer, Esq. of Concord, the indefatigable corresponding secretary, especial credit is due. In these researches, is his congenial element. To his accurate and laborious investigations, not New Hampshire alone, but the whole country will always be under great obligations.

The principal articles in Vol. I. are Penhallow's history of the Indian wars; historical sketches of Concord and Bedford, N. H.; account of a great whirlwind, Sept. 9, 1821; the Penacook Indians; various bills of mortality, etc. Vol. II. contains Wheeler's narrative of an expedition into the Nipmuck country in 1675; instances of longevity in New Hampshire; twenty-four unpublished letters of Washington; an account of a number of Indian treaties; memoirs of Maj. Richard Waldron, Rev. Lemuel Wadsworth, N. O. Haven, Jr. and James F. Dana; annals of Keene; historical sketch of the Northern boundary of New Hampshire, etc. In Vol. III. are memoirs of Samuel Dana, Wyseman Claggett, Federal Burt, Abel Parker, John Pickering and Oliver Peabody; sketches of Northwood, Somersworth and Warner; anniversary addresses by Hon. Charles H. Atherton and Hon. Salma Hale; accounts of the avalanches at the White mountains, and destruction of the Willey family, by T. C. Upham and J. B. Moore; sketches of graduates of Dartmouth college; journal of Rev. John Pike of Dover; account of the insurrection in New Hampshire in 1786, etc. Vol. IV. contains memoirs of Hon. David Barker, Rev. Dr. Nathan Parker, and Phineas Stevens; sketches of Antrim, Charlestown, Canterbury, and of the graduates of Dartmouth college; Rev. N. Bouton's anniversary address; Rev. Dr. R. Farmer's directions for the study of English history; Constitutions of New Hampshire; Abner Clough's journal, 1746; account of the great earthquake in 1727, etc. In Vol. V. we have 77 pages of very valuable remarks on the preservation of public archives, by the late R. Bartlett, Esq. of Concord; histories of the towns of Durham, Amherst, New Ipswich and Hampstead; Dr. Oliver's anniversary address; a list of counsellors of New Hampshire from 1680 to 1837; sketches of Dr. William Cogswell, Hon. John Wentworth, Jr. Hon. Meshech Weare, Gen. Nathaniel Folsom, Hanserd Knollys, and Hon. Samuel Livermore; journal of Capt. Phineas Stevens, etc.

2. *History of Worcester, Mass. from its earliest settlement to September, 1836; with various notices relating to the history of Worcester county.* By William Lincoln. 1837. pp. 383.

This is one of the best local histories which we have ever seen. The author is well known for his taste, accuracy and judgment, as well as for his untiring devotion to antiquarian investigations. In conjunction with the late C. C. Baldwin, Mr. Lincoln conducted the Worcester Historical Magazine, a work of unpretending character, but of great value. The present volume, in addition to an extended and minute account of the town of Worcester, contains many valuable notices of the history of the county and of the State. We have nowhere read a better history of Shays's rebellion than is found in these pages. The ecclesiastical affairs are related at length, and, what is not always the case, are exhibited in an impartial manner. There is a series of biographical notices of much interest and value.

3. *The Student's Account Book.* By Allen Lincoln. Boston: Whipple & Damrell. 1837. pp. 208.

The object of this book is to provide students with the means of keeping an account of their pecuniary concerns with ease and correctness, and to promote habits of accuracy and economy. It is so arranged as to include all the expenditures and receipts of the student during a period of ten years, and yet is equally convenient for any shorter time. The plan seems to us to be a very good one. All students who adopt this or similar methods, will find it to be greatly for their advantage.

4. *Address to the Senior Class in the Theological Seminary of the Synod of South Carolina and Georgia, on the evening of the Anniversary, Columbia, July 10, 1837.* By Charles C. Jones, professor of Ecclesiastical History and Church Government in the Institution. 1837. pp. 18.

This is a sound and affectionate Address, in which the speaker exhorts his young friends on the subjects of personal piety; knowledge, and the habits necessary to acquire a large measure of it; activity in the ministry; an exclusive devotion to its duties; firm attachment to the doctrines of the gospel; purity of moral character, etc. We are well acquainted with the spirit and views of professor Jones, and we rejoice that he is in a position where he can accomplish so much for the best interests of the Southern country.

5. *The American Almanac and Repository of Useful Knowledge for the year 1838.* Boston: Charles Bowen. 1837. pp. 336.

The nine volumes of this work would be an invaluable series for the library of any person, be he merchant, mechanic, farmer, or a member of either of the learned pro-

fessions. A large proportion of the matter is of permanent value, and does not perish, like common almanacs, with the using. Great accuracy, sound judgment, and indefatigable industry are as apparent in the ninth volume, as in either of its predecessors.

APPROPRIATE SUPERSCRPTIONS.

OVER the door of the theological chamber of the Theological Seminary at Montauban, in France, is written the inscription: "*The best theologian is not he who argues best, but he who leads the most pious life, and who is most capable of teaching others the way of salvation.*" Over the door of the philosophical chamber, are inserted these words: "*Religion is the best of philosophy. What the most skilful philosophers have sought in vain, by the most painful effort, Christ has revealed to us clearly and simply.*" Over another room, are these words: "*There is no true piety without holiness, no true holiness without piety.*"—*Gambier Observer.*

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

ORLANDO G. THATCHER, æt. 40, Cong. Bradford, New Hampshire, Aug. 19, 1837.
NATHANIEL PORTER, D. D. æt. 100, Conwray, N. H.
ISAAC BRIGGS, æt. 75, Cong. Athol, Massachusetts, July 12, 1837.
SAMUEL H. STEARNS, æt. 35, Cong. late of Boston—died at Paris, France, July 15.
H. HERBERT HATHORNE, æt. 27, Salem, Mass. July.
MOSES HALLOCK, æt. 77, Cong. Plainfield, Mass. July 17.
LUCIUS S. BOLLES, æt. 29, Bap. Lynn, Mass. July 26.
LEVI PRATT, æt. 37, Cong. Medford, Mass. Aug. 9.
PLUMMER CHASE, æt. 43, Cong. Newbury, Mass. Sept. 17.
W. W. HUNT, Cong. Amherst, Mass. Oct. 5.
HENRY WIGHT, D. D. æt. 86, Cong. Bristol, Rhode Island, Aug. 12, 1837.
HOSEA EASTON, æt. 38, Meth. Hartford, Connecticut, July 6, 1837.
ABRAHAM ALLING, æt. 83, Hamden, Ct. July 24.
ASHLEY M. GILBERT, Pres. Bellport, L. Island, died at Colchester, Ct. Sept. 9.
MR. — FOOOTE, Green, New York, June 4, 1837.
EDWARD HARDYER, Epis. New York, July 15.
SIMEON PETERSON, æt. 41, Free-Will Bap. Hermon, N. Y. July 20.
ALANSON L. COVELL, æt. 34, Bap. Albany, N. Y. Sept. 20.
ROBERT GAMBLE ORR, æt. 50, Pres. Patterson, New Jersey, June 12, 1837.
RICHARD VARICK DEY, Pres. N. J. Sept. 20.
ANDREW HEMPHILL, æt. 60, Meth. Horeford, Maryland, Aug. 27, 1837.
RUFUS CHANDLER, Caroline Co. Virginia, July, 1837.
ROBERT TUCKER, æt. 98, Lincoln Co. North Carolina, July, 1837.
JAMES W. DOUGLASS, Pres. Fayetteville, N. C. Sept. 5.
JAMES CLARK, Savannah, Georgia, July 31, 1837.
WHELOCK S. STONE, æt. 30, Mobile, Alabama, Sept. 22, 1837.
ORRAMEL STRONG HINCKLEY, Pres. Natchez, Mississippi, Sept. 14, 1837.

DAVID HOYT, Pres. Maryville, Tennessee, July 16, 1837.

ELIPHALET AUSTIN, Austiaburgh, Ohio, Aug. 4, 1837.

JOHN A. WATERMAN, Meth. Epis. Cincinnati, O. Oct. 6.

WILLIAM SCOTT, Meth. Epis. Fulton, Michigan, July 29, 1837.

GEORGE COWLES, Cong. Massachusetts, on the coast of N. C. Oct. 9, 1837.

Whole number in the above list, 32.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	New Hampshire.....	2
30 40.....	6	Massachusetts.....	5
40 50.....	4	Rhode Island.....	1
50 60.....	1	Connecticut.....	3
60 70.....	2	New York.....	4
70 80.....	2	New Jersey.....	2
80 90.....	2	Maryland.....	1
90 100.....	2	Virginia.....	1
Not specified.....	12	North Carolina.....	3
Total.....	32	Georgia.....	1
		Alabama.....	1
		Mississippi.....	1
		Tennessee.....	1
		Ohio.....	2
		Michigan.....	1
		Total.....	32

DENOMINATIONS.

DATES.

Congregational.....	10	1837. June.....	2
Presbyterian.....	7	July.....	14
Episcopalian.....	1	August.....	5
Metho-list.....	4	September.....	7
Baptist.....	2	October.....	3
F. W. Baptist.....	1	Not specified.....	1
Not specified.....	7		
Total.....	32	Total.....	32

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

WILLIAM WISWAL, Unit. ord. pastor, Ellsworth, Maine, July 5, 1837.
LUTHER WISWAL, Cong. ord. pastor, Brooks, Me. July 12.
SETH HARDY, Cong. ord. pastor, Vassalboro', Me. July 12.
JOSEPH SEARLE, Cong. inst. pastor, Harrison, Me. July 19.
IVORY CLARK, Bap. ord. missionary, Lebanon, Me. Sept. 6.
A. SMITH LYON, Free-Will Bap. ord. pastor, Oxford, Me. Oct. 4.
SERENO T. ABBOTT, Cong. ord. pastor, Hampton Falls and Seabrook, New Hampshire, July 12, 1837.
WILLIAM L. BUFFETT, Cong. inst. pastor, Tamworth, N. H. July 19.
ALFRED GOLDSMITH, Cong. ord. pastor, Great Falls, N. H. Sept. 15.
ISAAC R. WORCESTER, Cong. ord. pastor, Littleton, N. H. Sept.
SAMUEL NICHOLS, Cong. inst. pastor, Barrington, N. H. Sept. 20.
ISAAC KNIGHT, Cong. inst. pastor, Franklin, N. H. Sept. 27.
PLIN B. DAY, Cong. ord. pastor, Derry, N. H. Oct. 4.
JOSIAH D. CROSBY, Cong. ord. pastor, Jadfrey, N. H. Oct. 4.
ASAHEL NOTT, Cong. ord. pastor, Winhall, Vermont, June 14, 1837.
CHESTER WRIGHT, Cong. inst. pastor, Hardwick, Vt. June 15.
REUBEN MASON, Cong. inst. pastor, Westfield and Newport, Vt. Sept. 26.
AUSTIN HAZEN, Cong. inst. pastor, Berlin, Vt. Oct. 4.
H. A. GRAVES, Bap. ord. pastor, Springfield, Massachusetts, June 20, 1837.
AMOS DRURY, Cong. inst. pastor, Westhampton, Mass. June 29.
JOHN ORCUTT, Cong. inst. pastor, Reading, N. P. Mass. July 12.
WILLIAM W. NEWELL, Cong. inst. pastor, East Boston, Mass. July 19.
DANIEL MANSFIELD, Cong. ord. pastor, Wenham, Mass. July 25.
JOSIAH K. WAITE, Unit. inst. pastor, Gloucester, Mass. July 26.
UZZIAH C. BURNAP, Cong. inst. pastor, Lowell, Mass. July.

- SAMUEL WASHBURN, Cong. ord. pastor, Greenfield, Mass. Aug. 2.
 BROWN EMERSON, Cong. ord. pastor, West Boylston, Aug. 3.
 POMEROY BELDEN, Cong. ord. evang. Warwick, Mass. Aug. 7.
 CYRUS P. GROSVENOR, Bap. inst. pastor, Sterling, Mass. Aug. 9.
 ROBERT B. HALL, Cong. ord. pastor, Plymouth, 3d Soc. Mass. Aug. 23.
 JAMES W. DALL, Cong. ord. evang. Dracut, Mass. Aug. 29.
 MARK A. H. NILES, Cong. inst. pastor, Marblehead, Mass. Aug. 30.
 NOAH HOOPER, JR. Bap. ord. pastor, Woburn, Mass. Aug. 31.
 WILLIAM EATON, Cong. inst. pastor, Hardwick, Mass. Sept.
 JOHN WHITON, Cong. inst. pastor, Enfield, Mass. Sept. 13.
 JOSEPH ANGLER, Unit. inst. pastor, Milton, Mass. Sept. 13.
 T. C. TINGLEY, Bap. inst. pastor, Boston, North Bap. ch. Mass. Sept. 18.
 R. P. STEBBINS, Unit. ord. pastor, Leominster, Mass. Sept. 20.
 JAMES B. HADLEY, Cong. ord. pastor, Union Church of Amesbury and Salisbury, Mass. Sept. 20.
 D. C. HAYNES, Bap. ord. pastor, Marblehead, Mass. Sept. 19.
 SEWALL S. CUTTING, Bap. inst. pastor, Southbridge, Mass. Sept. 25.
 WILLIAM A. SHAILER, Bap. inst. pastor, Brookline, Mass. Sept. 25.
 ORRIN O. STEARNS, Bap. inst. pastor, Sturbridge, Mass. Sept. 26.
 GEORGE W. WOODWARD, Unit. ord. pastor, Barnstable, Mass. Sept. 27.
 ROLLIN H. NEALE, Bap. inst. pastor, Boston, Mass. 1st Bap. Ch. Sept. 27.
 DANA GOODSELL, Cong. inst. pastor, Plainfield, Mass. Sept. 27.
 SAMUEL LAMSON, JR. Cong. ord. pastor, Brighton, Mass. Sept. 20.
 B. B. EDWARDS, Cong. ord. evang. Methuen, Mass. Oct. 3.
 COLUMBUS SHUMWAY, Cong. inst. pastor, Petersham, Mass. Oct. 4.
 JOHN C. THOMPSON, Cong. inst. pastor, Goshen, Mass. Oct. 4.
 JOHN PARKMAN, Unit. ord. pastor, Greenfield, Mass. Oct. 11.
 RANDOLPH CAMPBELL, Cong. inst. pastor, Newburyport, Mass. Oct. 19.
 THOMAS SEW, Bap. ord. evang. Coventry, Rhode Island, Sept. 3, 1837.
 AMOS LEFAVOUR, Cong. inst. pastor, Slatersville, R. I. Sept. 20.
 OLIVER J. FISK, Bap. ord. pastor, Smithfield, R. I. Oct. 4.
 JOSEPH SMITH, Bap. ord. pastor, Woonsocket, R. I. Oct. 4.
 DAVID H. SHORT, Epis. ord. priest, Danbury, Connecticut, June 20, 1837.
 ELISHA C. JONES, Cong. ord. pastor, Southington, Ct. June 28.
 HERMAN L. VAIL, Cong. inst. pastor, Torrington, Ct. July 5.
 JEREMIAH MILLER, Cong. inst. pastor, Reading, Ct. July 12.
 WARREN G. JONES, Cong. inst. pastor, South Glastenbury, Ct. July 26.
 J. C. WARREN, Cong. inst. pastor, Canterbury, Ct. Sept. 13.
 ISAAC N. SPRAGUE, Cong. inst. pastor, Hartford, Ct. Oct. 9.
 JACOB ALLEN, Cong. inst. pastor, Voluntown and Sterling, Ct. Oct. 11.
 JOHN ELLERY TYLER, Cong. ord. pastor, Windham, Ct. Oct. 11.
 CHARLES J. WARREN, Cong. inst. pastor, Canterbury, Ct. Oct. 13.
 ADAM REID, Cong. ord. pastor, Salisbury, Ct. Sept. 27.
 ASA W. BUSHNELL, Pres. ord. evang. Elba, New York, June 8, 1837.
 ISAAC CHICHESTER, Pres. ord. evang. Elba, N. Y. June 8.
 JOHN T. AVERY, Cong. inst. pastor, Rochester, N. Y. June 22.
 FRDERICK S. GOODWIN, Epis. ord. priest, New York, N. Y. July 2.
 CALVIN COLTON, Epis. ord. priest, New York, N. Y. July 2.
 JAMES T. HOUGH, Pres. inst. pastor, Port Byron, N. Y. July 4.
 RUSSELL WHITING, Cong. inst. pastor, Elba, N. Y. July 6.
 CHARLES N. MATTOON, Pres. ord. pastor, Canoga, N. Y. July 6.
 OVID MINER, Pres. inst. pastor, Penn Yan, N. Y. July 25.
 E. J. GILLEP, Pres. inst. pastor, Batavia, N. Y. July 26.
 R. W. KNIGHT, Dutch Ref. ord. pastor, Clove, N. Y. Aug. 1.
 ASA S. ALLEN, Pres. ord. evang. Angelica, N. Y. Aug. 9.
 JAMES LILLIE, Asso. Ref. inst. pastor, Rhinebeck Flats, Aug. 16.
 JOHN C. VANDERVOORT, Dutch Ref. inst. pastor, Kinderhook, N. Y. Aug. 13.
 SILAS ILLSLEY, Bap. ord. pastor, Brooklyn, N. Y. Sept. 8.
 J. H. NOBLE, Pres. inst. ord. pastor, Schaghticoke, N. Y. Sept. 11.
 ERASTUS HOPKINS, Pres. inst. pastor, Troy, N. Y. Sept. 13.
 ROBERT BIRCH, Pres. ord. pastor, New York, N. Y. Sept. 17.
 WILLIAM PATTON, D. D. Pres. inst. pastor, New York, N. Y. Oct. 11.
 GEORGE W. WOOD, Pres. ord. evang. Morristown, New Jersey, May 16, 1837.
 EDWARD G. PRESCOTT, Epis. ord. priest, Burlington, N. J. Aug. 20.
 JAMES A. WILLIAMS, Epis. inst. rect. Orange, N. J. Sept. 9.
 REUBEN J. GERMAIN, Epis. inst. rect. Morristown, N. J. Sept. 12.
 PETER L. JAKUES, Epis. ord. priest, Hope, N. J. Oct. 12.
 J. S. GALLAGHER, Pres. ord. pastor, Orange, N. J. Oct. 12.
 MOSES FLOYD, Pres. ord. pastor, Little Valley, Pennsylvania, June 14, 1837.
 JACOB SECHLER, Ger. Ref. ord. pastor, Hanover, Pa. June 29.
 ALEXANDER M. MARBURY, Epis. ord. priest, Baltimore, Maryland, June 2, 1837.
 FRANCIS H. MCGUIRE, Epis. ord. priest, Alexandria, District of Columbia, July 13, 1837.
 JOSEPH WOLFF, Epis. ord. Alexandria, D. C. Sept. 26.
 JOSEPH PACKARD, Epis. ord. priest, Alexandria, D. C. Sept. 30.
 JOHN D. MATTHEWS, Pres. inst. pastor, Norfolk, Virginia, July 2, 1837.
 JOHN WITHERSPOON, Pres. inst. pastor, Columbia, South Carolina, July 2, 1837.
 JOHN A. VANLEAR, Pres. inst. pastor, Mossy Creek, Tennessee, June 24, 1837.
 GEORGE GORDON, Pres. ord. pastor, Millersbury and Hope-well, Ohio, April 26, 1837.
 JOSEPH S. WYLLIE, Pres. inst. pastor, Coshocton, O. April 27.
 S. M. MCCLUNG, Pres. inst. pastor, Cross Roads and Plum Creek, O. June 20.
 J. W. BECHER, Cong. inst. pastor, Hampden, O. June 20.
 NATHANIEL COBB, Pres. inst. pastor, Mount Eaton, O. June 27.
 CHARLES A. DAVIS, Cong. ord. evang. West Farmington, O. April 30.
 SAMUEL MOODIE, Pres. ord. pastor, Big Spring, O. July 5.
 GEORGE VANEMAN, Pres. inst. pastor, Findley, O. Aug. 12.
 S. W. BURRET, Pres. inst. pastor, Franklin, O. Sept. 19.
 JAMES B. WALKER, Cong. inst. pastor, Akron, O. Sept. 21.
 CHARLES A. FARLEY, Unit. ord. pastor, Alton, Illinois, July 16, 1837.
 S. M. RICE, Bap. ord. evang. Adrian, Michigan, June 8, 1837.
 WARREN ISHAM, Pres. ord. evang. Detroit, Mich. July 6.
 GEORGE HORNEILL, Pres. inst. pastor, White Lake, Mich. Aug. 2.

Whole number in the above list, 94.

SUMMARY.

	59	STATES.	
Ordinations.....	59	Maine.....	6
Installations.....	—	New Hampshire.....	8
Total.....	115	Vermont.....	4
		Massachusetts.....	34
		Rhode Island.....	4
		Connecticut.....	11
		New York.....	19
		New Jersey.....	6
Pastors.....	92	Pennsylvania.....	2
Evangelists.....	11	Maryland.....	1
Priests.....	8	Dist. Columbia.....	3
Rectors.....	2	Virginia.....	1
Missionaries.....	1	South Carolina.....	1
Not specified.....	1	Tennessee.....	1
Total.....	115	Ohio.....	10
		Illinois.....	1
		Michigan.....	3
		Total.....	115

DENOMINATIONS.

	51	DATES.	
Congregational.....	51	1837. April.....	3
Presbyterian.....	26	May.....	1
Episcopalian.....	15	June.....	17
Baptist.....	15	July.....	27
Associate Ref.....	1	August.....	15
Unitarian.....	7	September.....	34
German Ref.....	2	October.....	18
Dutch. Ref.....	1		
Free Will Baptist.....	1		
Total.....	115	Total.....	115

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1837.

MAINE, AS A FIELD FOR MORAL AND RELIGIOUS ENTERPRISE.

[By Rev. Cyril Pearl.]

HAVING had occasion, during the last ten years, to pass repeatedly over much of the extended surface of Maine, to mingle with its population, to learn its moral necessities, as well as its resources and its physical energies; my heart has often been oppressed with the fitness of the language of our Saviour in application to this State, when, with his heart bursting with compassion for the thronging multitudes, he said to his disciples, "*The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.*"

In exploring this field, several considerations give emphasis to the thought that "the harvest is plenteous." Here is a territory somewhat larger than all the rest of New England, having a surface of 33,000 or 35,000 square miles, or from 21,000,000 to 23,000,000 of acres. Not far from half a million of souls now occupy this territory, while a large portion of it is still an unbroken wilderness. The increase of population, in ten years previous to 1830, was nearly one third; and the increase has probably been more rapid since that period, than before. Numerous causes will combine to accelerate this increase, whatever temporary checks may seem to forbid it. Prejudices which, for a long time, checked immigration, have in a measure subsided, and population has of late been rolling in from the other States. The great extent of seacoast will demand increasing thousands to spend their lives upon the ocean. The extensive forests will require other thousands, for a long time, to bring their vast treasures into the market.

The extensive water-power of the State now employed in the lumbering operations, will be demanded for other purposes, and manufactories of every description will then employ other thousands.

The State is rich in its mineral productions; and these are just beginning to attract attention. Its granite, its slate, its lime-rock, and marble, are already unfolding rich treasures, and employing much capital and labor. Mines of almost every description will, doubtless, soon be laid open, and multitudes will be needed to bring their varied productions into use.

A career of internal improvements is commencing, which will, in time, go forward with rapidity, notwithstanding the temporary check occasioned by the present severe pressure. Canals and rail-roads are soon to connect the rivers and lakes of the State, and bring distant villages into immediate neighborhood.

The culture of silk will doubtless soon become an extensive business; at least, in parts of the State. The county of York has a large proportion of soil peculiarly suited to this cultivation, and most of the other sections of the State have tracts of land more or less extensive, which might profitably be devoted to the growth of the mulberry. Agriculture, now so much neglected for more lucrative employments, or greatly misdirected, will, from necessity, yet receive attention, as all the other operations of the State create an increasing demand for the productions of the soil. A proper cultivation will enable the soil of Maine to sustain an immense population, especially as steam and water conveyance will greatly lessen the proportion of animal labor, and diminish their neces-

sity and numbers. The demand for human labor, and the consequent increase of population, must yet be greater than in any past period of our history, and we must expect a great increase of *uneducated* population. It needs not a prophet's ken to foresee the introduction of thousands of this description who are flocking to this country from Europe. Nearly 200,000 emigrants seek an asylum in this country annually, a large portion of whom are poor and ignorant, and whose allegiance to the pope is a sure pledge that they will make little effort to secure that knowledge which is essential to their becoming good republican citizens.

Maine must soon have a large portion of this class of immigrants mingled with its other population, or located in colonies in the fairest sections of its yet unsettled land. An extensive territory has already been purchased, and the work of colonizing commenced. Every such establishment will be a nucleus around which other immigrants will cluster. The State is already half surrounded by a mingled population, a large part of which is under Catholic influence; and a great portion of the foreign immigrants first land in the British provinces, and then make their way along the lakes of the North, or along the Atlantic coast, or through the State, to New York, and thence through its western thoroughfares, seek the "Great Valley," to which their attention has hitherto been directed. But now, it seems, Maine presents sufficient inducements to attract the attention of those far-seeing managers, who are controlling emigration to this country. Every canal and rail-road to be constructed will attract this class of laborers; and every road, river, canal, or timber-tract, which crosses the boundary of the State and provinces, will be an avenue for their introduction.

But what then is to be done? Are we to oppose their introduction by severe laws, or meet them with unkindness, or attempt their reformation by riot-regulations? None of these. We must meet the new state of things as men,—prepare for it as Christians. We cannot divest an ignorant Catholic population of their prejudices, or make them good citizens, by the spirit of strife, or persecution, or the application of brute force. We must show them a more excellent way. We must pray the Lord of the harvest that he would send forth laborers who will mingle with, and mould them, by the kind influences of truth and love.

Another circumstance to be noticed in surveying this field, is *the energy of character which distinguishes its population.*

That the people of Maine, and especially its newly settled portions, possess a great share of energy, no one who mingles with them can doubt. Her seamen are known in every clime, and are distinguished for their enterprise and hardihood. Her landmen are not less enterprising than her seamen. The ruggedness of the soil, the labor of clearing away the forests and planting villages in their stead, and all the diversified labors of a new country like this, require and create vigorous bodies, and energetic habits. The same causes create energy of mind, while, at the same time, they bring with them powerful temptations to neglect its proper cultivation. The spirit of speculation, lately so rife and extensive, has increased this energy almost to insanity, and has greatly multiplied the dangers of its perversion. It is a dictate of common sense, as well as of experience, that this energy of character must be a powerful engine for good or for evil. If perverted, or suffered to run wild, what shall limit its mischiefs? If moulded aright, and consecrated to God, its career of usefulness will be glorious.

Saul of Tarsus was an energetic man. At the feet of Gamaliel this energy led him to explore and appropriate the learning of the age. As an agent of the Jewish priesthood, he breathed out threatening and slaughter against the disciples of Christ, and persecuted them even unto strange cities. But when the voice from heaven arrested his course, and his life, and character, and objects were all changed, that deathless energy still remained. As the apostle to the Gentiles, he now goes forth in the spirit of his Master, with the zeal of a martyr. No obstacles could successfully check his burning zeal, no terrors alarm him, or turn him from his work, till he could say, "I have fought a good fight, I have finished my course. * * From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

If Maine has a large share of energy, let it be trained for the same service, and it will bear the gospel far hence to the Gentiles. *The cross of Christ* is a

theme which will give full scope to the noblest energies. The heathen world shall witness its mighty power, and songs of salvation shall celebrate its triumphs.

Another circumstance deserving attention, is, that *Maine is to have a great amount of wealth*. Its resources are just beginning to be developed, and capitalists from other States have made large investments here. It is a question, yet to be decided, whether the wealth to be accumulated, *shall be in the hands of the people at large*, or concentrated in the hands of a few, while the mass of the people are poor and debased. But a more interesting and important consideration is, whether this wealth shall be a means of corruption and oppression, or be applied to the extension of knowledge, and virtue, and happiness. Wealth must prove a rich blessing, or a withering curse, and no time should be lost, no effort neglected, which can aid in giving it a right direction. Let the population of Maine be moulded for Christ, its living energies consecrated to his service, and the gold and silver will bless the world; but let vice and crime prevail, and the god of this world will lead captive our sons and daughters; the increasing wealth shall prove a terrific scourge, and the world will feel its inflictions.

Another consideration is, that *Maine, under God, must take care of itself*, with all its growing energies—its population—its wealth and its desolations. Little aid can be expected from other and older States. Capitalists may be found who will invest their money in her forests and her mines; laborers from other States, and other countries, may be found, to engage in lucrative employments. But laborers in the cause of Christ, who are to gather in the spiritual harvest, must generally be trained up here. Few indeed can be expected from abroad, while the great Western Valley, and the heathen world are sending their “Macedonian cry” through the length and breadth of the land.

And it ought to be so. Maine, with the blessing of God, ought to take care of itself, on the same principle that every parent who is able to do it, should take care of himself and his family, and not suffer them to become a public charge. And more than this, Maine must furnish a fair proportion of laborers for the West, for China, for Africa, the islands of the sea, and the whole heathen world. And we have special reasons for sending laborers into the provinces on our northern and eastern borders. No other State is so well situated to do this work, and no one has so deep a personal interest at stake. Already many of our friends are there. The population of Maine, flowing back into the wilderness, is soon to meet and mingle with the people of the provinces, to mould them, or be moulded by them. There is no alternative.

If these views are founded on facts, is there not need of prayer for laborers? Perhaps we shall see this more clearly by looking at other facts.

There are about one hundred and ninety Congregational churches in this State, and nearly seventy of these are without pastors. Most of these destitute churches are surrounded with a growing population, needing the vigorous exertions of devoted laborers. In addition to these, there are probably as many other places where churches might be formed within a short period, provided suitable laborers could be found to cultivate them. My settled conviction is, that one hundred additional laborers might be profitably employed within the State the coming year, of this one denomination; and that if they were such men as the exigency demands, they could be supported, notwithstanding the pressure which at present is felt in the pecuniary affairs of the country. New towns and plantations, which will need laborers, are multiplying, and must continue to do so, till the whole State is covered with a dense population. But the present population is not more than half supplied with laborers, adequate to the work to be done. No one denomination has a supply of qualified laborers for the churches already formed; nor can have, till a host of them can be trained up for this purpose. Probably not one half of the adult population of Maine, habitually attend upon the stated instructions of a qualified ministry; and it is more than probable, that the denomination which is first in sending forth a supply of thoroughly qualified ministers, will exert an unbounded influence over the destinies of the State. An increasing desire is manifested for an educated ministry, and for Congregational usages; and a multitude of laborers, thoroughly furnished for their work, would now find a *welcome*, where a few years since, they could scarcely find a *hearing*.

Penobscot county furnishes an illustration of this remark. This county has a territory, probably, as large as the State of Massachusetts—with nearly one hundred towns and plantations partially settled. In 1830, with a population of more than 31,000, there were, if I mistake not, eleven Congregational churches; four of which only had pastors, and but one of these pastors fully supported by his own people. Now there are twenty-four churches; sixteen or seventeen of which have pastors, and a considerable portion of these pastors are sustained by their own people. Most of the destitute churches would do much toward the support of ministers; and in several other places, churches might be formed, and pastors be supported in part or in full, in a short time, if men of the right stamp could be secured.

But the elements of society need to be examined still more minutely. In almost all places which have been long settled, there have been laborers of some sort. Years ago, there were those, who, professing that they were called to preach, labored in the new settlements, and in the midst of powerful excitements, brought large numbers into the churches they formed. But in too many cases, these churches were not "grounded in the truth," nor fed with scriptural instruction. Too much reliance was placed upon frames and feelings, and too little upon the simple truth of God's word. As the excitements passed away, religious hopes and professions often went with them, and left men in a state of perplexity and doubt, which prepared the way for skepticism and fatal error. When newspapers began to circulate, which, under the mask of religion, opposed revivals of religion, missionary, tract, Bible and Sabbath school societies, and rung the alarm of "church and state" in connection with these institutions, many who had been members of those churches, were prepared to read and admire such charges as were levelled against the cause of religion. Some who were once subjects of those excitements, and exhorters in those churches, went from step to step, till they could cling to the cheerless hopes, or rather the reckless hopelessness of infidelity.

Intemperance, too, found many of its victims here; and some of the churches thus gathered, have become extinct; and what remains of piety, is merged in other churches, or sighs, in solitary sadness, for better instructions, and better days. Some who once preached, and gathered these churches, have afterwards scattered them by preaching another doctrine, and thus have unsettled many minds in relation to revealed religion. It was not uncommon for such ministers to undervalue education, and excite prejudice against educated ministers, and stigmatize them as hirelings. But all these circumstances, strange as it may seem, have been preparing the way for a reaction favorable to truth and virtue; and the temperance reformation is leading to a new state of things. This blessed cause has been a pioneer to auspicious changes, which we cannot yet fully appreciate. In many places, where, in 1827, from fifteen to thirty-five hogsheads of liquor were sold, it has been nearly banished; and in some, it cannot be purchased in the merchant's shop or tavern. Temperance societies have been extensively formed, and have called mind into action. Thought and argument have been greatly increased by discussions of this subject, conscience has been quickened, moral principle has acquired new power over men, a desire of knowledge has been greatly extended, and a thirst for instruction, common and religious, now exists, far more extensively than it did eight years ago.

Sabbath schools have been extensively established, and have introduced thousands of religious books into as many families. But laborers are greatly needed to revive and sustain these schools, and rouse the slumbering energies of our temperance societies, and urge on all the hallowed influences which may follow in their train. Men begin to feel this necessity. Denominational preferences, in many cases, give way before it. There is a reaching forth, after something to meet existing necessities; and many are prepared to welcome and sustain religious teachers of piety and education, whose sentiments they have formerly viewed with jealousy. Changes are thus taking place, which inspire a lively hope; and a crisis has come, which demands prevailing, persevering prayer, and unwearied, well-directed effort, and holding out to such prayer and effort a rich reward.

But what kind of laborers does this crisis demand? They must of course be

such as the *Lord of the harvest will send forth*, or they will "prophesy" in vain, and will fail of gathering the harvest, and return with mortification, that they have run without being sent.

1. They must of course be holy men. They must have ardent piety, and bear the image of Christ in their daily walk. How can they win souls to Christ if they exhibit evidence that they are none of his? There is perhaps no spot on earth where hollow-hearted hypocrisy would be detected sooner than in some of our new settlements, or where defective piety would be more severely scrutinized, or put to a more painful test. Without a holy heart and a self-denying spirit, a minister will not be able to meet the obstacles, and endure the labors and hardships which will beset his course, in regions like these.

2. But piety alone is not enough. *There is a demand for extensive knowledge.* If "knowledge is power," who needs that power more than the minister of the gospel? And where can it be more successfully wielded, than in the pulpit and in other places which the minister must fill? He must preach the gospel to some cultivated minds. Such are to be found in almost every congregation, and the number is increasing.

The press is an engine of power, and of light, but the pens of the clergy must furnish a great proportion of its materials, if it is to advocate and advance the Christian religion.

Knowledge is necessary for the *defence* of Christianity. The minister is set for "the defence of the gospel," and in Maine are found reasons for being thoroughly prepared for this defence. A species of infidelity, or subtle skepticism has been diffused, and has taken root, more or less extensively, in most of our new settlements. Before the whole population can be moulded by the gospel, there must be a supply of religious teachers who can grapple with the most subtle cavils which are arrayed against the Bible, and overcome them with weapons of solid material and heavenly temper.

Knowledge is no less necessary for the *illustration*, than the defence of the gospel. An essential element of the captivating beauty, and overwhelming power of our Saviour's instructions, is found in the *illustrations of divine truth* drawn from the *works* of God. The excellence of some of our most popular religious books is found in this same characteristic. The great truths of the Bible, while rising above the loftiest creations or conceptions of mere human science, still touch upon, as it were, and, in a sense, are interwoven with, all departments of real knowledge; and every branch of human learning and a knowledge of every human employment may furnish illustrations of revealed truth, and open to the minister of the gospel, avenues, through which truth may be poured upon the minds of men.

3. *The power to use knowledge for practical purposes* is an essential qualification in laborers for this field. Knowledge has little power, that is not wielded for some practical result. It is not enough that a minister should be a learned man. He is not to be used as "a walking library or lexicon," or "hung up as a book of reference," or "kept for show." This is not a region for such exhibitions. Nor is it a field where the laborer can sit down in quiet luxury, to revel in stores of learning accumulated for mere personal enjoyment. This knowledge must be brought to bear upon the minds of a mingled population, embracing almost all the characteristics and diversities of our nature. The minister of the gospel is called upon to feed the sheep and the lambs of Christ's flock with spiritual nourishment suited to their necessities, and give to each a portion in due season. He must accommodate instructions to the opening mind of childhood and the vigorous maturity of manhood. He must be able to furnish from his treasury something which shall arrest, and deserve, the solemn consideration of cultivated genius, and, at the same time, not sacrifice or hazard, the spiritual wellbeing of "the wayfaring man," whose feebleness of intellect and "slowness of heart" demand precept upon precept, line upon line. He must be able to reach the heart of many a careless man, whom indifference, or prejudice, shuts away from the sanctuary, and so approach him as not to drive him to a more fearful distance from God and heaven.

The minister for this field must also preach the gospel in the hearing of Christians of different names, and find the influence of sectarian prejudice

sometimes crossing his path, and circumscribing his labor, and grieving his spirit, and he will have occasion *so to use his knowledge*, that no man can despise it with a plausible pretence; happy for the cause of religion if he can *so* wield its truths that no one can gainsay or resist.

4. To use his knowledge so as to produce the best results, the minister needs *physical energy*. It requires *firmness of nerve* to bear up amid all the circumstances of discouragement which may oppress the spirit, and he will find *real hardships* enough to tax the most vigorous powers. The minister of a new settlement has need of a vigorous frame and an untiring resolution to bear him onward, and command attention and respect from those who are yet uninterested in his message. A powerful and energetic mode of address is absolutely essential to success in those places where the elements of society are yet unformed. This will often secure attention and prepare the way for truth, which otherwise might fall powerless, upon stony ground, or among thorns. The amount of labor demanded of the minister, or which can profitably be employed in any place, where the gospel is yet to be planted, cannot be sustained without a good share of strength, and habits of patient endurance.

5. It is of vital consequence that the minister be able to practise a *vigorous economy in his habits of living*. There are many reasons for this. He cannot expect a salary which will give much scope for profusion and waste; and if ignorant, or regardless of the use of his resources, and, consequently, easily embarrassed in his domestic arrangements, the gospel will thereby be hindered. If he fails on this head, he will be unable to set an example to his flock of the blessedness of giving, or he will cause them to associate "giving" with wastefulness and want. I am not advocating that misnamed trait of character which leads to narrowness of dealing with others, or to self-starvation; but that skill which will secure the greatest amount of personal comfort and domestic happiness, and productive charity, upon a small salary. This is necessary. Common, industrious people have no heart to sustain a wasteful, extravagant, or a penurious, sordid minister. But let them see that he has skill which might enable him to acquire, and use property to advantage, and yet, that he is willing to use all his powers of body and mind for their service, he is the very man whose wants they delight to supply.

6. Closely connected with this and with every other qualification of the minister, is *the character of his companion*. As the "celibacy of the clergy" is not a cardinal doctrine of Protestantism, it is taken for granted that our ministers will generally secure a companion to share in the responsibilities of the pastoral relation. It need not be argued that very much depends upon the qualifications of this companion. A very extensive and familiar acquaintance in the families of ministers in Maine, and other parts of New England, has resulted in the fullest conviction, that there is a greater proportion of cultivated, self-denying, economical, and devotedly-religious and well-qualified wives and mothers in the families of ministers, than in the families of any other class or profession. Still it may be safely admitted that there have been exceptions to this remark, sufficient to impress deeply on every mind the importance of this subject; especially so, when it is considered how such exceptions are magnified, and made known to the world, and how they affect the usefulness of the minister, and the welfare of the church. It is a most delightful spectacle to meet in any of our new settlements a faithful minister, whose home is made delightful, even in straitened circumstances, by the inventive genius, and happy economy of a cultivated companion, who had left all the endearments of home, and the pleasures of a refined circle of friends, for the sake of doing good to those, who are strangers to the refinements to which she had been accustomed; and to see her happy in this relation, and constantly winning the affections of those, who perhaps expected to be repelled by the very cultivation which had prepared her to be thus attractive. I will not waste words to prove that some such scenes when fairly understood, will give the beholder a higher idea of the self-denial, the patient endurance of woman, a higher idea of Christian heroism, than the *ordinary lot* of the foreign missionary. Here is to be found the trials and privations and self-denial of the missionary lot, without any of the romance, the novelty, the enthusiasm, and the wide-spread sympathy, which, in the foreign

field, may buoy up the spirit. But it should also be known that there are rewards for this self-denial, and a scope for its exercise, which makes it of vital consequence that those who would share the pastor's lot in the opening fields of Maine should count the cost, and gird up the soul for a spiritual warfare, and be content to "receive their good things" when the victory is won, and the crown is bestowed.

7. *Extemporaneous speaking* should be cultivated as of great importance to the success of the ministry in Maine. The most successful way to remove the prejudice which exists against extemporaneous preaching, is for the minister to be able to wield the truths of the gospel with skill and power on any emergency, so as to arrest and fix attention, and arouse the slumbering energies of the most careless and stupid hearer. Let them see that he can preach without notes, and the prejudice is nearly removed; if he can preach well without notes and then can make it manifest that he preaches still better with them, he can use his notes without obstruction. This qualification is exceedingly desirable to sustain with interest prayer and conference meetings. If the minister would have his church members able to assist profitably in conducting such meetings, he must himself be able to set them an example. The influence of this is powerful. And it will be found that the habits of Christians are wonderfully regulated by the habits of the minister. Extemporaneous *power* is of great value in the case of funerals. In most places the friends of the deceased desire a sermon at the funeral, and there are usually many present, who seldom hear preaching at other times. The minds of men are at such a time arrested; and if strong appeals are ever to be made to the minds of the careless, they may be when the messenger of death has unstopped their ears and placed before their eyes an opening grave. If the minister cannot speak, without first writing his sentences, he must often grieve the afflicted, he must let favorable opportunities pass without making the most of them, and thus, in a measure, limit his usefulness.

Then it is impossible for a minister to *visit his people as much as is desirable*, if he must write out as many sermons as he ought to preach. Let it be granted if necessary that people generally *desire*, and *expect*, more visits from their minister than is meet, and that they are sometimes unreasonable, and that ministers sometimes unreasonably yield to them, still it is true, that the vital interests of our churches depend exceedingly upon the faithfulness of pastoral visitation. No minister can perform the greatest possible amount of good, in a region like this, without it. He must understand the common thoughts, and habits, and feelings of his people, in order to preach the gospel in the manner and variety they need. His faithfulness and skill in this department of labor will have a powerful bearing on all his other labors, and upon the spirit with which his public instructions will be received. Those who neglect the sanctuary must be won by personal interviews and family visits, and no minister, especially in our new settlements, ought to feel a quiet conscience who does not devote a part of his time in preaching the gospel from house to house. In preaching in this manner, he must of course extemporize, and he may sometimes find in this department of his labor more necessity for profound reasoning and nice discrimination and exactness of statement, than would ordinarily be demanded in a public discourse. He may so improve this part of his time as to acquire increasing power of argument, and illustration, in his public preaching.

8. Shall I mention as an essential ministerial qualification *a thorough acquaintance with the genius and habits of the people and the structure of society*? I hazard nothing in saying that this has sometimes been overlooked. Some who have attempted to labor in Maine have misunderstood the character of the people and have been disappointed in the results of their labors. This is true of some who have been trained up within the State, for there is certainly a great diversity of characteristics in different sections of its wide-spread territory. Without a knowledge of these peculiarities men will often mistake in relation to *measures* for effecting a given result. Hence the different views adopted in reference to the utility of protracted meetings and other measures connected with revivals. It has seemed to me that differences of this nature,

result from looking at the field through different mediums or from different positions. Nothing seems more certain, than that if the objectors to protracted meetings would look at the subject as connected with very large portions of our population, they would become their advocates under favorable circumstances. It seems equally clear that the most strenuous advocates, if they were to be better acquainted with the structure of society, would save themselves from mortifying failures in places where such labors were uncalled for. There is no reason therefore for controversy on this subject, but the very best reason for studying the structure of society and adapting measures to the wants of the people. It is certainly true that some men who would be popular and useful ministers in other and more cultivated parts of the country, would fail utterly in building up the waste places of our Zion for want of this practical knowledge of the people as they are.

9. I will only suggest the necessity of a *thorough acquaintance and a cordial cooperation with those schemes of benevolence which aim at the conversion of the world.* It is not to divert attention from these that I plead the claims of Maine. I would look at this field as only a section of a greater, whose wide-spread desolations demand the best possible cultivation of this. Let the growing energies of Maine be imbued with the spirit of Christianity, and her resources so developed as to produce the greatest possible amount of holy influence to sway the heathen world. We shall never conduct the religious interests of the State in the best manner, until we do so, not for its own sake merely, but for the sake of a lost world, and the glory of Him who died to save it. If ministers would see religion revived, and the church arrayed in her beautiful garments, they must themselves be clothed with salvation and must marshal the sacramental host for the conquest of the world. The church will never be terrible as an army with banners, unless aroused by a spirit so expansive that nothing can limit its demands or satisfy its desires but the conversion of the world. Then shall we train our sons and daughters for glory, when we train them to bear the cross of Jesus where his name is now unknown or despised. I am not here advocating any new or untried theory. The churches of Maine, even in their infancy, when called to the test of this principle, have been found ready to enlist in plans of benevolence, and their experience is preparing them to engage more largely in the work.

10. In conclusion let me say, that if what has been said should lead one single mind to explore more fully and accurately than I have been able to do, the resources of Maine, or aid one minister or candidate for the ministry to understand more thoroughly the field in which he is to labor, I shall not have written in vain. Why shall not those who expect soon to be ministers and missionaries in Maine, seize upon their vacations to explore, not the forests, and minerals, and natural scenery, and physical resources of the State merely, but its intellectual and moral condition, and wants; study the genius of the people, taste the luxury of doing good, as well as prepare themselves for greater usefulness, when called to try the realities of a pastor's life? The interests of Sabbath schools, the cause of temperance, the varied operations of the Tract Society, the circulation of religious periodicals, and the power of conversation, may all be brought into play, and the Saviour will smile upon their faithful exertions to benefit others, and return into their own bosoms in full measure, the blessings they may communicate. Past experience should satisfy us that such labors will not be in vain, and future labors thereby might be rendered far more abundant, and productive, for this preparatory discipline; and as years roll on, and changes in succession go over this field, they may rejoice with those who sow, and those who reap. When a rich harvest of souls is gathered into the kingdom of Christ to share his glory and celebrate his praise, they, too, may swell the triumphs of that grace which permitted them to enter this field.

ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

MAINE BRANCH.

AN account of the services at the time of the Annual Meeting of the Society, was given in the last Quarterly Journal. An extract from the Report, prepared by the Rev. Dr. Tappan, follows.

In presenting to the Society now convened, the twentieth Annual Report, the Directors would devoutly acknowledge the divine goodness in bringing so many of *them* and of their beloved brethren in the ministry and in the churches once more together, to unite in all the interesting services of this anniversary. One of the Board, however, is gone. In the midst of life and usefulness, our highly esteemed and beloved brother, the Rev. Samuel Johnson, has been called to his rest. When last we met, no one from among ourselves was more prominent, or seemed more likely to live many years and to do much good. It becometh us who survive, to work while the day lasts: the night of death cometh in which no man can work. During the past year two also of the beneficiaries of this Society have deceased—William A. Rider of East Brewer, in the first stage of his education, and Samuel Morrill from New Hampshire in the third. Both of them died in the faith and hope of the Christian. Mr. Morrill appears to have been distinguished above most others while at college and in the theological seminary, in his imitation of Him who came into our world to seek that which was lost. He sought out those whom others passed by, and labored without ostentation, but with untiring assiduity, as opportunity offered, for their good. His memory is embalmed in the hearts of those who were blessed with his instructions. The whole number assisted by this Society during the year, has been 96. Of these, 4 have left the institution at Bangor, and are now preaching in the State; 5 have completed their collegiate course, one of whom, still under your patronage, is pursuing the study of theology at Bangor, 2 have died, and one has been dismissed from the theological seminary, "not for palpable immorality, but for repeated imprudencies which could no longer be tolerated." A few others have ceased within the year receiving the aid of the Society. The present number of beneficiaries is 80. Of these, 22 have been received during the year—4 in the third stage of their education, 6 in the second, and 12 in the first.

Of the whole number, 28 are studying theology at Bangor, 32 are members of college, and 20 are preparing for college. The amount of appropriations voted to our beneficiaries and received by them during the year, has been \$4,884. They have received from their friends upwards of \$1,600; have earned by school keeping nearly \$2,000; by labor and other services about \$2,800. With the single exception above mentioned, they have continued to receive satisfactory testimonials from their instructors, of their scholarship and Christian character.

During the greater part of the year past, the Rev. William L. Mather continued his services in the State, as agent of this Society; and to his efforts are we indebted for no inconsiderable part of the donations paid into our treasury.

The period will perhaps arrive, when among the professed followers of Christ there will be such large measures of his spirit, so thorough an acquaintance with the claims of a perishing world, and with the various schemes devised and prosecuted for the world's redemption, and so much of order and system in planning and giving for benevolent purposes, that without solicitation they will bring their free-will offerings to the full extent of what may be required for the successful achievement of every benevolent enterprise. But that period has not yet arrived in relation to any department of Christian charity. In the department of charitable education, many prejudices are to be overcome. Some persons find it difficult to understand, that help for the object which they contemplate is needed; and others, having observed in a beneficiary some deficiency of talents, or impropriety of behavior, or extravagance in dress, at once conclude that all pecuniary aid bestowed upon indigent students, is a wasteful expenditure. Where no particular prejudice exists, men do not witness those palpable and immediate good effects which attest the utility of other charities; and there is a want of those striking incidents, which excite and sustain the sympathies of Christians in their behalf. Experience has shown, that the collection of funds for the purpose of educating pious young men for the Christian ministry, is attended with peculiar difficulty. But funds must be obtained for this purpose. This method of advancing the interests of the Redeemer's kingdom, cannot be dispensed with; nor can it be promoted without pecuniary contri-

butions. Some of the churches in Maine stand pledged before the community to remember this cause, and to do as much for its promotion without solicitation, as they shall believe to be their duty. That pledge they will, we trust, be careful to redeem. The object of our Society is better understood, than it has formerly been, and more highly appreciated. The world is still lying in wickedness. It needs to be enlightened, regenerated, redeemed from sin. The mighty work of its renovation must be achieved by the power of the Holy Ghost, accompanying the exhibition of revealed truth. Revealed truth must be uttered by men. Faith cometh by hearing. But how shall they hear without a preacher? Many who ought to consecrate their service to the Lord, are holding back and need to be sought out and persuaded to give themselves to the work. Not a few of those who might do excellent service, are in indigent circumstances, and without pecuniary aid will conclude, that to the work which of all others they would prefer, they are not called, and that they must relinquish all thought of being ever engaged in it.

Let it be understood by every church, that at some specified time the claims of the Education Society will be presented, and a collection taken up in aid of the important object contemplated by it. Let it be a settled point, that this is one of those members of the household of Christian charity, for whose support provision must be made, and that the obligation devolves upon every church, upon every Christian. Let the rich give of their abundance, and the poor man of his poverty; every one according to his ability. Let no one, who can spare a single cent, withhold it; and with the offering, whatever it may be, let fervent prayer ascend to the great Lord of the harvest, that he would prosper the effort to send forth laborers.

It is delightful to know that the object for which we are associated, is one which Christ approves. He who gave the command that his gospel should be preached to all nations, beholds with complacency every endeavor in the spirit of love and obedience to provide for its fulfilment. The universal promulgation of the gospel by men possessing the requisite qualifications, is now in his estimation not less important, than when looking upon the multitudes of Judea with compassion, because they were scattered as sheep having no shepherd, he commissioned his disciples to go forth and preach the gospel to them. Do we behold with compassion the spiritual destitution of our own land and of other lands?—and is it in our hearts to give our prayers and donations that these wastes may be brought under cultivation, so that with the blessing of Heaven there may be life, beauty, and fruitfulness, where now are barrenness, deformity and death? Then do we sym-

pathize with the Redeemer, if he has fellowship with us, and our prayers he will hear, our offerings accept, our exertions prosper. The object in view is as interesting to him, as though he had seen fit to bless his people with a high degree of outward prosperity. "Zion still dwells upon the heart of everlasting love." Events apparently disastrous he will render subservient to the building up of his kingdom. We will not therefore indulge in feelings of despondency. When a dark cloud comes over us, we will not lose our confidence in God. But there is need of more self-denial, devotedness and prayer, of more systematic, persevering effort on the part of Christians. Events are showing, that the great enterprises of Christian benevolence will not take care of themselves; that the measure of zeal and liberality already attained is not sufficient; that something more is necessary, than to give what at the moment of being called upon, we find perfectly convenient—what we can spare just as well as not. Jesus Christ did not act upon this principle, when he gave his back to the smiters, and voluntarily endured the cruel torture of crucifixion. Let not the followers of Christ act upon this principle, when called upon to give to him their prayers, their property, their labors, their children. Let parents rejoice in the opportunity of giving up their sons to the work of the ministry. Let pastors and churches rejoice to part with the most promising youth of the flock, for the same purpose. Let every pious young man, however fair may be the prospect of success in any other pursuit, in good faith propose the inquiry,—Lord, what wilt thou have me to do? and then act as conscience, after much solemn deliberation and prayer, shall decide. Let Christians of every condition be solicitous to do their part fully, in sustaining those operations by which the cause of Christ is to be carried forward to its ultimate triumphs. A work is to be accomplished of immense magnitude; there is need of what every one can do, in order to its completion. In every heart let there be a deep sense of personal responsibility. Let new converts understand, that Christ has brought them into his vineyard, that they may *work* there; that a flame of divine love has been kindled in their hearts, that it may shine out before the world; that when the Lord Jesus says to them, "Follow me," he means that they should make sacrifices and endure hardships; should pray and watch; should give and do whatsoever their hand findeth to give and to do, for the extension of his religion, and the salvation of their fellow-men. Let older Christians gird on their armor anew, and go forth in the strength of the Lord and in the power of his might, with the cross for their standard, and Christ for their leader, until the world shall be subdued, and he shall reign over all the earth.

NEW HAMPSHIRE BRANCH.

THE Annual Meeting of this Society was held at Claremont, August 24, 1837; at which time, the Rev. Dr. Church presided. The report was read by the Secretary, Prof. Hadduck, and the meeting was addressed by Rev. Joseph Emerson, an Agent of the American Education Society, who expects to labor for a time in the State of New Hampshire, and the Rev. Milton Badger, General Agent of the American Home Missionary Society. For the ensuing year, the Rev. Dr. Lord is President, the Rev. Charles B. Hadduck, Secretary, and the Hon. Samuel Morrill, Treasurer.

An extract from Prof. Hadduck's Report follows.

The subject which the Directors of the Education Society have chosen for consideration, at this time, is that of the importance of cultivating, in its beneficiaries, the spirit of Christian piety. The object of the ministry is the production of such a spirit in the whole world. For this purpose the gospel is preached. For this end, ultimately, all education should be conducted, and all enterprise encouraged. We should live only to do good; and the great good to which all other good is subservient, and into which all other good is, at last, resolved, is the universal prevalence of the spirit of Jesus Christ. Without this spirit, wealth is poor, power is impotent, intellect is cold, and the heart, in the very spring of life, is dry and dead. Without it, man never truly lives in this world; and has no hope, because he has no God, beyond the grave. He may be a king, but he wears a crown of thorns; he may call the earth his own, but its treasures are ashes to his taste; he may have an angel's intellect, but he must have, with it, an angel's remorse.

True piety should, therefore, be cultivated by candidates for the sacred ministry, no less than by others, as the life of their own souls. It should be cultivated by them for other reasons, also, and in a tenfold degree. Some of these we propose now to suggest.

1. Personal piety is an essential trait of a Christian minister.

Without it, he *cannot justly exhibit the truths* of the gospel. To preach *truth*, is not necessarily to preach *the truth*. A sermon may contain nothing false, and yet be far from containing what it ought to contain, and still farther from exhibiting truth in its proper relations and real colors. A man of inactive piety will, almost of necessity, preach a distorted Christianity. If his creed should be orthodox, according to the most approved standards, it will still be repulsive. It may be dogmatical, or harsh,

or cold, or dry, or sour. One may scarcely be able to tell in what the fault lies; but a fault, he is sure, there is. He sees that people turn away from such preaching; he feels like turning away from it himself. And were it not, that substantial points of Christian doctrine do really appear in it, doctrine which he would never be thought to despise or oppose, he would do no such penance as to sit under such preaching. But in the picture which inspiration has given us, no wry, unlovely feature impairs the dignity, or mars the beauty of the daughter of God.

But it is perhaps more probable, that a preacher of undecided piety will insensibly fall into error—will slide down, down from the empyrean summit of truth, into the mists and shadows below. Here he sees less distinctly; walks less securely; and breathes less freely. Without running into absolute heresy, he becomes cloudy and shadowy; his reasoning is shackled by his prudence; his admonitions lose their point; his pictures become dim. His real power, as a minister of God, is gone. The simplicity of soul, the logic of the heart, which subdues us without the show of arms, is not his. There may be what men sometimes take for eloquence—argument, declamation, description, expostulation,—all the form and circumstance of oratory—grace of attitude, euphony, and a certain kind of animation—nothing is wanting to the man, but *soul*.

There is a point from which every remarkable scene in nature is viewed to the utmost advantage. At this point the painter stands; and from the same point we must suppose ourselves to look at his picture. Just so there is a point of beauty for the moral landscape—a position from which alone the truth is seen in its full glory and power. Here the inspired painters stood and sketched the picture of divine revelation. To this point the minister of Christ must go, and there he must stand, if he would do justice to the truths of the gospel. He must see things as David and Isaiah saw them, as Paul and John saw them, or he cannot delineate them as these men did.

This point of observation, in respect to natural objects, or the representations of them on canvass, implies something more than mere local position. When I look at a landscape or a picture, I must not only know where to place my feet, but where to place my mind also. There is, for every such scene, whether natural or artificial, an appropriate *intellectual* and *moral* position. To enjoy, to the utmost, the ruins of Athens or of Babylon, I must not only stand upon some eminence, which commands the most striking remains of their ancient magnificence and splendor; but I must be able to take a certain mental position, to look around me, from that intellectual point of view, which commands the moral landscape of the place. There is a certain kind of know-

ledge, and there are certain habits of feeling, as indispensable to the just appreciation of the scene as my local position, and indeed far more so; for without the recollections and associations of the student of ancient history, without some sensibility to wonderful events and great achievements, what is all we see at Athens or Babylon, but common rock and common earth? We walk over the ruins of empires and the fragments of art without admiration or emotion.

When the object is altogether mental, the point of view also is exclusively mental. The position for contemplating truth is the state of the mind itself, of the spectator. He is in the right place, who is in the right state—who thinks and feels right. And in proportion as this truth is practical, and takes hold of the imagination and the heart, in the same proportion is a right state of heart the principal thing necessary to do it justice. To appreciate abstract, scientific truth, knowledge alone is needful. To appreciate the poetical, the beautiful, the affecting, the just, the holy, the spiritual, moral sensibility, a heart attuned to these objects, is indispensable. To suppose, therefore, that mere intellect can do justice to the truths of revelation, is to lose sight of the most peculiar and important features of revelation. For, in fact, there is little that is new in the abstract truths of the Bible, in relation either to God or man. Most of this class of truths are all assumed by the sacred writers. It is the new light in which they are considered, that makes the Scriptures the power of God and the wisdom of God to salvation. That there is a God, all-wise, almighty, and infinitely good, is not revealed by the Bible—it is taught by nature. The Bible gives new and inexpressible interest to these truths, by the relation in which it places them to me—to my wants, my sins, my prospects, my spiritual nature and condition. To do justice to the doctrines of such a revelation, in my preaching, I must have something more and better than all knowledge: I must have a heart to feel—a soul alive to every touch of sympathy, to every smile of joy, to every shade of wo, in the picture of a world in ruins, and a world redeemed.

Again: without eminent piety, a minister cannot be a *true pastor*.

With some variety of circumstances, the Christian character is always the same thing; and is begun and finished in the same way. Similar causes awaken us all from the dream of sin; similar trials put our principles to the test; similar occasions exhibit our virtues and our defects; we fall by the same enemy, and are rescued by the same means. And the skill we acquire in winning others to Christ, or in strengthening their faith, or comforting their hearts, is almost all derived from our own experience. It is wonderful how little we learn of any thing from the experience of others.

Of practical religion we are exceedingly ignorant until our own souls have experienced its power. To be a spiritual guide, a minister must be a spiritual man.

And then what interesting scenes in pastoral life owe their best influence to the Christian temper of the man of God with whom they are so intimately associated. From our birth to our death, life is full of incidents and changes, that derive their moral complexion and influence, in no small degree, from the spirit of our pastor. The baptismal service, the sick bed, and the burial scene, how closely they are all connected, in our memories, with the reverend aspect, the gentle intercourse, the affectionate tones of "our own peculiar friend and our Father's friend."—How soft and holy an air is breathed around the places we have known, and the scenes we have passed through, by the love and sanctity of some true disciple and minister of our Lord Jesus Christ, in the relation of a Christian pastor.

Of the necessity of ardent piety to ministerial industry, and patience, and enterprise, we have not time to dwell. Suffice it to remark that, at all times, and especially when exciting topics are discussed, and conflicting measures adopted, when sin is bold and error impudent, a minister has no security for his peace of mind, or consistency of life, or extensive usefulness, but in the purity of his conscience and the simplicity of his heart.

2. In the second place, personal piety is *eminently useful during the course of preparation* for the ministry.

It is so to the student himself. It is the best preservative from indolence and frivolous employments. No other motive is so generous and so ennobling. The mind, in which Christian sentiments are fresh and warm, in which love to God and benevolence to man are daily kindled anew by daily converse with spiritual things, and daily communion with Christ, feels the loss of time like an affliction, and reaches after knowledge, the great instrument of power, with inexpressible eagerness. In minds thus actuated, taste is not gratified at the hazard of principle; nor amusement indulged in at the expense of intelligence. In such minds the unamiable passions are not nourished, whilst the faculties are developed. Envy, and jealousy, and vanity are repressed and repressed. That charity which seeketh not its own, is not easily provoked, is not puffed up, is a branch of Christian piety, and fails not to diffuse itself through the entire character, and to interweave itself with the whole life of the man, in whom the spirit of Christ dwells richly. His heart is its home; it beams from his eyes, speaks from his lips; distils from his fingers; breathes around him an atmosphere in which God and angels delight to dwell; for he that dwelleth in love, dwelleth

in God, and God in him. Improvement in piety is necessary, in connection with intellectual improvement, in order to preserve *the proper balance of the mental powers*. Unless the moral sensibilities are cultivated in due proportion to the understanding, the symmetry of the character is destroyed. If the intellectual powers greatly predominate, the spirit of the man becomes speculative and frigid. He analyzes a grain of sand, and displays the mechanism of a human body, with equal indifference; contemplates the changes of the earth, the revolutions of empires, and the separation of soul and body by death, with little more emotion than is excited in him by the changes of the seasons, or the alternations of day and night. The moral and sensitive is lost in the intellectual man. Affection, enthusiasm, the life of the spirit, is nearly extinct. Knowledge is now an end, not a means. The man lives to see, not sees to live. But when, as God intended, the heart is expanded as the intellect is enlarged, and the moral feelings are elevated as the views are extended, then knowledge is happiness, is eloquence, is greatness, is spiritual life.

But the utility of piety as a leading trait in the student's character, is not confined to himself. The scenes of his education are among the most inviting fields of Christian beneficence. It is, doubtless, much for the honor of Christ, if the guardians and instructors of the young are spiritual men, and the institutions they conduct baptized. They will not fail to do something towards the production of a Christian taste and a Christian philosophy. But there is a sphere of influence which they cannot fill. There is a charm in youthful piety, a freshness and life in the first shootings forth of religion from the virgin soil of a young heart, like the rich green of an early spring. We may venerate the religion of our seniors, but it is distant and above us, an example for our manhood or old age. The most it does is, to excite the resolution to die the death of the righteous, and to make our last end like his. The piety of an equal and associate in study, is the living presence of love, an embodied conscience, an angel in our common nature, moving in the midst of us, sitting at our elbow, sleeping by our side. And when the character is strongly marked, when an air of unusual sanctity and sweetness is thrown around it, we cannot breathe without inhaling health; we cannot move without catching something of the manner we admire; we cannot think without insensibly weaving into the texture of our own minds a film of Christian thought, or a hue of moral feeling. And the instances are very numerous of a decided religious influence exerted by pious young men at the academy, in college, and in a course of professional education, most delightful in its aspect, and permanent in its results. It is influence upon educated mind, influence

at the fountains of intellectual and moral character. Happy, indeed, is that young man, who, before he enters the field, anticipates its labors and its rewards, and, while yet preparing to do good in the profession he has chosen, is sowing the seeds of a harvest of laborers in the same field.

3. If not acquired during the course of education, such piety is *not likely to be acquired at all*.

It is a great mistake, not seldom made by young men, that their future circumstances will mould their character; that, however they may for the present indulge themselves in habits which must by and by be put off, and which they do not wholly approve even now, they shall not fail to accommodate themselves to their employments in active life. And this delusion is still cherished, after so many delineations of character, good and evil, growing up from infancy to age, and all along bearing the same marks, as much the same, at every stage, as the plant or the human body. It is too well understood to need stating, that no essential change in the habits of thinking, or the turn of the mind, or the tastes, is ordinarily to be looked for after the age at which professional study is completed. What in these respects men are on leaving the retirement of education, we expect them to be, substantially, through life. For, in ordinary cases, the future is but the development and ripening of seeds already sown. The mind receives its first impulse from without; but it is an impulse only. The action which succeeds, propagates itself; thought is the only perpetual motion. The lessons of external nature and of life, the ten thousand influences of the thousands of thousands of objects on every side of us, are only so much food for the mind. With a character thus early formed, it, like the body, receives what is presented to it, appropriates what it can assimilate to itself, and rejects the rest. If, therefore, it may be said, with truth, that man is the creature of circumstances, it may be said with equal and even greater truth, that circumstances are the creatures of man. After a certain period, a man is not so much accommodated to his place, as the place is accommodated to the man. The mind is in this sense its own place. Every where it finds something congenial to its nature, and every where cherishes its own associations, and lives in its own atmosphere.

What is thus true of the mind in general, is no less true of Christian character in particular. The tone of principle and feeling exhibited in a course of education, is rarely much changed in after life. The kind of motives that are accustomed to influence us in college, and the spirit which distinguishes our social intercourse and our private hours there, are very likely to be characteristic of us as long as we live. No habit is easily changed; and such habits are, generally,

retained without seeming to us to require any change.

In this view, it is an object of great importance to give a right shape to the religious character of the young men under our patronage, as early as possible—to see, that, as far as it may be in our powers to determine it, a truly Christian, catholic, enterprising, devoted piety be cherished in them from the very outset, and by all means. To this end let their characters be studied, and their habits watched. Let their teachers be persuaded to seek nothing else so earnestly, as to ground and settle them in the principles and exercises of a spiritual, scriptural, religious experience. And let the churches pray, that these objects of their charity may not only be furnished with knowledge, but much more with the graces of the Holy Spirit—with the simplicity and meekness, the devotion, the zeal, the divine love of our Lord and Saviour Jesus Christ. If we would raise up a generation of ministers who shall understand the truths of the gospel, and preach them in their just proportion and divine spirit, who shall be intelligent, faithful and affectionate pastors; if we would conduct their education on the best principles, and make them most useful in their preparation for professional life, we must not lose sight of their spiritual condition; we must set nothing in intellect, or knowledge, or manner, above a heart right in the sight of God—a spirit like that of our blessed Lord and Master. Such a spirit is the true interpreter of God's holy word, and of the human heart—the only inspiration for which a poor, feeble, half-illuminated man is permitted to hope; the only pledge he has that God, whose will he strives to do, will not forsake him in his trials, nor suffer him to be a reproach or a burden to the church.

NORTH WESTERN BRANCH.

This Society held its Anniversary at Springfield, on Sept. 13, 1837. The President being absent, the Hon. Nomlas Cobb was called to the chair, and the Rev. John Richards appointed Secretary, pro tempore. The Treasurer being absent, the Rev. Dr. Merrill presented verbally the history of the Treasury, from which it appeared that the contributions for this object had been greatly increased the past year, though not enough had been raised, to meet the appropriations made to beneficiaries at institutions within the bounds of the State. The Rev. Joseph Emerson, who had labored as an Agent during the greater part of the year in that field, moved the acceptance of the report, and followed his motion with an

address. The Rev. Mr. Curtis of Brandon, seconded the motion with remarks, in which he maintained that the Education Society lies at the very foundation of all our benevolent institutions. The Rev. David Peabody of Worcester, Mass. and the Rev. Dr. Peters of New York, supported the following resolution:

Resolved, That in order to provide for the destitute churches within our limits, it is indispensably important that young men of suitable character, be carefully sought and educated for the ministry, from among our own population.

The Hon. Samuel Prentiss, LL. D. of Montpelier, is President of the Society, Rev. H. F. Leavitt of Vergennes, Secretary, and Mr. George H. Fish of Middlebury, Treasurer.

ESSEX NORTH EDUCATION SOCIETY.

THE Anniversary of this Society was held at Amesbury Mills, May 3, 1837.

The Rev. Gardner Braman Perry of Bradford, is President, Rev. David Tenney Kimball, Secretary, and Col. Ebenezer Hale, Treasurer.

The Report was read by the Secretary, an extract from which follows.

We congratulate the friends of the education object in the success of their efforts the last year; more than twelve hundred dollars having gone from Essex North to the Parent Society, either directly or through our treasury, beside what has been done by churches and individuals among us, to aid young men of our own in preparing for the gospel ministry. Let us lift up our hearts with gratitude to the God and Father of our Lord Jesus Christ, that, at a time of such pecuniary pressure, he has disposed the people to contribute so liberally to this object. Let us cherish the hope, that he will incline them in time to come to remember it with deep and lively interest; and that *every* church and religious society will on each revolving year remember it in their benefactions, as well as prayers. We regret, that from a few of the churches and societies in our connection no communications have been received. We hope, that those few will lay by a double portion for this object the next year.

From early time, religion has been promoted in the world by a ministry of reconciliation. God spake by the *prophets* to the fathers of the Jewish nation. He sent his servant John, as the voice of one crying in the wilderness. *Prepare ye the way of the Lord.* He sent his own Son to teach

the true religion—to communicate the most weighty and important instructions in the most plain, solemn, affectionate, and impressive manner. When the Lord Jesus ascended on high, he gave gifts unto men. He gave to some prophets, to some apostles, to some evangelists, to some pastors and teachers, for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ. For the same purposes, he still gives pastors and teachers, and will give, till Christianity shall obtain its complete and final triumph.

"So shall the bright succession run
Through the last courses of the sun,
While unborn churches by their care
Shall rise and flourish, large and fair."

A settled ministry is of high importance both to the church and to the world. It tends to promote a strong attachment between ministers and people; enables the former to adapt their instructions to the wants of the latter; qualifies them to communicate a great amount of solid instruction; tends to the prevalence of deep and substantial piety; gives a salutary restraint to love of novelty; preserves ministers and churches from fickleness and instability; and imparts to the ministry a great weight of character, and to people great confidence in that character. We appeal to the ecclesiastical history of New England in proof of the actual benefits of a permanent ministry. Settled pastors of good talents and character shine, like fixed stars in the firmament. They resemble the sun, who is constantly dispersing light and heat in all directions. They resemble the Bible, the sun of the moral firmament, whose light is always pure, and strong, and steady.

In places where the gospel has long been planted, the utility of a permanent ministry stands confessed. In order to the greatest usefulness, *missionaries*, both domestic and foreign, should be in a good degree stationary. Has not the usefulness of those beloved and honored men, whom we have sent into destitute parts of this country and into foreign lands, been proportioned to their permanency in their fields of labor? Since by the preaching of the cross God saves those who believe; should not the friends of religion and of man, strive to raise up a sufficient number of ministers and missionaries to shine as fixed stars on every portion of our benighted globe?

To this object the American Education Society is steadily directing its efforts. The prosperity of this Institution is evident from the facts, that the number of its beneficiaries is constantly increasing; as is also the amount of its funds. This Society has, by its indirect influence—by its appeals from the pulpit and the press, &c., done as much perhaps to increase the number of ministers, as by its direct influence. Not a few of our thirty theological seminaries

and of our eighty colleges owe their existence, as well as their happy moral state, to the instrumentality of the Education Society. About half the young men in the colleges of New England are professors of religion. Among these professors the beneficiaries of the Education Society hold a respectable rank. It has been truly said, that "these young men have set examples of subordination, industry and piety, which, together with their efforts and prayers for the spiritual good of their fellow-students, have done much to turn again the captivity of Zion in our highest seminaries of learning. To their earnest applications for the descent of the Holy Spirit, God has lent a gracious ear. The consequence has been the descent of those dews and rains of heavenly influence by which many young men in a course of education have been turned from sin and the world to holiness and God. In view of such facts, the presidents of our colleges have often declared, that, had the Education Society done no other good than what has resulted from its influence on these institutions, had its beneficiaries all died without preaching a sermon, the churches would have been abundantly compensated for their liberality in its behalf."

There are two objects which must be accomplished, over which the friends of religion may not slumber, and to which the Education Society may greatly contribute, viz.

1. *The thorough evangelization of our country.* This strikes the benevolent and reflecting mind, as an object of immense importance. Go, take your stand on elevated ground, far to the north, beyond that mighty river, which we were long accustomed to regard as the western boundary of the United States. Thence cast your eyes eastward and westward, and southward, over the immense valley, watered by the Mississippi, the Missouri, the Illinois, the Ohio, and their hundred tributaries. See there a territory twenty times as large as New England, equal in extent to all Europe, surpassing in the richness of its soil and of its mines most parts of the earth. Behold a population amounting in the very infancy of its settlement to four millions, rolling its flood with the strength and majesty of the mighty rivers. Look forward a few years, when, instead of four, there will be fifty millions. Mark the spirit of enterprise. Look on that valley, as soon to be the central seat both of population and of power. See there, as on a pivot, turns the political welfare of your country. The pope of Rome turns his eye thither, for the grand theatre on which to perform his last drama. Behold him pouring out his treasures, and sending forth his missionaries like swarms of locusts, to cover the whole valley. Behold him there erecting his temples of the most costly materials, and in the most ele-

gant and splendid forms, and filling his richly endowed universities with Protestant as well as Catholic sons. See with what impetuous and resistless force the floods of immorality roll over that valley. In fine, look through the length and breadth of this country; view the destitution of the means of grace and of salvation in various parts of it; observe at the same time the relations we sustain toward other countries, and the influence we are exerting and are evidently destined to exert on them, and say, must not, and shall not this country be thoroughly evangelized? With one voice you answer, Yes. But by what means? By those of God's appointment. And what are they? First among them, and high above the rest, is the preaching of the gospel. But how shall preachers be supplied in sufficient numbers to accomplish the work? Pre-eminently by the Education Society. Let then this Society; the mother aided by all her daughters, gird herself anew for the work. Let her not relax her efforts, before the 6,000 ministers, now wanted in our country, are supplied; before ministers are preparing in sufficient numbers to run parallel with the increase of our population.

2. The other object, which must be accomplished, and over which the friends of religion may not sleep, is *the conversion of the world to God*. To persons of intelligence and observation, the importance of this object must be obvious. Go, stand on some lofty height in the eastern world, from which you can survey those realms which lie in thick moral darkness. See in Asia hundreds of millions of your fellow-men, practising the most obscene, bloody, and horrid rights, as religious services. See in Africa one hundred and fifty millions involved in moral darkness which may be *felt*. In a word look over the whole heathen world, and see six hundred millions buried under darkness, superstition, and idolatry; and say, must not this world be enlightened and renovated? Must it not be converted unto God? Shall Christians behold millions of their fellow-men in any part of the earth perishing for lack of vision, and not seek their conversion? You answer, No. I ask then, by what means shall they be converted? Can a religion whose sacred rites are impure, and whose gods are infamous, make them holy, and fit for a holy heaven? Surely not. They must have a religion perfectly pure in its nature and tendency. They must have the gospel. And they must have ministers to unfold and inculcate its principles. Six hundred thousand ministers are now wanted in the unevangelized world. *China* wants ministers, powerful in intellect, and profound in learning, successfully to contend with her men of thought, of reading, and of knowledge. And the church, the Christian church must put forth her efforts to obtain them. The churches in Europe and America should take hold of

this work with union, decision, and energy. The members and friends of the Education Society should come forward in this cause, with a determination never to desert it, before churches shall be planted over the earth, and each of them supplied with an able, pious, devoted, and faithful pastor. Our churches should give up their young men of proper talents and age to this work. Parents should cheerfully give up their pious young sons, bestowing upon them the means requisite for their education, if they possess them. And wherever they are destitute of them, the religious community should supply them.

Is this too great a sacrifice? Is the sacrifice great considering the magnitude of the object? For objects infinitely less important parents can give up their beloved children. They can devote them to various temporal pursuits, in which their lives are put in extreme peril. They can expose them to the cannon's mouth in defence of their country. They can adventure them upon the unfathomable and trackless ocean for the accumulation of wealth. They can persuade them to seek in western enterprise those riches which perish with the using. Even the mother can bind the crimson sash upon the breast of her son, and place the plumed cap upon his brow, and bid him plunge into war of blood, for the meed of human glory. In whatever pursuit, in whatever clime, whether beneath the flaming heat of the equator, or the frozen zone of the polar regions—wherever wealth or glory may be reaped, thither fond parents can send their sons and bid them God-speed, as they embark on the hazardous enterprise. In heathen countries parents can subject their sons and daughters to the most painful tortures and death, to appease the wrath or secure the favor of a senseless or filthy god. And cannot Christian parents give up their children to the most holy, sublime, and useful employment, in which man can engage, for the evangelization of their country, for the conversion of the world, for the salvation of souls, and for the glory of our God, a God of spotless purity?

We would ask the *churches* of America, of New England, and especially those in our vicinity, to perform their part in this work of God and of humanity. We entreat every church in our connection to devote her sons who possess the requisite qualifications, to the divine and heavenly work of rescuing souls from death.

We respectfully invoke *Christian parents* to give their young sons of piety to this work and to furnish them with means requisite for their education, wherever it is practicable. We affectionately invite and conjure the young men in our churches to devote themselves most cordially to this object.

We call upon them, by that grace of God which has laid the foundation for their use-

fulness in this work and laid them under the strongest obligations to pursue it. We call upon them, by the worth of the souls of their fellow-men who are sinking by thousands into eternal wo. We call upon them, by the provision made by the death of Christ for the salvation of a perishing world, and by the suitableness of the preached gospel to bring men to faith and salvation.

Hear, beloved young men, the call, which comes from the waste places of our country, especially from our wide western wilderness. While many of the young expose themselves to all the temptations of that wilderness for the sake of temporal gain, hasten thither, as preachers of righteousness, for the purpose of saving many, who are ready to perish. Prepare yourselves to act a valiant and efficient part in the last battle to be fought with the man of sin in our western valley. Instead of complaining that multitudes are flocking to our country, who are opposed to Protestant Christianity and to religion in all its forms, aid, as ministers of Christ in their conversion. And in the spirit of gospel love *roll back upon the old world in streams of salvation those floods of corruption she pours so copiously upon us.* Hear the voice, that comes to you from various parts of the heathen world, and prepare to go and wear out life with the greatest cheerfulness in the service of Christ and of souls in any part of the world, to which the providence of God may direct you. Hear the voice that comes from the cross of Christ—that cross, from which flows his precious blood, to wash away the guilt of nations, and respond to the call, saying—Here am I, send me.

Friends of Christianity and of the Christian ministry, respond to the calls of benevolence, by sending forth your sons, by bestowing your substance, or by going in person; in a word, by doing all in your power for the salvation of your race through means of the gospel. Relax not your efforts in this work of mercy, before the whole human family is formed into Christian churches, and each church is favored with a pastor after God's own heart.

Barnstable County Auxiliary.

THE Education Society of Barnstable County held its Anniversary, in connection with the Conference of Churches, at Orleans, April 27, 1837. The Rev. Mr. Sanford of Dennis, presided; the Secretary of the American Education Society was present, and delivered a sermon on the occasion; after which the reports of the Secretary and Treasurer were read, and the audience were addressed by the Rev.

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Messrs. Williams of Brewster, Cogswell of Yarmouth, Adams of Harwich, and Mr. Peet of the Theological Seminary, Andover. Hon. Elisha Doane is President, Rev. Charles S. Adams, Secretary, and Deacon Joseph White, Treasurer. The following is an extract from the report.

Do we, then, speak unadvisedly when we say, that one of the most important subjects which should now absorb the attention of the church, is that of furnishing well-qualified laborers for the vineyard of the Lord? The world needs six hundred thousand ministers at the present time, and this number will increase with the increasing population of the globe. They must be furnished by the church too, and she should never rest satisfied till she has furnished them; for she may not look for the conversion of the world without them. If, then, this is the means ordained of God for the conversion of the world, it is the imperious duty of the church to furnish ministers enough to preach the gospel to every creature. But does the number she has furnished bear any proportion to the wants of the world? When we look at six hundred millions of perishing souls without the gospel, and the little band of missionaries that have as yet gone forth, we are compelled to exclaim, what are these among so many? And when, at the rate at which she is now furnishing them, will the world be converted? She believes that the world is to be wrested from the dominion of Satan and subjected to the Prince of Peace; but has she sat down to consider, whether with an army of ten thousand she shall be able to meet him that cometh with twenty thousand? Or rather, whether she shall be able with a few hundred missionaries to demolish all the strong holds of Satan, and plant the standard of the cross on every portion of the globe?

Let it be remembered, then, that the world can never be converted till the number of well-qualified ministers is greatly increased. And this number will never be adequate to the work, till our Education Societies are better sustained,—till our pious and talented young men in our churches are sought out and brought forward, and educated for the ministry,—till each church feels its responsibility to furnish its full proportion of men and means to accomplish this great end,—till every father and mother in the church considers, in view of the solemn account they must give to God, whether they have no sons whom they should dedicate to him, as heralds of the cross of Christ.

We are happy to state, on this second anniversary of the Barnstable County Education Society, that the churches connected with us, have during the year past done well in contributing of their substance for the education of pious indigent young men

for the gospel ministry. For several years previous very little was raised for this purpose, owing principally to the want of an efficient agent to visit the churches and present the subject to them. During the past winter, Rev. Ansel Nash, General Agent of the American Education Society, visited most of the churches in this county. It is due to them to say, that he was very cordially received, and the cause he plead was very liberally patronized by them. Five hundred and seven dollars and fifty cents have been raised in this county during the past year. A few of the churches were not visited by the General Agent, for special reasons, and your secretary was applied to, to visit them and present the subject previous to this meeting. He can only say that he has attended to that duty.

The sum raised during the year past, compared with what the churches have done in previous years, shows the importance of an efficient agency. The time, indeed, will come when churches will act so systematically, and so much from principle, that an agency will not be needed; but at present the cause cannot be sustained without it. The times in which we live are times of excitement, and Christians generally feel that they can do but little in the cause of benevolence unless their feelings are wrought upon by exciting causes. But it should not be so. This is making our feelings, instead of the fixed and holy principles of the gospel, the standard of action. When a more enlightened and deeper-toned piety pervades our churches, such as must and will pervade them before the world is converted, then will every department of religious benevolence be sustained without an agency; and Christians, acting from the holy principles of the gospel, will as uniformly and as heartily contribute to benevolent objects, as they provide for their daily sustenance. It will be their meat and their drink to do the will of their heavenly Father. When *holiness to the Lord*, is inscribed on every thing which the Christian possesses, there *will* be no want of means to sustain the cause of Christ. In proportion as the Christian possesses this spirit, he will give and continue to give till his dying day as the Lord has given him ability. Holiness is a principle which acts uniformly, constantly, consistently, and cheerfully. When our churches come to act from this high and heavenly principle, the world will soon be converted to Christ. May the Lord hasten it in his time.

Worcester South Auxiliary.

THE Annual Meeting of the Worcester South Auxiliary was held at Grafton, April 25th, 1837. The Report was read by the Secretary, the Rev. James D. Farn-

worth. The receipts of the year were considerably more than they were the preceding year. Hon. Alfred D. Foster of Worcester is President, Rev. James D. Farnsworth of Paxton, Secretary, and Hon. Abijah Bigelow of Worcester, Treasurer.

Worcester North Auxiliary.

THE Worcester North Education Society held its annual meeting in Holden, April 27, 1837. The Rev. Samuel Gay was chosen President, the Rev. Alexander Lovell, Secretary, and Dea. Justus Ellingwood, Treasurer. After the Secretary's report was read, addresses were made by the Rev. Messrs. Farnsworth of Paxton, Fay of Barre, Clarke of Rutland, and the Rev. Mr. Nash, General Agent of the Parent Society.

Taunton and Vicinity Auxiliary.

THE Education Society of Taunton and Vicinity held its Annual Meeting at Norton, October 3, 1837.

Rev. Orin Fowler, President, occupied the chair. The meeting was opened with prayer. In the absence of the Treasurer, his report was exhibited by the Secretary, Rev. James O. Barney, who likewise presented a report of the Directors.

The meeting was addressed by Rev. Erastus Maltby of Taunton, and Rev. Ansel Nash, General Agent of the Parent Society.

Rev. Orin Fowler was re-elected President, Rev. James O. Barney, Secretary, and Charles Godfrey, Esq. Treasurer.

Most of the religious societies within the limits of this auxiliary have just been visited by the General Agent, and the amount of receipts has been considerably greater than in years past.

South Conference of Middlesex County Auxiliary.

ON the 10th of October the South Conference of Middlesex County held its Annual Meeting, in behalf of the American Education Society.

Rev. Mr. Brigham, Moderator of the Conference, presided. The meeting was opened with prayer.

Addresses were made by Rev. Messrs.

Brigham, Storrs, Wilder, M'Intire, Nash and others.

By some of the speakers much feeling was manifested in view of the present pecuniary embarrassments of the Education Society. The feeling was expressed with much emphasis, that this Institution must be sustained, and that the churches in the country possess ample means of sustaining it.

Norfolk County Auxiliary.

THE Norfolk County Auxiliary Education Society held its Annual Meeting in Dorchester, in the village church, on Wednesday, June 14, 1837. A sermon was delivered on the occasion by the Rev. Mr. Smalley of Franklin, and an address made by the Rev. Ansel Nash, General Agent of the Parent Society. From the Treasurer's report, it appeared that the sum of \$1,535 59 had been paid into the treasury the present year. On motion of the Rev. Dr. Codman, the following minute was prepared respecting the decease of the late Dr. Gile, the Secretary of the Society, to be entered on the records.

Whereas, it has pleased Almighty God, in his inscrutable providence, to remove from this life our respected and beloved Secretary, during the past year, who sustained this office from the commencement of this Society—a period of twenty years,

Voted, That we cherish his memory with affectionate regard—and view his sudden removal as a solemn monition to those who survive, to be up and doing while it is called to-day, before the night cometh, in which no man can work.

The Rev. Mr. Matthews of South Braintree, was chosen preacher for the next year, and the next annual meeting was appointed to be held in Foxborough.

The officers of the Society are, Nathaniel Miller, M. D. President; Ebenezer Alden, M. D. Rev. Ebenezer Burgess, D. D. Robert Blake, Esq. Vice Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D. Treasurer; Mr. Lewis Tucker, Auditor; Dr. Jesse Wheaton, General Agent.

Windsor County Auxiliary, Vt.

THE Windsor County Education Society held its Anniversary at Woodstock, Sept.

21, 1837. The report of receipts for the year showed a very encouraging increase of contributions in the county, exceeding those of any former year, and exceeding those of any other county in the State. The meeting was addressed by the Rev. H. B. Holmes of Springfield, Rev. William Clark, Agent of the Tract Society, and the Hon. Charles Marsh of Woodstock. Mr. Marsh insisted on the stated services of a pastor to sustain a church, and illustrated the point by detailing the history of a church in the county, which, through neglect of providing pastoral services, and trusting solely to the improvement of the gifts of the brethren, had, in forty years, sunk from a state of prosperity, to utter extinction.

WESTERN EDUCATION SOCIETY, N. Y.

THE Annual Meeting of the Western Education Society of New York, was held in the First Presbyterian church, Auburn, in the evening, Aug. 15, 1837. The chair was occupied by the Rev. Henry Dwight of Geneva, President of the Society. The Rev. Dr. Hillyer of Orange, N. Y. opened the meeting with prayer. The Report embracing an account of the operations of the Society and of the Utica Agency the past year, was read by the Rev. Joseph D. Wickham, Secretary and Agent of the Society. Resolutions were offered and addresses made by the Rev. Edwin F. Hatfield and Rev. Dr. Patton of New York, the Rev. Albert Barnes of Philadelphia, the Rev. Dr. M'Auley of New York, and the Rev. Dr. Beecher of Cincinnati.

Rhode Island Auxiliary.

THE Rhode Island Education Society, auxiliary to the American Education Society, was new modelled and revived in connection with the Evangelical Consociation of Congregational ministers and churches of that State, on Wednesday, July 12, 1837. The Rev. Samuel H. Riddel, Secretary of the Connecticut Branch, and who spent six weeks on an agency in the State, was present on the occasion, and addressed the meeting. The Rev. Thomas Shepard, of Bristol, is President and Secretary, and Mr. Isaac Wilcox, of Providence, Treasurer

of the Society. The months set apart in which collections are to be taken for the Education Society, are September and October.

Extracts from the report of the Committee of Highbury College, Eng. for the year 1836.

THE Committee, in their last report, were under the painful necessity of announcing a serious defalcation in the financial resources of Highbury college. An urgent appeal had been made to the ministers, who had been educated under the patronage of the society, as on them its claims were most powerful, and on their assistance, in the emergency, the committee were disposed chiefly to depend. Much anxiety was felt, as it appeared that, unless strenuous efforts were made, the extent and usefulness of the institution must be reduced in proportion to its diminished income. Although this appeal had been generally circulated in the country, the audit of the accounts at the last anniversary exhibited a deficiency of more than £500, together with an expenditure considerably exceeding the ordinary receipts. In these circumstances, the friends of Highbury college held their last annual meeting in Craven chapel.

The committee have now the pleasing duty of acknowledging the kind and liberal assistance, which they have received during the past year. Several collections have been obtained from the country. In answer also to an application made to the ministers of London and its vicinity, some collections have been already made, and others have been kindly promised. The deficiency of the preceding year has been thus, in a considerable degree, supplied. The committee indulge the hope that, by the assistance of those ministers who have not yet made collections, as well as by the increasing interest which is diffused in behalf of academical institutions in general, and of Highbury college in particular, they shall be able to place the pecuniary means of the society in a more satisfactory state. At least the ordinary income should be made equal to the regular expenditure. That it may be so, is the anxious desire of the committee, and ought, as they think, to be the strenuous effort of the Congregational denomination. Were the annual subscriptions to be increased, so as to enable the treasurer to fund the legacies and larger donations, the institution would soon occupy a position of permanence and respectability, approaching to that of the American theological seminaries, and rendering unnecessary, frequent and harassing appeals for extraordinary assistance.

It requires strenuous and persevering exertion to fill up the vacancies which are occasioned by death, in the list of subscri-

bers, even without any attempt to augment it to an extent, proportionable to the magnitude and importance of the object. It should be remembered that academical institutions depend chiefly upon annual subscriptions, as they have not the powerful aids of auxiliary societies, small associations, weekly or district collectors, or the excitement of crowded meetings. They are, however, in no respect of inferior importance to those societies, which can bring this efficient machinery into operation. Upon an adequate supply of able and well-disciplined ministers must depend, not only the prosperity of the churches at home, but the continuance of evangelical efforts for the promulgation of Christianity abroad.

When an academical institution has been regularly organized, it affords but few incidents for detailed report. The record of its proceedings must be, in a great degree, unvaried. The daily applications to regular courses of study—the maintenance of academic discipline with a view to the formation of ministerial character, and the introduction of the students, on the completion of their course, to appropriate stations of usefulness, constitute the business of every session. The more steadily and quietly these objects are prosecuted, the more salutary will be the influence upon the pupils, and through them the more beneficial to the churches of Christ.

The literary and theological studies have, during the past session, been prosecuted without interruption. The tutors have presented very favorable reports of the general character, diligence, piety, and ministerial talents of the various classes committed to their care. The preaching of the students has been generally acceptable in the various congregations which they regularly supply. In some instances, it is hoped, that by their preaching, real and permanent good has been effected; while congregations are maintained and enlarged, which may, hereafter, under the divine blessing, become competent to support their own pastors.

On the admission of fourteen candidates, the session commenced with forty students.

During the past session, Mr. Rogers has continued his lectures on rhetoric and logic. A course of lectures on elocution has been delivered by Mr. Innes; and Mr. Hemming has been engaged to lecture on some branches of natural philosophy.

Though the annual reports of Highbury college are brief, and contain little to arrest the attention; yet a reference to the list of its students, and the situations which they occupy, will show the good which, under the blessing of God, has been done by steady perseverance, cheered and encouraged by Christian liberality. Many occupy stations of most prominent and arduous labor in the metropolis and principal towns of the country. Many have continued to old age in the zealous and efficient discharge of pas-

toral and public duties; while others have recently entered on their work with the most pleasing prospects of usefulness. Some are laboring in our colonial and missionary stations with much encouragement. In many instances new congregations have been raised; in many, small interests have been enlarged, and declining churches revived.

The committee cannot look back on the history of the society, of which this is the forty-second anniversary, without expressing their devout gratitude to God for the many intimations of his favor and approval with which it has been distinguished.

Its beginnings were small, its progress has been gradual, but its increase is great. For its supply, resources have been seasonably opened—friends have been raised in uninterrupted succession to take an interest in its welfare. In its difficulties an application to the religious public on its behalf, has been always kindly received. Past interpositions of Providence encourage the assurance that it will still continue to flourish, a blessing to the country. As a support of the dissenting interest, it may compare with any establishment which has been formed by the zeal and piety of our churches. A contraction of the scale on which its operations are conducted, would be soon painfully felt; as at present it is unable to meet the numerous applications which are made, for able and well-instructed ministers.

The character of the times renders preparatory studies more than ever indispensable to the Christian pastor. The incessant demands upon his time, and the multiplied labors imposed upon him, allow much less opportunity for general improvement or immediate preparation for public services, than might in past years have been secured. The general advance of society in literature and knowledge, cannot escape observation. The position of the dissenting ministry is daily becoming more conspicuous. Its duties grow more arduous and more varied. In such circumstances the reputation of the ministerial character can be sustained only by considerable stores of information previously acquired—by habits of mental discipline carefully formed,—and by all the facilities for study, which a sound and prolonged course of instruction can supply. In many instances high attainments, in almost all mental culture, are indispensable for the creditable and efficient discharge of ministerial duty.

It has been occasionally said, that a larger supply of ministers is provided, than the wants of the churches demand. The experience of the committee is at variance with such a statement. Applications for ministers are frequently made, with which the institution in its present state cannot comply. Pressing and urgent claims are often presented for students, even before the completion of their regular

course. In many places new congregations might be collected, were there a zealous and energetic ministry to commence and guide the operation.

In conclusion, the committee humbly commend the institution, its tutors, its students, its patrons, to the favor and blessing of the great Head of the Church. They implore on its behalf the rich influence of grace, that many may go forth with a happy union of talent and piety, to feed the flock of Christ with knowledge and understanding. They solicit the prayers, they invite the co-operation, they commit their cause to the generosity of the friends of religious freedom, of evangelical doctrine, of scriptural discipline, and of practical piety; and they close with their expression of gratitude for the past, and their cheering anticipations of the future prosperity of Highbury college.

The receipts of the treasurer during the year ending June 24, 1836, were £2,538, 5s. 6d.

HOLINESS OF THE MINISTRY.

IF, of every one of the Christian congregation, God expects a holiness that mingles with no unclean thing;—if he accepts none of the people, unless they have within them the conjugation of all the Christian graces;—if he hath made them lights in the world, and salt of the earth, to enlighten others with their good example, and to teach them and invite them by holy discourses and wise counsels;—what is it think ye, or with what words is it possible to express what God requires of you? They are to be examples of good life to one another; but you are to be examples even of the examples themselves.—*Jeremy Taylor.*

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board, was held on Wednesday, Oct. 11, 1837. Appropriations were made to beneficiaries in various institutions, as follows:—

	Former Ben.	New Ben.	Total.	Am't Ap.
22 Theol. Sem.	151	4	155	\$3,110
33 Colleges,	375	22	397	7,899
62 Academies,	197	30	227	3,817

117 Institutions, 723 56 779 \$14,826

Of the above, the following appropriations were made to beneficiaries out of New England:—

	Former Ben.	New Ben.	Total.	Am't Ap.
15 Theol. Sem.	63	2	65	\$1,170
20 Colleges,	139	4	143	2,664
32 Academies,	107	17	124	2,217
67 Institutions,	309	23	332	\$6,051

REPORTS OF AGENTS.

Report of Rev. Mr. Nash.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—During the quarter which has transpired since my last report, I have been principally occupied in the counties of Middlesex, Essex and Bristol. In this time I have also visited the islands of Nantucket and Martha's Vineyard. While these little specks on the bosom of the deep are distinguished for very different things, each is a place of considerable interest—the former as having been the nucleus of the whale-fishery for the globe; the latter as the spot where those venerable men, the Mayhews, once labored for the conversion of the heathen, and where many of their posterity now reside. In visiting these islands, together with the counties which line the shores of the neighboring continent, I have been led to various interesting reflections. At one time I have been filled with admiration at the equality with which Providence has diffused its blessings among the children of men. While these sections of our State are, in point of soil, very much inferior to other parts, often presenting a wide extent of iron bound or of sandy surface—both equally and almost totally sterile—the inhabitants of these different sections have about an equal share of the possessions and goods of the present life. What the soil does not furnish of the means of subsistence, is easily procured from the ocean; so that in general no part of the community needs to feel the want of any good thing.

At another time I have contemplated with wonder and gratitude the dispensations of Providence by which our ancestors were led to establish themselves on the eastern shores of Massachusetts. Had the winds of heaven wafted the Mayflower to the mouth of the Mississippi, and the men whom it brought to people this new world been fixed in the valley watered by that mighty stream, their posterity had probably never reached this uninviting region, and had been quite another race from what has been witnessed. To the hardships which these men had to endure in procuring means of subsistence from an unfruitful soil, as well as to their intelligence and their virtues, must be ascribed the fact, that the history of New England is the brightest page in the annals of the world. Here we have an illustrious example of the happy influence of the Christian ministry on the temporal and the eternal welfare of men. It has been truly said, that God never made but one New England. With equal truth it may also be said, that he has made this by means of the Christian ministry. If the people of New England, and those who have descended from them, have enjoyed more essential prosperity,—have embodied more intelligence, more

virtue, more true religion, and more happiness, and have done more for the good of the world, than any other men of equal numbers since time began, it is principally because they have cherished the institutions of our holy religion, and especially the preaching of the gospel. They surely need not look beyond their own history for motives to the most strenuous efforts, that the blessings connected with these institutions may be perpetuated and extended. Let the gospel be as faithfully and ably preached through our extended country as it has been in New England, and, at no distant period, a transformation would be effected in our national character, which would give joy to the world. Amidst the self-denial and hardships incident to the life of a public agent, it is truly cheering to know that all this is not for a thing of naught. He who is permitted of God to labor directly to make a lost world what New England has been, and what it is capable of being made by the labors of Christ's ministers, ought to be satisfied. To this result is the American Education Society contributing with increasing and blessed success.

Amidst the embarrassment and perplexity which have come so heavily on the country, it is most cheering to know that God has signally owned this Institution. By the favors which he has granted to it in times past, he has given strong reason for the hope that he will sustain it in days to come. In proof of this I am happy to state, that it is evidently gaining a stronger and stronger hold on the affections and the confidence of his people. To me it has many times seemed an unwelcome task to spread the necessities of a benevolent institution before individuals, who are trembling with solicitude for their own condition, and have scarcely the means of meeting their necessary engagements. But repeated assurances that this Institution of fundamental importance, essential to the best interests of the country and the world, must be sustained, that an enlightened Christian community will not suffer it to sink, have done much to sustain and encourage me. The feelings from which these statements have proceeded have not spent themselves in mere words. In various instances the contributions put into my hands during the season past, have been in larger amount than what I received for the same object on the same ground one year ago. I have been accustomed to state in my public and private communications, that there are three reasons why they who have the means should now give more to the Education Society than heretofore. 1. The Society has a greater number of beneficiaries relying on its promised aid than ever before. 2. It has been obliged to have recourse to loans till its debts have become more than in times past. 3. There are now in the country fewer persons than heretofore who have ability to give. The presenta-

tion of these considerations has not, I conceive, been altogether in vain. Some have seemed to feel that the claims of the Lord who bought them, of the church, of their country and of the world, must not be set aside; and that the measure of their liberality ought not to be determined by a mere regard to their own convenience. In some instances I have been gratified to hear Christians voluntarily speak of being under obligation to do that for Christ and his cause which should cost them a sacrifice. As yet, however, I must believe, that they who have given for objects of Christian benevolence, have in but very few cases sacrificed their comforts or even their luxuries, that they might have the means of giving. Who can doubt whether Christians have, for the most part, been satisfied to serve God with that which has cost them nothing. Before they will be generally brought to act on principles worthy of themselves and of the cause which they have espoused, the measure of their conformity to God must be increased, the standard of their piety must be greatly elevated. May we not reasonably hope that the disappointments and trials of the present times—the failure of many well-laid plans, the sudden sinking of multitudes from affluence to poverty—will contribute to these most desirable results?

O, could we see the resources of the Christian community fully brought into action, and the action fully sustained by a spirit of fervent, believing prayer, how soon might we behold plants of righteousness, plants of renown, springing up every where amidst the moral desolations of the world! how soon might a nation be born at once, and the knowledge of the Lord fill the earth as the waters cover the depths of the sea.

Report of Rev. Mr. Riddel.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The period which has elapsed, since my last report, has been one of peculiar trial and discouragement, as far as relates to the solicitation of funds. If this has been true in relation to other benevolent operations, it has been especially so in the case of the Education Society, at least within the limits of my agency. The annual collections for foreign missions, in almost all the churches of Connecticut, have been made within the period embraced in this report. The collections for home missions, which are nearly simultaneous throughout the State, being made in the months of May and June, came, of course, within the first portion of the time referred to. The strong interest felt by all Christians among us in those important objects, in view of the exigencies of the present year, has constrained them to bend their undivided energies, for the time being, towards their support. It is known how promptly and efficiently the churches of

Connecticut have come up to the help of foreign missions, in this time of need: and the fact, while it accounts, in some measure, for my being unable to report any considerable success in efforts for the Education cause, at the same time, inspires the hope that, in its turn, this object will be taken up and sustained, with proportionable zeal and liberality. As yet the Education Society has not, under the present extremity, made any appeal to the public. But it may be anticipated that such an appeal will soon be demanded by the condition of the treasury. I think there is a spirit in the churches here, which, when this necessity is distinctly understood, will cheerfully respond to the claims of an object, which is felt to be so essential to the promotion of every other benevolent enterprise. It is generally felt, I believe, that the Education cause has a similar claim with the cause of missions, to the steady support of the Christian public; and that it would be scarcely less disastrous, in the one case than in the other, to permit any sudden decline, or very material fluctuation in the pecuniary department.

If this consideration has not hitherto impressed the minds of every portion of the friends of the Redeemer, it is of the utmost importance now that it should be distinctly enforced. Let no one fail to consider that the aid, which the Education Society affords to its beneficiaries, must, to answer the end designed, in almost every case, be regularly continued for a course of years; and that even a temporary failure in the resources of the Society, requiring that the stated appropriations to beneficiaries should be suspended, would be equivalent to the loss of great numbers of devoted young men from the ministry, who are now in different stages of their progress towards the sacred work. If the small amount of aid which they receive from this Society were for a time withheld, especially at this time of general depression in the business and prosperity of the country, many, if not all of them, would be under the absolute necessity of turning back from their purpose of obtaining an education. It may easily be conceived, for example, how such a contingency would affect the case of a young man just entering college, who, in his last quarterly returns to this branch, thus writes:—

“I have, at times, while in my course of study, been much embarrassed by the want of money. But, by the blessing of God, I have been thus far sustained. Though sometimes almost ready to despair, in view of the difficulties with which I have been surrounded, yet, when I have looked upon the world, with its six hundred millions of pagans; when I have looked upon my country with its six hundred churches destitute of the stated preaching of the gospel, and its six millions destitute of the means of grace; when I have looked upon my native, and much favored State, and even to my native

town, and have seen the vice and wickedness which every where prevail; I have seemed to hear a voice speaking to me in louder and louder tones, 'Go thou and work in my vineyard.'"

Will Christians in Connecticut, or elsewhere, at the very moment when their compassion for the perishing heathen, and their sympathy for their brethren at the West, are unusually excited, be willing, without many more sacrifices than they have ever yet made, to say to any of their young brethren, whose hearts are thus set on the work of the ministry, regarding themselves to be called to it of God, and that after they have been taken up by us, and brought some distance on their course, 'You cannot go forward in the vineyard of the Lord'? No, I feel assured they will not. Those who have said to the American Board 'Your schools among the heathen must not be disbanded,' will say also to our Board, 'The schools of the prophets at home, whence our future missionaries are to be supplied, must never be forsaken, so long as the Holy Spirit continues to sanctify our youth, and to incline them to enter the ministry.' Let it not be imagined, because, under the peculiar circumstances of the present time, there are several missionaries who, for the want of funds, cannot at present be sent out to the heathen, that we are hereafter to have a greater supply of men than of other means to prosecute this work. Long before the young man, whose communication has been quoted above, will, in due course, be prepared to enter the vineyard, we shall, in all probability, experience a greater dearth of missionaries than we have ever yet seen. Nor would it, in a comprehensive view of this subject, appear to be a dictate of prudence, to press every effort to send out the missionaries now under appointment *immediately*, if that must be done at the expense of discontinuing the preparation of others, who will shortly be needed to supply their places, or to go out to them as helpers in the work. I trust, however, that this painful alternative does not really exist; and that, with the blessing of Him, in whose great cause the Education and Missionary Societies are diligently co-operating, both objects may be successfully accomplished.

Agreeably to an arrangement with the Evangelical Consociation of Rhode Island, whose annual meeting at Bristol, in June, I had the pleasure of attending, I spent six weeks, in the months of July and August, in presenting the object to the churches in that State. During this time I visited, preached and made collections in all the Congregational churches, except one, which were thought to be in any condition to justify an application of this kind; and in some others I preached upon the subject, without asking for pecuniary aid. In several of the places where it was presented, contributions had never before been asked for this object.

But wherever I went, I was most cordially received by the ministers and their people. I became deeply interested in the circumstances and prospects of this little band of churches, some of which have but recently sprung into existence; and likewise in the moral condition of a numerous population around them, especially in the interior of the State, which is scattered abroad as sheep not having a shepherd. In the complete dilapidation of churches, once numerous and flourishing, I saw convincing evidence of the fact, that none but an evangelical and educated ministry can be a competent instrumentality to give permanent influence to the institutions of religion. It was gratifying also to find that this conviction is rapidly gaining ground among all the better portions of the community. Other evangelical denominations in Rhode Island, particularly the Calvinist Baptists, are laying much greater stress than formerly on the importance of a thorough education for their ministers. A much larger supply of educated ministers would even now be well received, could they be obtained, especially from their own native born sons; and could they be sustained for a time by the aid of the Home Missionary Society. Such a supply, before many years, must be had; and, in view of this fact, I believe it is already felt by many, that the interests of religion in that State, will especially demand that the various instrumentalities of the Education Society should be actively promoted there. If the churches in Rhode Island would see the desolations around them effectually redeemed, let them turn their attention at once to the pious young men in the midst of them, who may be induced, and if necessary assisted to obtain an education for the ministry. And let such not be sent into the field until they have become duly qualified,—thoroughly furnished unto every good work—workmen that need not to be ashamed.

I will close this communication with an extract of a letter, which was addressed, by three ladies, to the Rhode Island conference of ministers and lay delegates, in behalf of the feeble church to which they belonged.*

"*Brethren in Christ*,—We fear that from the insufficient conference of last evening, you might not thoroughly understand our wants as a church. We do feel the want of those blessed ordinances, which tend so materially to keep alive, sustain and increase our spiritual strength. As a church, we feel in a barren land. We would that there might be at least a bright *oasis* on this desert. But we fear that it is not possible, at this time, to convert the barren sand into a garden, blooming and beautiful.

* This church, at the time, which was a few months since, consisted of one deacon and sixteen ladies. It is located in a large manufacturing village, in the shire town of the county, amidst a population of about six thousand.

"Let us prefer our request. Will the Conference send us, once in two months, a minister? * * * Let the man be one of *great prudence*,—one, against whom no prejudice here is existing,—one of Christian, social, gentle, winning manners,—one of clear argumentative powers,—solid, penetrating, discerning mind,—good acquirements and education, and, of course, heart-felt piety.

"Do not, brethren in Christ, think that we are too exorbitant in our demands. Do not look at our little means, our small number, our depressed state, as reasons why you should wonder at our presumption. Look at us rather as a church who feel just on the verge of extinction; and who, with the acuteness of discernment, which is often attendant on the last stages of existence, feel every obstacle against resuscitation, and see every little prop which might sustain and finally revive us.

"Let us have *one man* to visit us;—a man with whom we may become acquainted—in whom we can repose perfect confidence—to whom we can speak freely—to whom we can relate all our religious feelings, our doubts and questions of a doctrinal or practical nature—one who will cheer, strengthen and help us, and one whom we can love and trust."

Report of Rev. Mr. Emerson.

To the Secretary of the American Education Society.

DEAR SIR,—At the date of my last report I had spent a few Sabbaths in Windsor county. I have since visited the remainder of Windsor, the whole of Windham, and a part of Rutland counties. I have nothing very special to report concerning this field of operations. I have experienced a continuance of that personal kindness for which I hope I feel grateful, not only to those who have shown it, but to God who disposed them to it.

Considering the unexampled scarcity of money, and the increased expense of living, I can make the general remark with safety, that the people have been liberal in their donations. And this is as it should be; for the farming part of the community are certainly more able than any other class of it, to sustain the benevolent enterprises in the existing crisis. I mean, they are more able according to the amount of property in their possession. It is true, they feel the general distress, but it comes to them like a spent ball, which has passed through the vitals of the merchant, and now has hardly force enough to lodge itself in the flesh of the husbandman. It is the tornado that has laid in smoking ruins the most beautiful and solid structures of the city, and dies away upon the open fields of the country. Here and there an uprooted tree may show its remaining power; but the yellow-grain—

the hope of the husbandman—though borne to the ground by its passing fury, again rises and waves, and invites the sickle.

Our farmers have much indeed for which to thank God. In most parts of the land, the very ground has been burdened with their crops. Though in particular sections there may be scarcity in an individual article, it certainly does not show a grateful heart to forget the otherwise great abundance, and dwell in a repining tone upon this one instance of scarcity, and make that an excuse for withholding from the Lord's treasury.

All Christians will say that our benevolent societies must be sustained. If they are sustained, it must be done by greater sacrifices than the supporters of them have yet made. Who is bound to make this sacrifice? Doubtless, all. But surely the farmer, with his crops to feed his family, can, with the same sacrifice, give more than men who are involved in the general crash of commercial affairs. Their business is in derangement,—their present income nothing,—and the amount finally to be saved from the wreck very uncertain. Indeed, if the farmer would sympathize with some who have formerly given liberally, he must imagine his crops all reduced to ashes by the devouring flame,—leaving nothing for the support of his family, and no profitable business in which he can engage. Men thus reduced can give nothing. And who shall come in, and by increased contributions stand in the place of such men? Will not the farmer do it? as he compares his case with theirs, will he not be moved by gratitude to that God who has thus distinguished him in mercy?

Though this land for a succession of years past has been doing, in benevolent operations, vastly more than ever before, yet there is cause to fear we have not done as we ought to have done. God has been pouring down on us temporal prosperity in a continued shower. Though we have given something to his treasury, yet we have been growing rich with unexampled rapidity. It is to be feared, too, that we have been growing covetous—it is to be feared that God's church has been growing covetous—"covetousness is idolatry,"—and it is to be feared that God has brought this state of things upon us to bring us to our senses, to bring us to pause and consider. "The curse causeless shall not come." Then let every one consider, whether, though something has been given, too much has not been kept back. Whether the tithes, a *part of them*, have not been withheld. If they have, need we go farther than the book of Malachi to find out the cause of the curse? (Mal. iii. 8—10.) "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: because ye have robbed

me, even this whole nation." But God does not leave us hopeless. "Bring ye *all* the tithes into the storehouse, that there may be meat in mine house. And prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God has given wings to a portion of our riches, and they have flown away. Yet he has left much, as a witness of mercy, with us. Let us then take hold of his promises, and prove him, by bringing in the tithes of what remains.

Though there has been much fear—much distrust of God's providential care, yet God has not "sent a famine of bread nor a thirst for water," but there is now reason to fear that we may bring upon ourselves a famine of the word of life. The religious prosperity of this and other lands depends, under God, very much on the prosperity of our great benevolent societies. And the present increasing embarrassment of almost all of them, gives cause of alarm. I will state particulars in regard to only one. The American Education Society, last May, was \$4,600 in debt; then it had hardly begun to feel the pressure of the times. In the three months following, this increased \$4,000—and now there is another draft of \$3,000 to be made on it, and the treasury has not the means of meeting it. How long is it warrantable for the Society to go on, with a debt thus accumulating? When is it to be paid, and by whom? If ever, by those very persons who are now refusing to give enough to meet our current expenses. Let us hastily glance at the effect of the American Education Society ceasing its operations; the effect on other societies. By means of this and other similar societies, one-half of all the young men now in a course of education for the ministry are assisted. Withdraw this proportion of the supply for fifty years, and whence would come the funds of the other benevolent societies? On what portion of community are these societies now dependent? On that which is supplied with a regularly preached gospel. And for one-half of that supply we depend on charitable education. Then if it be true that all the societies are dependent for funds on those who have preachers of the gospel, and that one-half of these are supplied by our system of charitable education, does it not follow that all the benevolent societies are dependent upon the continuance of this system for one-half of their future support? Does not, then, the American Education Society lie at the foundation of all benevolent effort? And as you love the cause of general benevolence, as you love the cause of Jesus Christ, will you not liberally give for its support?

I admire the charitable man's epitaph, "What I retained I have lost; what I gave away remains with me." What a sentiment for a man to speak from the grave, and how

true! To see in eternity that souls have been saved through our instrumentality, in whatever way, must give a joy that will *remain*. There to meet and greet the individuals—to look on them clothed in the white robes of Christ's righteousness, treading the golden streets, and shouting the high praises of God and the Lamb,—will not this give a joy that will *REMAIN*? "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

PECUNIARY WANTS AND PROSPECTS OF THE AMERICAN EDUCATION SOCIETY.

PRAY ye the Lord of the harvest, that he will send forth laborers into his harvest, was the direction of Christ to his disciples. Eighteen hundred years have elapsed since this injunction was given, and yet three-fourths of the world are now unsupplied with laborers for this work. During this period, little comparatively has been done to provide a supply. But the spirit of prayer is the spirit of action. With the commencement of the present century, the Holy Ghost from on high was poured out, and a spirit of supplication followed, revivals of religion succeeded, and, as a natural consequence, greater efforts have been made to promote the kingdom of Christ. While the last command of her risen Lord has pressed with awful responsibility on the church, Go ye into all the world, and preach the gospel to every creature, she has at last awaked, and now begins to pray and act in view of this momentous duty. As the first and not the least part of this work, she prays the Lord of the harvest to send forth laborers into his harvest; and especially that he would convert and prepare by a proper education, a great company who shall publish the gospel. For the last twenty years, the churches of this land have been moved

more than ever, to engage in this great work. As foremost and most efficient in this benevolent enterprise, the American Education Society has aided in a course of preparation for the ministry, 2,922 young men, a large proportion of whom have already become the messengers of salvation. It has now under its patronage about 1,200 beneficiaries, whom it is most solemnly bound to sustain by its prayers and contributions. Hitherto the Society has been able through the kind providence of God, to redeem the pledge to aid all young men of good promise and indigent circumstances who should apply for assistance. Though at times it has been in great want of pecuniary resources, yet the Lord has graciously appeared for relief. In the most embarrassing seasons, it has furnished its usual appropriations. Never, with one exception, (in 1829,) was the Society so much oppressed with debt, and borne down with fearful anticipations for the future, as at the present moment. But then the Society's extremity was the Lord's opportunity to show his merciful interposition. The debt was ultimately liquidated, the Society relieved, and confidence in its permanent ability to sustain its proposed operations, was strengthened. God has greatly smiled upon the Institution ever since; and at no time have its Directors and friends had more occasion to bless him than now. Never did it have so many beneficiaries under its patronage, never did it raise so large an amount of funds from the great mass of the community as during the last year, and never probably did the character of the Society in all its operations, movements and bearings stand so high with those who are and have been its real friends, as at this moment. But the present year has

been one of great commercial embarrassment. The pecuniary concerns of the country generally have become deranged. There have been sad reverses of fortune. Some whose hearts and hands were open to sustain with great liberality the Christian enterprises, have now no pecuniary ability to do it. This state of things has had a very unpropitious bearing on all our benevolent institutions. The American Education Society in conjunction with others feels the natural effects of it in its present wants and embarrassments. At the close of its year in May last, the Society was more than \$4,000 in debt. A draft of \$4,000, (which never occurred in one quarter before,) was made on the Parent Institution for the quarter ending July, to sustain the operations of the Society in the Middle, Southern and Western States. This sum was needed to meet appropriations in addition to what was raised within their limits. This draft was met, though it increased the debt of the Society by that amount. To meet the appropriations of the present quarter, the Directors have been compelled to hire \$3,000 more than usual, hereby increasing the debt of the Society to \$11,000. In addition to this, some of the Branches of the Society are in debt for money hired on private security. Such is our present condition, and such are our wants. The time for the next quarterly appropriations will soon arrive, when there will be a demand on the treasury for \$16,000, or \$17,000. Where and when shall these funds be obtained? While we know that the earth is the Lord's and the fullness thereof, we know also, that he has ordained that his people shall be the almoners of his bounty. To them is entrusted the stewardship of dispensing the charities necessary to the

advancement of his cause. To you, then, beloved in Christ, we appeal in this day of our necessity. We have no occasion to reproach you for delinquency of duty in years gone by, for our wants have hitherto been supplied; and we now only present our case to you as it really is, not distrust your willingness to afford relief. We appeal to you in the name of Him who purchased you with his blood, and to whom in the solemn season of your dedication, you consecrated your time, your talents, your possessions, your influence, your all. The Society is yours. Under God you established it, and have sustained it; and the honor of what it has accomplished is yours. The Directors are but your servants in this cause for Jesus' sake. As such they feel bound to make known to you its true condition. To you also they feel compelled to state their conviction that there can be no retreat—no suspension in this great and good cause. Should there be, disastrous would be the issue. Evils would arise in various ways.

1. The beneficiaries would become disheartened.

Deprived of the means on which they had depended for support, they would be discouraged, and their ardor in their pursuits be damped. They would be troubled in respect to their present state and know not on what to depend for the future. Hitherto, they have had great confidence in the Society, and their minds have been at rest. But let the appropriations for the beneficiaries be suspended, and actual distress would be created; for most of them anticipate their receipts, and have no other means to meet their present engagements. A reduction in the sum usually granted, would have nearly the same effect;

for this now is only about one half of what is needed to defray their current expenses. The other half is derived from teaching school, manual labor, and occasional charities from friends. In this way, by rigid economy, they are just able to continue their studies, always straitened in their circumstances.

2. Many beneficiaries would return to their former employments.

Being disheartened, they would relinquish the fond hope they had entertained of preaching the gospel, and would reluctantly engage in secular pursuits. Some, perhaps, possessed of more courage and of more facilities for obtaining assistance by their own efforts, or having more friends to afford them relief than others, might persevere in their preparation for the ministry. Others, equally good and promising, for want of these, would despair of their object, and at once abandon their studies and return to the counting-room, the mechanic shop or agricultural employments.

3. Academies, Colleges and Theological Seminaries would be injuriously affected. In a *hundred and sixty* of these are beneficiaries of this Society. From them* would be immediately driven the greater part of *twelve hundred* young men—men, too, who in a great degree, are the salt of these institutions. Suppose, for instance, that the *seventy-three* beneficiaries at Amherst college should be compelled to leave, not only that number of students, but also a great amount of salutary moral and religious influence would be withdrawn from the institution. Remove the *twenty-five* beneficiaries from the theological seminary at Bangor, and but a moiety of her students would remain. The same nearly may be said of the Western Reserve

college. How injuriously would these institutions be affected by such an event!

4. The faith of the community in the ability of the Society would be impaired.

The belief has been prevalent that the Society under any circumstances would be able to sustain all young men of suitable qualifications who should apply for aid. The churches, confident of this, have urged promising young men to prepare for the ministry, and multitudes of such have been induced to apply for assistance, who otherwise would not have done it. A solemn pledge has been given, with dependence on the churches, and especially on the great Head of the church, that no suitable candidate for the ministry shall be prevented from entering it for want of pecuniary aid, by which to prosecute his studies. This principle of the Society has ever been regarded as precious, and cannot be abandoned without greatly injuring its credit.

5. Multitudes would be deterred from commencing a course of education for the ministry.

There being a general distrust of the ability of the Society, no young man would repose full confidence in it any longer, and consequently, few of this description would be willing to depend on such a precarious support. Every individual suspension of assistance would be the means of preventing many from engaging in the work of preparing to preach the gospel.

6. Kindred societies would be greatly injured.

There is such a connection and sympathy in the benevolent institutions, that where one suffers, all suffer with it. This Society being a fundamental one, and, as it were, the central wheel or main-spring of the others, let its

operations be stopped or retarded, and they all will feel vitally the unhappy effects; especially missionary institutions. Dry up the fountain and the streams will cease to flow.

Such, certainly to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries, though the number of grants suspended should be few, and the time of suspending them short. There would be a tremendous reaction on all the Christian enterprises of the day.

With such views on this subject, the Directors of the Society could not withhold assistance to those under their patronage, nor refuse it to new applicants;—they could not do it, while they lifted up their eyes and looked on the whitened fields ready to be gathered, and prayed the Lord of the harvest that he would send forth laborers into his harvest;—they could not do it while such a destitution of pastors and such a demand for missionaries abroad and at home, existed. They could not say to these beloved young men, now the hope of the church, whom they had encouraged to go forward in their studies by repeated assurances of pecuniary assistance, We must dismiss you from our patronage. You must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. Were they to do it, they feared they should sin against God, against Christ, and against those for whom Christ died. Have they done right? Have they acted as you would have had them act?

The solicitude of the Directors arises not so much on account of their present pecuniary liabilities, as on account of general results and future prospects. They would not subtract a single dollar from the funds of kindred societies,

all which are of paramount importance in their several spheres of action; but only solicit that portion of charities to which this has claims as being a fundamental institution. The present is a suitable time to test the disposition to make sacrifices for God and his cause. If retrenchments are necessary, let them not commence with charities to religious societies, especially those to the Education Society. If patronage is to be withheld from its beneficiaries, we ask from how many? and from whom? These are important and delicate questions. Who is prepared to answer them, and to perform this work of curtailment and excision? If it must be performed, let it be done by other hands than those which have been instrumental in fostering these young disciples of Jesus, and candidates for his holy ministry. With a world's harvest waving for the sickle, and societies organized to send forth laborers, all in view, who could perform such a work? With aching hearts, and eyes lifted to heaven, in the name of the King of Zion, we ask, beloved in the Lord, What shall be done? We throw the responsibility on you, appealing to your sympathies, your patriotism, your piety, your love of souls. What response will you give to this appeal? May we not hope that the friends and patrons of this Society will, in this season of distress, afford prompt relief?

To those who may be disposed to render assistance, the following methods are suggested: Let persons make donations, as the Lord hath prospered them; let those, who can do it, make themselves honorary members of the Parent Society, or of some Branch or Auxiliary Society—ministers have frequently been made members by ladies and gentlemen of their parishes; let the Treasurers of all Education Societies make as large collections as possi-

ble, and remit them immediately; let ministers present this subject to their people in the way they may deem most expedient, and take subscriptions or collections; and let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. It is highly important, that all the money which may be collected, should be transmitted to the Parent Society, or to some Branch Society, before the first day of January, as about that time, appropriations are to be made for the quarter. Let those who contribute to this object, give with a willing mind, and the blessing of him that was ready to perish, will come upon them.

In the name and by order of the Executive Committee,

WILLIAM COGSWELL,

SECRETARY.

Education Rooms, Boston, Oct. 26, 1837.

FUNDS.

Receipts of the American Education Society, from July 12, to the Quarterly Meeting, October 11, 1837.

INCOME FROM FUNDS	823 75
AMOUNT REFUNDED	1,931 60

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Miss Lucy P. Shattuck, Bowdoin St. ch.	1 50
A Friend	20 00—21 50

BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]	
Received from the Treasurer, by the hands of Rev. H. N. Brinsmade	176 00

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]	
Danvers, So. Par. additional collection, by Rev. Mr. Park	5 25
Gloucester, (Sandy Bay,) by Rev. Wakefield Gale	83 54
Marblehead, Aux. Fem. Ed. Soc. by Mrs. Henrietta Dana, Pres.	30 00—113 79

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Newburyport, Mrs. Mary Plummer	15 00
Rowley, Rev. Mr. Holbrook's Soc. bal. of sub.	1 00

The following by Rev. Ansel Nash, Agent.

<i>Amesbury and Salisbury</i> , Rev. Mr. Keeler's Parish	41 37
Union church	6 93—48 30
<i>East Bradford</i> , collection	25 42
<i>Haverhill</i> , do.	67 17
<i>New Rowley</i> , do.	35 55
<i>Rowley</i> , do.	29 00
<i>West Amesbury</i> , in part	16 67
<i>West Bradford</i> , coll. \$40 of which to constitute Rev. Nathan Munroe an H. M.	53 59—291 71

FRANKLIN COUNTY.

[S. Maxwell, Jr. Esq. Greenfield, Tr.]

<i>Ashfield</i> , in part	36 29
<i>Buckland</i> , collection	12 55
<i>Conway</i> , Ed. Soc. by Mr. Wm. Avery, Treas.	60 00
<i>Deerfield</i> (South,) 2d Parish, collection	21 00
Ladies' Asso.	15 50—36 50
<i>Greenfield</i> , Ist. Cong. Ch.	11 65
2d. Do.	47 11—58 76
<i>Hawley</i> , Ist. Parish	10 03
<i>Heath</i> , Collection	7 84
<i>Sunderland</i> , do.	14 35
Ladies' Ed. Soc. 27 10, Gents. do.	31 00, of which \$40 to const. Rev.
Solomon B. Ingraham an H. M.	58 10—72 45
<i>Shelburne</i> , Ed. Soc. by Mr. S. Fellowes	20 50
Fem. Ed. Soc.	14 11—34 61
Interest from former Treasurer	2 10—331 18

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

<i>Cummington</i> , Miss Clarissa Briggs	10 00
<i>Northampton</i> , Fem. Ed. Soc. by Mrs. Williston, Tr. in part for Spencer	
Scholarship	45 93
<i>Whately</i> , Coll. by Mr. Justus White	12 62
A Friend	30 00—98 55

HAMPTDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

<i>West Springfield</i> , Ist. Parish	50 00
Chickopee Factory Ch. and Sec.	11 00—61 00

MIDDLESEX COUNTY.

<i>Cambridge</i> , Fem. Ben. Soc. by Miss Susan Munroe, through Dea. James Melledge	2 04
<i>Cambridgeport</i> , by Rev. Ansel Nash, Agent	54 31
<i>Medford</i> , a Female Friend	64 00
<i>Woburn</i> , Ward No. 2, balance of subscriptions, by Mr. Earl Wyman, Collector	5 25

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

<i>Fitchburg</i> , Lad. Ed. Soc. by Miss Wood	22 00
Young Men's Ed. Soc. by Mr. E. Snow, Jr. Tr.	39 50—61 50

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

<i>Framingham</i> , Hollis Ch. and Soc., of which 17 55 is from an individual, in part to constitute Rev. Corbin Kidder an H. M.	93 57
Saxoville Parish, bal. of \$40 for Rev. Mr. Kidder as H. M.	22 45
<i>Holliston</i> , Lad. and Gent. Asso., by Mr. Charles Marsh, Tr., of which \$40 is to const. Rev. John Storrs an H. M.	70 68
A string of Beads, sold for	5 25
Young Lad. Ch. Soc., by Miss Elizabeth Haven, Tr.	4 41
<i>Sherburne</i> , Soc. of Rev. Mr. Smith, by Mr. Aaron Coolidge	34 00
<i>Wayland</i> , bal. of sub.	10 00—245 36—432 46

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

<i>Brookline</i> , a Friend, avails of a charity box	8 60
<i>Dedham</i> , Ist. Ch. and Soc., by Rev. A. Nash, Agent	69 10

Roxbury, Elliot Ch. and Soc., by Mr. John Heath, Tr. of Ch. 75 82, also 6 copies Biblical Analysis

75 82—153 62

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

<i>Edgartown</i> , a Lady	5 00
<i>Middleboro'</i> , Ist. Soc. in part	11 27
<i>Nantucket</i> , North Cong. Ch., by Rev. W. J. Breed	83 00—99 27

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

<i>North Bridgewater</i> , Rev. Mr. Couch's Society	13 00
A Lady, by Mr. J. Edson	3 00—21 00
<i>Plymouth</i> , E. Parish, Lad. Ed. Soc., by Mrs. Mary G. Shaw, Tr. through Mr. W. S. Bartlett	17 00—38 00

TAUNTON AND VICINITY.

[Mr. Charles Godfrey, Taunton, Tr.]

<i>Attleboro'</i> , Coll. of which \$40 is to const. Rev. Jonathan Crane an H. M.	54 00
<i>Berkley</i> , Coll.	19 35
<i>Full River</i> , Rev. O. Fowler's Parish	135 69
<i>Norton</i> , to const. Rev. Cyrus W. Allen an H. M.	40 08
<i>North Middleboro'</i> , Contrib.	11 66
<i>Raynham</i> , Coll.	39 96
<i>Rehoboth</i> , do.	14 82
<i>Seekonk</i> , do.	25 71
<i>Taunton</i> , Rev. Mr. Maltby's Soc. in part	58 75
<i>West Taunton</i> , towards contributing Rev. Alvan Cobb an H. M.	24 75—424 77
[By Rev. A. Nash, Agent.]	

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

<i>Auburn</i> , (late Ward,) Cong. Ch. and Soc., of which \$40 is to const. Rev. Miner G. Pratt an H. M., by Rev. A. Nash, Agent	43 02
<i>Grafton</i> , Sab. School in Rev. Mr. Wilde's Society	6 30
<i>Northboro'</i> , Evan. Cong. Soc., by Rev. Daniel Hopkins Emerson	25 00—74 32

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

<i>Royalston</i> , Rev. Mr. Perkins's Soc.	18 16
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RHODE ISLAND (STATE.)

[Mr. Isaac Wilcox, Providence, Tr.]

<i>Coventry</i> , (Washington Village,) Individ.	9 75
<i>North Scituate</i> , Cong. Ch. contrib.	5 52
<i>Pawtucket</i> , do. do.	13 00
<i>Providence</i> , High st. cong.	30 50
Richmond st. cong.	23 00
Individ. in the Beneficent Soc.	25 00—79 50
<i>South Kingstown</i> , Cong. Ch. and Soc.	10 00—116 77

(By Rev. Samuel H. Riddell, Agent.) \$5,211 35

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

<i>Boothbay</i> , Cong. Ch. and Soc.	29 00
<i>Deer Isle</i> , do. to const. Rev. Jonathan Adams a L. M. of Me. Br.	25 00
<i>Gardiner</i> , Rev. S. Sweetser	5 00
<i>Saco</i> , Benev. Soc. in Ist. Ch. and Soc., by Lauriston Ward, Esq., Tr.	38 44
Proceeds of 3 Rings contr. at ann. meet.	42
Contr. at ann. meet. of Lincoln Co. Aux.	30 26
	\$128 12

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

<i>Atkinson</i> , Hon. John Vose	2 00
<i>Hancock</i> , Fem. Ed. Soc., by Mrs. Mitchell, Tr.	9 00
<i>Haverhill</i> , do. by Mrs. Mary P. Webster, Tr.	15 11
<i>Peterboro'</i> , Lad. Ed. Soc., by Mrs. Mary Ann Law, Seco.	7 56
<i>Rye</i> , Cong. Church, by the Tr. of Piscataqua Conf.	3 91

Merrimack County.

[Dea. James Moulton, Concord, Tr.]	
<i>Dunbarton</i> , Church and Society	6 94
<i>Henniker</i> , Hon. Joshua Darling \$5, Miss M. Darling \$5	10 00
Horace Childs and R. I. Childs, to constitute them L. M. of the Co. Soc.	30 00
Abel Conner \$5, Solomon Childs \$5, 5 50	
Fem. Ed. Soc. 18 67, Page Eaton, Esq. \$5	23 67
Dea. Oliver Pillsbury \$5, Rev. J. Scales \$5	10 00—79 17
<i>Hopkinton</i> , Mrs. Mary L. Cavis	10 00
<i>Northfield</i> , Doct. Enos Hoyt	4 00
<i>Saltsbury</i> , Rev. Mr. Foster	1 00
<i>Warner</i> , Rev. J. Williams \$1, Dea. Bennett \$1	2 00
C. P. Kimball	1 00
Church and Cong. to const. Rev. Amos Blanchard a L. M. of the Co. Soc.	12 00—15 00
From a Friend	5 00
Contrib. at ann. meet. of Co. Soc.	26 85—147 96
Miss Hannah Weene, by Rev. Mr. Cooke	8 00
Contrib. at the ann. meet. of the Branch, at Claremont, and 2 gold rings	70 67
	\$264 21

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

<i>Brattleboro'</i> , West, Cong. Ch. and Soc.	15 80
Do. East, do. do.	47 48
<i>Bridgewater</i> , South	60
<i>Barnard</i>	1 00
<i>Bristol</i>	1 50
<i>Bethel</i> , Cong. Ch. and Soc.	12 50
Cherster, do do. to const. their former pastor, Rev. Uzziah C. Burnap, now pastor of 2d. Cong. Ch. in Lowell, an H. M.	40 00
<i>Dumfrieson</i> , Cong. Ch. and Soc.	10 60
<i>Dover</i> , Individuals	2 50
<i>East Townsend</i> , Cong. Ch. and Soc.	13 99
<i>Fairfax</i> , Silas Swift	2 00
<i>Grafton</i> , Cong. Ch. and Soc. in part to const. their pastor, Rev. Moses B. Bradford, an H. M.	36 19
<i>Halfax</i> , Individuals	1 36
<i>Ludlow</i> , do.	8 96
<i>Marlboro'</i> , do.	7 25
<i>Norwich</i> , Ist. Ch. and Cong. of which \$10 is balance to const. their pastor, Rev. Samuel Goddard, an H. M.	15 00
<i>North Hartford</i> , Fem. Ed. Soc.	7 70
<i>Orwell</i> , Cong. Ch. and Soc. in part to const. their pastor, Rev. Henry Morris, an H. M., \$10 of which from the Young Lad. Ed. Soc.	29 29
<i>Putney</i> , Cong. Ch. and Soc.	24 00
<i>Perkinsville</i> , do.	13 35
<i>Plymouth</i> , Individuals	6 25
<i>Quechee</i> , do.	7 32
<i>Rockingham, old town</i> , Cong. Ch. and Soc.	3 74
<i>Reading</i> , an Individual	50
<i>Royalton</i> , Cong. Ch. and Soc. of which \$11 from Young Lad. Circle of Industry	28 58
<i>Randolph Centre</i> , Cong. Ch. and Soc. towards const. their pastor, Rev. Elderkin J. Boardman, an H. M.	9 75
<i>Springfield</i> , Cong. Ch. and Soc.	60 00
<i>Sharon</i> , do.	31 50
<i>Westminster, East</i> , do.	17 92
<i>Westminster, West</i> , do.	39 44
<i>Wilmington</i> , Individuals	4 50
<i>Wardsboro'</i> , Cong. Ch. and Soc.	16 15
<i>West Townsend</i> , Hon. Charles Phelps \$5, N. Cheeney \$3	8 00
Col. A. Stoddard	1 00—9 00
<i>Windham</i> , Cong. Ch. and Soc.	17 12
<i>Weathersfield</i> , do. do. of which \$40 is to const. their pastor, Rev. James Converse, an H. M.	53 75
<i>Woodstock</i>	87
<i>West Hartford</i>	3 06
<i>White River</i> , Individuals	10 88
<i>Waterford</i> , an Individual	1 00
<i>West Randolph</i> , Fem. Ed. Soc.	1 85
<i>Windsor</i> , Cong. Ch. and Soc. of which \$100, by Hon. Thomas Emerson, to const. Mr. Rufus Emerson, of Windsor, an H. M.	122 35
Rev. Joseph Emerson, Agent of the Amer. Ed. Soc.	10 00
	\$746 65

[By Rev. J. Emerson, Agent.]

CONNECTICUT BRANCH.

[Elihalet Terry, Esq. Hartford, Tr.]

<i>Collinsville</i> , Contrib. in Cong. Ch. and Soc. by Rev. Mr. Riddel, Agent	18 00
<i>Derby</i> , Lad. Sew. Circ. by A. Townsend, Tr.	23 00
<i>Hartford</i> , Collection, by Rev. Mr. Riddel, Agent	73 00
Sixth pay'm't of Everts Scho. in part, by H. Hudson	25 00

<i>Middletown</i> , contrib. in South Cong. Ch. and Soc. by Rev. Mr. Riddel, Agent	13 00
<i>Norwich City</i> , Lad. Aux. Ed. Soc. by Mrs. Abby W. Hubbard, Tr. thro' Rev. W. Cogswell	53 50
<i>Southington</i> , contrib. in Cong. Ch. and Soc. by do.	54 00
<i>Saybrook</i> , Coll. in 5th. Soc. by Rev. Mr. Hotchkiss	17 58
<i>Waterbury</i> , a donation from H. E.	2 00
<i>Watersburg</i> , Lad. Sew. Soc. to const. the Rev. Henry N. Day an H. M. by Esther Brown, Tr.	40 00
	\$319 08

CENTRAL AMERICAN EDUCATION SOCIETY.

[Joseph Otis, Esq. N. Y. Tr.]

<i>Utica Agency</i> , (omitted in last account)	337 14
<i>Murray St. Ch.</i> J. R. Hurd 10, John Hannah 2	12 00
A. S. Fraser 5, Leander Mead 25, Mrs. Richards 10	46 00
A Friend 1, Jacob Kershow 40	41 00—93 00
<i>Mercer St. Ch.</i> Norman White, Esq. 20, E. Ives 10	30 00
<i>Pearl St. Ch.</i> by Rev. H. A. Rowland	10 00
<i>First Pres. Ch.</i> Madison, N. J. from sundries by J. S. Ames	86 25
<i>Village Pres. Ch.</i> N. Y. Individuals	20 00
<i>Central Pres. Ch.</i> Month. Con. coll. 29 61, Mrs. Saffin 2	31 61
<i>Catskill</i> , N. Y. by Rev. Dr. Porter, Edgar B. Day 10, a Friend 5	15 00
<i>Newark</i> , 2d Ch. from sundries by D. Doranus, Tr. 106 65, praying circle 5	111 65
Do. 1st Ch. from sundries by A. Woodruff	153 24
Do. 3d Ch. do. do. in part	82 43
<i>Brooklyn, Ist. Pres. Ch.</i> J. Ruthven, Esq.	25 00
Bloomfield Academy, sales of, in part	2,550 00
<i>Bleeker St. Ch.</i> Fem. Assn. by Mrs. Charles De Forrest	170 00
<i>Madison, N. J. Pres. Ch.</i> by N. E. Peirson	20 00
<i>Truy</i> , N. Y. by W. H. Larned, S. K. How 10, Z. Hayner 2	12 00
Mrs. Morgan	2 00—14 00
Donations from estate of Isaac Brewster, deceased, by A. Fisher	200 00
A Friend in Canada, by J. Talbot 25, from a friend 1 50	26 50
To const. Rev. Stephen Taylor, of Union Th. Sem. an H. M.	40 00
Collected by Rev. B. Labaree 6 12, a Lady in Georgia 5	11 12
From Fem. Ed. Soc. of <i>Westhampton</i> , by Mrs. Foster, Tr.	5 00
<i>Pres. Ch. Hanover</i> , N. J. 9 80, from a Friend by Rev. S. Eaton 5	14 80—297 42
	\$4,346 74

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

<i>Auburn</i> , J. S. S.	20 00
<i>Benton</i>	7 00
<i>Bloomfield, East</i> , Josiah Porter	150 00
Do. West. Coll. in Cong. Ch. 12 50, Presb. Ch. 22 00	34 50
<i>Canandaigua</i> , Cong. Ch.	283 66
<i>Castleton</i>	4 12
<i>Elmira</i> , Rev. J. Frost	5 00
<i>Geneva</i> , Rev. H. Dwight \$500, coll. in Presb. Ch. by Rev. E. Phelps \$53, sundry subscriptions 166 80	725 80
<i>Genoa</i> , by Rev. Seth Smith	89 22
<i>Lyons</i>	20 85
<i>Napoli</i> , Fem. Ed. Soc. by Rev. T. Stillman	11 14
<i>Nunda</i> , S. Swain	5 00
<i>Palmyra</i>	27 25
<i>Pearfield</i>	2 70
<i>Pittsford</i>	17 80
<i>Penn Yan</i> , Coll. in Pres. Ch. 24 79, W. M. O. 12 00	36 79
<i>Rochester</i> , Coll. Brick Ch. 59 00, Bethel Ch. 40 00	99 00
<i>Seneca Falls</i>	26 20
<i>Trumansburgh</i>	35 00
<i>Waterloo</i>	40 00
Collection by Rev. M. P. Sawin, viz. <i>Bristol</i> 6 00, <i>Livonia</i> 5 62, <i>Gorham</i> and <i>Hopewell</i> 6 16, <i>Pittsburgh</i> 25 56, <i>Rushville</i> 40 62, <i>Richmond</i> 5 00, <i>Vienna</i> 22 25, <i>Weedsport</i> 5 60	116 81
	\$1,707 84

Whole amount received \$12,724 00.

Clothing received during the quarter ending October, 1837.

<i>Ashby, Mass.</i> by Miss Rebecca Taylor, Tr. 4 shirts and 6 col. lars.	
<i>Boston, Mass.</i> Mrs. Christian Baker, 6 shirts valued at \$6, and 6 pr. woolen socks, valued at 3 75.	
<i>New Ipswich, N. H.</i> Ladies' Read. and Char. Soc. by Mrs. Hannah Johnson, Tr. 12 shirts, 6 quilts, 12 collars, 4 booms, and 8 pr. socks, valued at 32 10.	
<i>Windsor, Con.</i> Fem. Ed. Soc. by Elizabeth Drake, Tr. a bundle valued at 30 00.	





REV. SAMUEL GILE, D.D.

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No. 3.

BIOGRAPHICAL NOTICE OF THE REV. SAMUEL GILE, D. D.

SAMUEL GILE was born in Plaistow, N. H., July 23, 1780. He was the son of Major Ezekiel Gile, an officer in the revolutionary army, and one of the most respectable inhabitants of the town in which he lived. Both his parents, it is believed, were pious, and died in Christian triumph. Their son, having finished his preparatory studies at Atkinson academy, entered Dartmouth college in 1800, and sustained an unblemished character and a high standing as a scholar during his connection with that institution. After leaving college, he commenced the study of divinity under the care of the Rev. Jonathan French of Andover, Ms.—a minister highly esteemed for his piety and for his success in training men for the ministry. The services of Mr. Gile, on being licensed to preach, were eagerly sought after. Few young men, at that period, were more acceptable. His commanding presence, his rich style, his powerful voice, and, especially, his extraordinary devotional powers, rendered him always an engaging and acceptable preacher. On the resignation of the Rev. Joseph McKeen, D. D., Mr. Gile was invited to occupy his place as pastor of the Congregational church in Milton, Ms. He was ordained Feb. 18, 1807.

Soon after his settlement in Milton, Mr. Gile was married to Miss Mary Henley White, daughter of the late Isaac White, Esq. of Salem, Ms. He lost a number of children in infancy. For several years, his family consisted of his wife, an only son and an only daughter. The son—a young man of an excellent spirit, an example of meekness and Christian resignation—descended to the grave in 1827. The daughter, long an invalid, and the widow, still live to mourn the loss of one of the best of fathers and husbands. His various domestic afflictions, Dr. Gile bore with quietness and exemplary patience. His parochial trials, too, he endured in the same spirit. He was dismissed from the first parish in Milton, by an *ex parte council*, Jan. 6, 1834. The authority of this council he never acknowledged, and did not regard himself bound by its result. He never considered that he unreasonably refused a *mutual council*, and such an unreasonable refusal is necessary, according to the decisions of the Massachusetts Judiciary, to make the result of an *ex parte council* valid. His trials in the course of this ecclesiastical controversy, were very painful; yet he continued to exhibit towards those who differed from him in religious opinions, the same kind, yielding and forgiving spirit. The church unanimously adhered to him.

Dr. Gile never manifested any fondness for public life. He however performed a number of important public duties, and he held several important offices in the religious community. He was called to preach before the Foreign Mission Society of Boston and Vicinity, the Norfolk Education Society, the Society for Promoting Christian Knowledge, the Society for Propagating the Gospel, the Convention of Congregational Ministers in Massachusetts, etc. In the education of indigent and pious young men for the Christian ministry, he took the deepest interest. At the time of his death, he was Secretary of the Norfolk Auxiliary Education Society, and a member of the Board of Directors of the American Education Society. A few months before his decease, he received the honorary degree of doctor in divinity, from the university of Vermont.

Dr. Gile's religious opinions were well known. He was cordially attached to the system of faith held by the fathers of New England. He was remote, on the one hand, from a lax system of theology, and on the other, from ultra orthodoxy. In the belief of the evangelical doctrines, he lived, and in the belief of them, he died. Though firm in his religious sentiments, he was liberal towards those who differed from him. Nothing was further from his bosom, than a spirit of denunciation and censoriousness. He was no polemic nor controversialist. His preaching was rather experimental and practical, than doctrinal.

He was much distinguished for his extraordinary gifts in prayer. His devotional exercises were marked by a sublimity, a richness, a freedom and a power, which elevated the souls of his fellow-worshippers above this world, to sweet and holy communion with God. Dr. Gile was a very affectionate pastor. In the chamber of sickness and beside the bed of death, he was kind, soothing and prompt. In the temporal as well as spiritual concerns of his flock, he took the most lively interest. They ever found him a prudent counsellor, a timely peacemaker and a confiding friend.

In the domestic circle, his character shone in the fairest colors. Public life had few attractions for him, and at home, in the bosom of his family, he found the sweetest pleasures. Benevolence was a marked feature, or rather one of the foundations of his character. He felt tenderly for the poor, and contributed largely for their relief. His heart overflowed with the most unaffected compassion for all in distress, and had his means been as large as his benevolent desires, no case of suffering would have gone unrelieved.

Prudence was another trait in his character. Persons intimate with him for many years, rarely or never heard an unguarded expression fall from his lips. His prudence might seem at some times, perhaps, to have degenerated into excessive caution.

Dr. Gile was remarkably distinguished for uniformity and consistency of character. He was endued by nature with a disposition peculiarly amiable, and the grace of God, when added to it, rendered his temper and conduct singularly uniform and delightfully consistent. He was always the same. The same benignant smile played on his countenance, in the family and in the social circle, and was sometimes seen lingering there, chastened by religious awe, in the house of God. Consistency, that rare virtue, was one of his most striking characteristics. There was a perfection, a completeness, a beautiful symmetry in his character, which made him one of the most estimable of men. This would not however be manifest, on a cursory observation. By his intimate friends, it was strikingly and most delightfully seen.

Under the trials, numerous and severe as they were, which he was called to experience, he was patient. He possessed great Christian meekness, and an uniform disposition to forgive injuries. By these dispensations in the providence of God, and by the influence of the Holy Spirit, which he earnestly desired and constantly sought after, he was rapidly ripened for the rest which remaineth for the people of God.

Dr. Gile died at Milton, on Sabbath, Oct. 16, 1836, at the age of fifty-six. The circumstances of his decease, were unusually affecting. In the public service of the morning, he was present in his usual health and strength, and officiated in the exercises, offering the first prayer and reading a portion of the Scriptures. The sermon was preached by the Rev. S. A. Bumstead. During the exercises, Dr. Gile seemed much engaged and devotional; often was he seen to wipe the falling tear from his eye. When the exercises were closed, he returned home. Scarcely, however, was he seated at the dinner table, when he was stricken by the hand of death, and in less than an hour, ceased to breathe, and at the very time the people were assembling for the afternoon worship.

On Tuesday, Oct. 18, his remains were committed to the earth, amidst the tears of his affectionate and bereaved flock. On this occasion, the Rev. Dr. Codman of Dorchester, who had been his neighbor and intimate friend for more than thirty years, preached a highly appropriate and interesting sermon, which has since been published. To this sermon, we are indebted for most of the facts contained in the preceding brief sketch, as well as for the terms by which they are communicated.

THE DIFFICULTIES OF THE MINISTRY.

[By the Rev. Calvin Hitchcock, of Randolph, Ms.]

WHAT minister, of ordinary faith and feeling, can reflect on the fact that one sermon may prove a savor of life to one hearer, and a savor of death to another, without exclaiming, "Lord, what wilt thou have me to do?"—"Who is sufficient for these things?" Moral truth cannot be presented to the mind, without calling forth moral affections of some kind; and every hearer whose attention is gained to a sermon, is, during its delivery, filling up rapidly that account which will bring him joy or wo forever. For many reasons, the difficulties of the ministry should be distinctly disclosed and felt.

1. It is difficult for a minister to feel as he ought. On account of the constant recurrence of the same round of sacred performances, he is peculiarly exposed to formality. Indeed, this is one of the principal dangers, both of the ministry and of the church, in every age. The minister needs to feel the emotions of a strong faith. It will not do for him to believe the Bible only, as most men do. He must feel the thoughts of God in every line and word. His soul must dwell amidst such discoveries of the glorious attributes of God, of the evil of sin, of the loveliness of a pure spirit, and of the joys of saints, and of the sorrows of sinners, now and hereafter, as will call forth his strongest emotions. When under the influence of this strong faith, the word of God will be an exhaustless storehouse of texts and sermons. But let his faith fail, let him realize only what is common among ordinary Christians, and his study becomes a prison—preaching, a burden; he cannot find a text; he knows not what to preach; his hopes of usefulness flag; his courage sinks; his comforts die; his discourses become lifeless; his prayers formal; and if his people do not complain, it is because they are too dead to distinguish between what is spiritual and what is carnal. And "who is sufficient for these things?"

2. It is difficult for a minister to preach as he ought. It is not difficult for a man, with a small genius and smaller learning, to preface a few popular sermons with beautiful figures and rhetorical flourishes. He may even understand a few subjects without much patience of study or depth of thinking. On these he may be tempted to *dwell*, merely because it is easier to discuss them than others. And he is in some danger of thinking that what he understands best, is of chief importance. But a conscientious minister will be desirous to declare the whole counsel of God. He must keep back nothing that will be profitable. Of course no labor must be spared to understand it. He must preach *long* as well as laboriously. Objections against the truth of the Scriptures, or against their plain declarations of doctrine, of duty, or of motives, he must meet and sweep away, for he is "set for the defence of the gospel;" whether they arise from false philosophy, or perverted truths and facts. In this way he must take from the hands of sinful men the weapons by which they resist their Maker, and reject their own mercies. To accomplish all this, requires the most wakeful, vigorous intellect, the most devoted assiduity and indefatigable industry; a research that never flags, and a sagacity that is not easily circumvented. And "who is sufficient for these things?"

3. It is difficult for a minister to live as he ought. His example may easily destroy the effect of all his preaching. He must be able to say, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you," "even as a nurse cherisheth her children." That minister might nearly as well be in his grave, as to be preaching, of whom it can be said in truth, that he is covetous, or proud, or selfish, or passionate; not to mention greater faults. How often is it said of one minister, he is a good man, but he is rather reserved and melancholy; of another, he has fine abilities, but he is vain and aspiring; of another, he is very learned, and preaches well, but he is rash and hasty in his spirit, and extravagant in speech; of another, he is an able man, but a party man in his spirit; of another, he has great excellencies, but is worldly; but time would fail me to carry out fully this description. These are the "dead flies which cause the ointment of the apothecary," however deliciously perfumed, "to give forth an unsavory smell." *Any* little fault may nearly ruin a minister's usefulness and prospects. And "who is sufficient for these things?"

4. It is difficult for a minister to please every man "for his good to edification." This must be his single motive for even desiring to please men, that he may instruct and save them. To this it is indispensable that they should be pleased. If he offends them, he may almost as well stop the avenues to their hearts. They will not receive the truth at his mouth. But in a congregation of several hundred, how many varieties of taste, of education, of judgment, of opinion, of feeling. Yet they must all be pleased with the minister. It not unfrequently happens, that, in the course of a day, or a week, he will meet with a dozen of his friends. They all mean well. One will express a wish that he would dwell more upon the doctrines; preach oftener upon the fall and total depravity of man, his need of regeneration by the Holy Spirit, the sovereignty of divine grace in his salvation, the doctrine of election, of the saint's perseverance, and the future and endless punishment of the wicked. And this man must be pleased.

Another desires that he would preach more practically. This man is distressed at the state of morals, and wishes to hear more upon that subject. He sees no other way to save the country, but for the pulpit to speak out; the grand "defence and ornament of virtue's cause." And this man must be pleased.

The next suggests the importance of preaching more argumentatively; of *proving* his doctrine more fully, and pouring on the unbelieving mind such a flood of demonstration as will carry all before it. And this man must be pleased.

Another kindly inquires if he cannot preach more upon the invitations and promises, and try to melt the hard hearts of his hearers, by an exhibition of the love of Christ. And he must be pleased.

The next wishes he would spend more time at home in his study, and have more compassion on the people that hear him, than to come before them with crude productions and half-written sermons.

Another that he would visit more. This man is distressed that the people are suffering for want of more pastoral labor, and are complaining that they are neglected. Better preach "without notes," or preach "old sermons," than fail in the article of visiting the flock.

The next man he sees is desirous that he would visit the schools oftener, and try to raise the standard of education, and train up an intelligent generation.

Another says that he wishes he would set up a new meeting on some day or evening of the week, and use special means to revive religion, which is declining under those which are only ordinary.

And the next is quite distressed respecting the minister's health. He is doing too much, and will shorten his days and his ministry, unless he will take more time for recreation and exercise. Now these friends must all be pleased, every one, "for his good to edification." Light as we may make of this matter, still, all experience shows, that a minister who fails to please his people, will fail to profit them. And "who is sufficient for these things?"

These are but a few of the difficulties of the ministry. It is difficult for a minister to be as independent as he ought; and that minister's usefulness is in a great measure gone, who has one man in his church or parish of whom he is afraid. It is equally difficult to be as meek as he ought. The writer was once acquainted with a minister who stopped preaching, because he was, for once, caught in a foolish passion. And it is difficult to be as plain and faithful as he ought. Better fail any where than in bold integrity, however painful. But on these points my limits do not allow me to dwell.

In view of the difficulties of the ministry, there seems to me but one course to be pursued; and that is, for ministers, and all who think of entering the sacred office, to make up their minds to *endure* these difficulties, like good soldiers. I would particularly address myself to two classes of my fellow-men.

1. To young men of professed piety. You are, perhaps, considering the question, whether you shall pursue some lawful and lucrative calling, or spend several years in the closest study and in prayer to become ministers of Jesus Christ. It is no more your duty to decide on the work of the ministry without surveying its difficulties, than it is for a man to begin to build a house without counting the cost. But you are in some danger of a wrong decision by surveying these difficulties, as well as from blinding your eyes to them. Great as are these difficulties, they are neither intolerable, nor insuperable. Beware lest when the inquiry arises, "Who is sufficient for these things?" flesh and blood do not answer, *Not I*. Had these difficulties not been sufferable, and endured by others who have entered the ministry, under which the church has been awakened to wrestling, agonizing prayer and effort for sinners, what had been now the condition of your own souls? While therefore you are warned not to think of the ministry as a source of ease, honor and wealth, take due care that a regard to *self* does not hold you back from the work. If your own mind is made up firmly to endure these difficulties, why cannot you endure them as well as others? Do you say that there is a certain *something* in your constitution which disqualifies you for this service? This may be so. But is it incurable? How much have you done, and how much are you willing to do, to effect the cure?

2. There is a large and increasing class of men among us, who have been educated for the ministry, but have declined the pastoral office. Some have become editors, some agents, some secretaries, some bookmakers, some teachers, some literary gentlemen. And is there not a tendency, in the minds of men educated for the sacred office, to seek some situation aside from that of a pastor? It is readily admitted that there are other stations of great usefulness, besides that of a pastor; but is it right for any man to flee from the pastoral office, on account of its difficulties? Is the Christian profession without difficulties? And do they justify any one in fleeing from it? Should these lines meet the eye of a man educated for the ministry, who is wishing, in his heart,

for some other employment besides that of a pastor, I would say to him, Brother, what is the matter? Do you say, my *feelings* are not suitable for the office of a pastor? What then have you done to cure this evil? Is it incurable? Has the grace of God ceased to be sufficient for you? Do you say you cannot prepare for the pulpit as you ought, week after week, for half a century? Have you *tried*, formed and sustained habits of deep and painful study, and *endured hardness* at your desk day and night? Do you say there is a "dead fly" in your example? What can you do to remove it? Have you made up your mind firmly to endure the excision of the "right hand?" Do you say there is some great deficiency in you in regard to the holy art of pleasing your "neighbor for his good to edification?" Have you aimed in all your efforts at that deficiency? Have you done a hundredth part to cure the evil, which any worldly man would do to seek for a selfish popularity? But you will say, perhaps, I have a weak voice and a stammering tongue. I cannot speak well. There is an intolerable dullness in my manner of delivery. Have you *tried* to cure this evil? Have you taken half the pains that Demosthenes or Cicero did, to become a graceful and an energetic speaker? The most that we can do by a preparatory course for the ministry, is to lay a foundation for future improvement; to learn how to make it. How sad it is that any should start out from a theological seminary, thinking themselves models of the art of preaching, that they have come to the Pillars of Hercules already; and because they are not at once most acceptable, sink down where they are, and give over in despair. But do you say, I cannot obtain a livelihood in the pastoral office, I shall live in poverty and die in beggary, unless I become an editor, or a professor, or an author? Have you never thought how much better it will be to meet a little flock in heaven, saved by your faithful endeavors as their pastor, than to die a rich man, and stand alone in glory? Who can estimate the value of that pastor's life, who prevents the rising up, among his people, of a new heresy, which, like a scab of leprosy, might spread over the family of churches around him? Do you say the pastoral office is not a post of honor in the land? that in selecting a man for any service of distinction, or for any post of importance, the election usually falls on some one who is not a pastor? Let it be so. How small a consideration is the honor that cometh from man. Be intreated to use your best endeavors to banish that dreadful reproach which has come up in the land, that there are many men educated for the ministry, who hate to preach, who are reluctant and backward when invited, and who retreat from the difficulties and responsibilities of the highest and noblest office which God has assigned to man.

THE ENCOURAGEMENT OF GOOD HABITS OF READING, IN PIOUS YOUNG MEN PREPARING FOR THE MINISTRY, UNDER THE PATRONAGE OF EDUCATION SOCIETIES.

[By the Rev. Charles B. Haddock, Professor of Rhetoric in Dartmouth College.]

MUCH of the student's time even at the academy and still more in college, is at his own disposal—to be devoted to miscellaneous reading, and to society with his fellow-students or others, or to be consumed in revery and sloth. On the disposition he makes of this portion of academical life, his personal habits and ultimate character depend almost as much, as upon the course of study prescribed by the usages of our institutions. Not unfrequently indeed, a direction is given to his thoughts and associations, and a complexion fixed upon his mind by the influence of these *leisure* hours, which mark them as the very busiest of his life, and most fraught with good or evil. In these hours, tastes are often formed and passions nourished, associations with books and with other minds established, which leave an indelible impress upon his own. Indeed, the very freedom with which the mind acts, when thus released from

restraint and submitted to its own direction, renders its action peculiarly characteristic.

Most of their leisure time is doubtless employed, by industrious and well-principled young men, in reading. Of such time, the persons under the care of Education Societies may be supposed to have more than the usual amount. They are, as a body, somewhat older than their fellow-students; they come, of course, from families of small means, and go to study later in life, than the sons of the rich. Their minds are consequently more mature; their physical constitutions more fully developed. They are, on these accounts, capable of greater exertion, of more intense and continued application. They may, also, be presumed to be more sensible than others of the value of their opportunities and advantages, more economical of time, more prudent of health, more constant to their purpose. To a man of the average age of the beneficiaries of such societies, with good health and good habits of study, six hours are sufficient for the daily tasks of his class. In a course of six or seven years, therefore, it is obvious that, making due allowance for exercise and sleep, for society and amusement, opportunity must be found for a great amount of intellectual labor and useful acquisition, beyond the ordinary course of academical study. In such a period, one of the beneficiaries, beginning right and husbanding his advantages, would be able to acquaint himself with much of the best portions of English literature, and to lay the foundation, at least, of intelligence and taste in the arts, which adorn the civilization of our times and commemorate the genius of antiquity.

It seems to be taken for granted by the conductors of our literary institutions, that the student will be able, in addition to his recitations, to read as much as will be useful to him; and whether wisely or not, they have, with one consent, left him in this important part of education, almost entirely to himself.

Now, whatever reasons there may be for superintending the reading of any class of young men, they apply, with peculiar force, to the beneficiaries of such societies. For the most part, they are not accustomed to read. Their early life has been one of labor. Neither their own families nor their associates have generally been readers. Books have not been constantly soliciting their eye in the library or the parlor. To conversation upon books, their ears have not been used. When the change took place in their religious character, or the thought of an education first entered their minds, they went at once upon the studies preparatory to college. At this period, of course, their habits of reading are all to be formed. In this respect, they are under great disadvantages in comparison with their more favored associates in study. Many of these have already run over ancient and English history, have read the British essayists, the more popular poets and fictitious writers, and this under the eye of intelligent parents or older brothers and sisters; they have, consequently, a familiarity with good style, a fund of ideas and general notions of books, which give them a great superiority in discourse and composition, and will be of material use to them in their future reading.

Nor does this class of young men deserve peculiar attention, for the sake of their own improvement merely. Their natural influence in the institutions to which they belong, is of the highest consequence. Their age and respectability of character, connected with good sense and taste in the direction of their literary pursuits, and with whatever is scholarlike in their academical habits, cannot but have the most salutary effect on the general tone of literary character and the spirit of literary enterprise at our seminaries of learning. One leading mind, well directed and well principled, prompt, sound, determined, full of generous enthusiasm, is worth more to a class, than can be easily conceived. None but those who watch the mutual action of minds in literary institutions, can appreciate such an influence.

The remarks, therefore, which we are about to make on the subject already suggested, though applicable to others, are deemed of especial importance in reference to the beneficiaries of Education Societies. These remarks are thought to be the less unsuitable to the gentlemen who are connected with these Societies, as they have a constant intercourse with the subjects of our

charity, from the very beginning of their course, and are most likely, of all classes of the community, to be listened to with respect by them. To his instructor and his minister, and next after them, to the intelligent and leading members of the churches, the pious young man naturally looks for advice. And the counsel they give is essentially connected with the development of his character, and his usefulness through life.

Our views upon this subject will be best expressed in the form of distinct principles, to be adopted by the student for the regulation of his miscellaneous reading.

The first of these principles, which we shall mention, is that such reading should never be a primary object in education.

The course of academical study has not been accidentally adopted, and should not be hastily abandoned. It is no good sign to be skeptical in respect to the judgment of eminent men and successive ages. True greatness respects that which is great; it inclines rather to credulity than distrust. No mind of solid excellence is known to regret its early discipline in the exact sciences and the principles of language. On the contrary, many such minds are found reviewing their youthful studies with more than youthful ardor, stealing an hour from the daily labors of professional or public life, to retrace the manly reasonings of Euclid, and analyze again the felicitous expression of Horace.

Young men, however, do not reflect on the connection between exactness and extent of knowledge. They are not aware of the microscopic power of thought. They do not consider that minuteness of attention is really, in some respects, equivalent to extent of view; that the world may be studied in the turf under our foot. And they are apt to be impatient of severe application to elementary principles. They do not at once perceive their bearing or importance. Of natural science, of history, of poetry, the immediate practical relations are more obvious. Their principal mistake, after all, however, consists not so much in the preference of wrong studies, as in their conception of study itself. They think of patient intellectual effort in connection with abstract science and musty philology alone. Laborious and painful investigation, minute accuracy of distinction, severe reasoning, have, in their view, nothing to do with rhetoric and criticism, or with history and fiction. These appear to them to be amusements only. And this, in fact, is, in a majority of instances, the secret of the taste, as it is called, for these popular branches of literature. No pains should be spared to correct such ideas in young men, and to assure them that substantially the same mental traits, the same acuteness, the same closeness of reasoning, the same patience of attention, the same continuity of laborious thought, which are required for the processes of mathematical demonstration and philological analysis, are necessary, also, in the proper study of history, oratory and poetry. Indeed, the moment we go beneath the very surface of these departments of study, the questions which arise are often so profound and so delicate, they involve so many circumstances and so many ill-defined principles, that a really good judge of eloquence or poetry, or a sound reasoner in matters of history, is a rarer character than the profound mathematician. Let not young men, then, be encouraged to hope that the superficial attainments which serve to grace a college theme, or sparkle in so called literary conversation, will answer the demands of real life. In the trials of strength, to which an arduous profession will call him, other resources are required. Learning may instruct, taste may adorn, fancy may amuse; but when great questions are to be discussed, when important subjects are to be weighed, when minds originally strong and perfectly trained are to be encountered in the transaction of public business, or the conflicts of opinion, then higher powers must be put in requisition, and mightier energies awakened. For these manly duties, manly exercises alone can fit us.

That the principle just laid down may not be misapplied, we remark, in the second place, that the student should be encouraged to read—to read much.

The prescribed course of study may be primary, without being exclusive. Whilst the power of thought is developing, the mind requires something to think of; it should be supplied with abundant materials. The facts and prin-

ciples connected with the subjects upon which it is disciplined, are, of course, frequently of the highest utility and interest; but they are confined to a few classes of subjects, and those, for the most part, considered only in particular points of view. The field of study should be widened—the facts of history and the creations of genius, the phenomena of nature and society, and the thoughts of eminent men in different departments of literature, are necessary to the full expansion and liberal culture of the mind. There is not much danger of overburdening it, so long as it is kept nerved for strong exertion. Like the body, it will digest almost any thing, and any quantity too, so long as it is in vigorous action. Wrong ideas are sometimes entertained of its *creative* power; the true maxim in relation to it, is “*ex nihilo nihil.*” Its fine tissues of thought are, indeed, spun out, like the spider’s web, from its own bowels; but the spider can only spin the same thread over again, without a new supply of material; and the mind, if not constantly furnished with matter for new forms of thoughts, does but repeat itself. The effect, in mental exertion, is not always equal to the apparent cause. The man is sometimes excited to a degree that is absolutely painful; the nerves are strung to intensity; the sweat stands in big drops on the brow; and nothing is produced. A mill-stone will go without any thing in the hopper, and grow the hotter, and smoke the more for that very reason.

In a course of academical study, there are two consequences of neglecting to read, which are particularly injurious. One of these is, that the mind acquires a habit of thinking only in leading-strings; of following where it is directed; a servile habit. It learns to think too much in one train; and acquires but little confidence in itself. The other danger is that of a sluggish, dreamy mode of thinking. As in regard to money, men generally spend all they get; so in regard to time, they rarely find too much for their purposes. What an hour would suffice for, if but an hour could be had, is spread out over a day, because we have a day to spread it over. The industrious student, who confines himself to a task, for which six hours only are necessary, easily occupies ten in it, and not only loses four hours, but contracts a habit of slow, heavy, sleepy thought, a habit of poring over a subject with asinine patience, from eve to morn, from morn to dewy eve. Such minds never flash and fuse as they pass along. They have not the character adapted to our times. The world does not wait for them.

Encourage young men, therefore, to fill up their time, to crowd life full of interesting subjects, that shall make an hour to look precious, and the loss of a day to be felt as a calamity. Say to them, Read—read almost any thing; but read. Any thing, not absolutely corrupt, is better than reverie—better than entire stagnation of mind. Utter cessation of ideas, indeed, never takes place. When books do not supply materials to youthful thought, they will be furnished from other and more degrading sources; when the divinity in man slumbers, the animal riots. The man that reads not, is necessarily vulgar. His thoughts and associations become gross. Intellectual, spiritual life is not spontaneous; it is fine fruit of careful and patient culture on an ungenial soil.

From these remarks it is not to be inferred that the *choice* of books is of small consequence, and I therefore remark, in the third place, that too much care can hardly be taken to confine the student, as much as possible, to original and well-principled authors. The nature of the case will not allow that this should be always done. Information must often be sought in writers whose philosophy we cannot approve, and whose talents we cannot respect. Errors must be examined, before they can be refuted; and faults must be seen, in order to be avoided.

When room for election is left, *original* authors will in general be found most satisfactory in *all* respects. Even when making no pretensions to novelty, they are most worthy of confidence, and most salutary as models of thought and composition. There is in them a compass of view, a depth and justness of reflection, a temperance and a strength of thought, not found in ordinary minds. A philosophy, a respect for general principles will be found to pervade them, which redeem a thousand minute blemishes. They not only teach us *what* to think,

but *how* to think. One is surprised to find how little the herd of common writers add to his knowledge, after he has well studied one sterling author on the same subject; and still more surprised to find how little such an one appears to *say*, in comparison with what he helps us to see *might* be said—how much he *suggests* more than he *expresses*—how much he makes *us* think, without seeming to think *for us*.

As to *moral principles*, let a young man make no compromise; let him have no charity here. Errors of the head, and acts of passion may be pardoned; but the offence of a mind capable of instructing mankind, and actually employed in assailing or undermining the moral habits or institutions of society, should have no forgiveness. With authors of unchristian and immoral character it is not good, it is not safe to hold communion. What though their sophistry be shallow, and their errors manifest, their influence is scarcely the less pernicious. The moral sensibilities are too delicate for the contact of pollution. It is the *familiarity* of the mind with false views and vulgar scenes, that chiefly taints and corrupts it. It is not so much deluded as degraded. The presence of false ideas and foul pictures of life, of necessity excludes better and nobler ones; and the standard itself of purity falls as the heart grows worse. The unhappy subject of this moral degradation loses at once the sense of descent and his motives to return, and goes down with a constantly accelerated rapidity to the abyss of guilt. Young men should be well aware of the danger of habitual intercourse with authors of a mean ambition, or a gross imagination, or impure feelings. There is rarely any thing wholly just in argument, or faultless in taste, to be found in them as an atonement for their more unpardonable defects. The truly great men are apt to be good men.

Again; the student should read with reference, if possible, to some definite end.

His acquisitions are always most permanent and most useful when made in reference to particular objects. He then sees the bearing of things; and his ideas are connected by some common principle. The mind must have been already trained and disciplined, which is able to lay up every valuable thought, as it occurs in miscellaneous reading, and to recal it in its true connections. The youthful reader cannot do it. To read to most advantage he will do well to select particular passages of history, or particular subjects in literature or morals to be investigated, and to pursue them as far as he has opportunity. If he begin right, one author will suggest another, new interest will be created as he proceeds, new relations of the subject will present themselves, new principles will be developed, until, to his surprise, he finds a little library collected around him, and begins to feel an acquaintance with a whole class of authors, of whom before he had but indistinct, if any ideas.

For example, he proposes to investigate a period of English history, the Rebellion, perhaps. He begins with one of the general historians, with Hume, an apologist for prerogative in politics, and a jacobin in religion. From Hume he goes to Lingard, a monarchist and a Catholic, but a student; from Lingard to Clarendon, a partisan of the king and a churchman, but an honest man; from Clarendon to Neal, a puritan and a republican. In Burnet's *Own Time*, Hutchinson's *Memoirs*, and the *Lives of Charles, of Cromwell, of Usher, Baxter, Taylor, and Milton*, he seeks a more minute account of personal incidents and private character; and in the works of some of these great men, he studies the literary character and spirit of the time. Rapin and various historical collections furnish many of the original documents, and seem to carry him back to the very period of which he reads. Such a course is not, indeed, gone over in a day, but it is accomplished, by an industrious man, in no very long time. After the principal authors are carefully read, the rest are soon examined. Such a course, once thoroughly pursued, will be found to have enriched the mind of the student with facts of great interest to the lover of civil and religious liberty; facts that illustrate the constitution of England, and the origin of our own free institutions. It will have led him to some definite ideas of the nature of government, of the right and hazards of revolution, of the mutual action of civil and religious parties, and of the genius and the moral and social habits of the land of our fathers, in

one of the most active and instructive periods of her history. It will prepare him to read, more profitably, the records of preceding reigns, and to understand the principles, on which the subsequent prosperity and glory of the country are founded. In this way history is not merely read, but studied. Not only is information acquired ; but, what is yet more useful, a habit of investigating, of comparing, of judging, is cultivated. The student learns to appreciate authorities ; to make allowances for the personal and party feelings of authors ; to take into account the points of view from which different individuals look at the same things, and the objects for which they write. He learns where and how to find things, for which he has occasion ; to see what is, and what is not, material to a question ; to extricate himself from the embarrassment of minute difficulties, and to fasten on the great decisive features of a case.

By such investigations a young man obtains the rare satisfaction of feeling, that, with all his ignorance and indistinctness of views, there are some things *which he knows*. It is above all price to a youthful mind to enjoy the consciousness of clear and exact intelligence. To be always, and on all subjects, in a fog, or under a cloud, seeing men only as trees walking, is inconsistent with mental independence, and a proper self-confidence. Precision, as well as extent of knowledge, is characteristic of eminent men. Perhaps we may be permitted to suggest in this connection, that of all professions, that of a clergyman is the least favorable to the promotion of a style of close thinking and severe reasoning. He is in too quiet possession of the field for the cultivation of caution in taking his positions ; too secure from opposition to be very solicitous about the temper or the edge of his blade. And what is still less favorable to the perfection of his skill in argument, he rarely or never ascertains whether in particular efforts he succeeds or fails. The case at the bar or in the senate is brought to an immediate issue. The audience of a preacher listen with attention, and go away, it may be, impressed with his reasoning, but wait, with one consent, for a more convenient season to make up their minds. To persons intended for the pulpit, therefore, nothing in education which tends to give exactness to their knowledge, or precision to their reasoning, can be useless or uninteresting.

Essentially the same course may be adopted on philosophical or literary subjects, such as the theory of taste, or of moral sentiments, the authenticity of Homer, or of Ossian, the learning of Shakspeare, the origin of language,—any thing which affords scope for inquiry, and in the progress of inquiry leads to the weighing of testimony, the comparison of facts, and the analysis of literary productions,—any thing which furnishes occasion to consult the works of eminent writers, and to subject their contents to careful and continued study.

Suppose the theory of taste to be chosen for examination. The first work to which the student would naturally be directed, is the very beautiful and delightful essay by Mr. Alison, a remarkable specimen of the application of inductive reasoning to a subject, which had before been loosely and unsatisfactorily treated. The admirable dissertation, by Mr. Jeffreys, in the supplement to the British Encyclopædia, will be found to exhibit the same theory, unembarrassed by the multitude of examples and illustrations which fill Mr. Alison's essay, and supported by a variety of additional considerations. Mr. Stewart's three essays on beauty, sublimity, and taste, in his volume of Philosophical Essays, in some degree modify the theory adopted by Alison, and trace, in a manner peculiar to that writer, and in the finest style of verbal criticism, the origin and successive applications of the terms taste, beauty, and sublimity. A review of these essays in the Edinburgh Review, deduces from the theory of association the proper doctrine of a standard of taste ; and a review of Alison, in the Christian Observer, applies this theory, in a striking manner, to the subject of moral culture. In Dr. Brown's Lectures, the theory is still further modified ; and in Mackenzie on Taste and Richard Payne Knight's Analytical Inquiry into the principles of Taste, it is altogether denied, and ingeniously controverted. In Burke, Blair, and Addison, would be found the best specimens of the style in which the subject had been discussed, before Mr. Alison applied to it the singular ingenuity and copiousness of illustration which distinguish his essay.

By such an investigation, it is plain, the student would be carried through a

considerable range of authors, remarkable alike for clear reasoning and beautiful diction; a foundation would be laid for a system of philosophical criticism; habits of self-observation and reflection formed; and a species of judgment cultivated very analogous to that required in practical life—judgment upon facts often indistinctly apprehended, and connected with principles more or less indefinite—judgment depending frequently on a great variety of considerations, and the utmost nicety of distinction; and relating to subjects upon which words are used with little precision, and opinions pronounced with singular confidence and equal folly.

Or suppose the point to be investigated is the authenticity of Ossian. In the prefaces to the different editions of this poem; in Laing's History of Scotland, Blair's Dissertation, the Report of the Committee of the Highland Society, Dr. Johnson's Tour to the Hebrides, Montgomery's Lectures on General Literature, and the articles which occur in the various periodicals, the student finds a mass of conflicting evidence, which he is to weigh and balance; principles of composition which he must consider and follow out into their minute application to works of genius; peculiarities of national manners and character, and of different periods in the same country, which he must observe and compare. The work itself, too, whose claims to authenticity he undertakes to settle, must be read and re-read; the genuine marks of antiquity and originality carefully noted, whether in the thought, the imagery, or the expression, in allusions to fact and philosophy, or in the spirit of the composition.

Such a process, diligently pursued in reference to a single production, could hardly fail to instruct the student on a variety of subjects intimately connected with the cultivation of literary taste, and to cherish habits of inquiry and discrimination, of comparison and analysis, in the highest degree important to useful reading. The claim of Ossian to be considered an original Scottish poem of the fourth century, and not a splendid and successful imposture of the eighteenth, must be supported, or disproved, not merely by reference to historical documents and tradition, but by a careful comparison of the state of manners they describe with the wild and barbarous customs and habits of the age to which they are assigned; by a minute attention to the allusions they contain to civil events and religious institutions; by observing the marks they bear of rudeness or refinement, of native original thought, or of imitation in the genius by which they were produced; by nicely distinguishing those delicate and impalpable traits of composition, which it is so difficult to define, and yet so necessary to perceive, in order to appreciate the higher beauties in every department of art; and, finally, by considering the probability of such a work having been transmitted, unwritten, through fourteen centuries, and the motives which may have actuated the professed translator. Nor is it one of the least of the advantages of such an investigation, that it exhibits a striking instance of the greatest variety of literary judgment and of the strange contradictions of opinion among intelligent men, upon matters, with which they are equally conversant—thus illustrating the importance of understanding the character and mental habits, the education and national or personal partialities of a critic, before we adopt his decisions.

The only other point on which I would remark, has been already alluded to, and is introduced again, only because of its peculiar and pre-eminent importance. We refer to the habitual reading of a class of books, whose direct object is to nourish our moral sentiments, and diffuse a Christian spirit over all our mental character. Fortunately the language is full of such works; the only subject of concern is, that the novelties of the press, the mass of exciting periodical literature, which invites attention every where, may withdraw too much attention from works less popular in their character, less stimulating in their style, and less constantly urged upon the notice of the student. But let him not fall into the snare here spread for him. Let him keep his heart with all diligence, knowing that out of it are the issues of life. Let some one of the great masters of moral and Christian wisdom, be ever on his table; and when he has first of all repaired, every day, to the fountains of devotion and divine benevolence in God's own word, let him commune a little with some kindred spirit of the holy

dead, some Baxter or Flavel, or Howe or Cecil, or Thomas à Kempis, nor scorn to be instructed and edified in his ripened youth or age, by the monitors of his childhood, by Watts, or Mason, or Bunyan. Who of us does not know how naturally and easily the heart contracts again, the moment some expanding thought has been suffered to escape from it? Who does not feel how necessary it is to the life and purity of his spirit, that he never lose sight of the great practical objects of religious faith? Who is not sensible how dangerous it is to part, for a day even, from the goodly company of the prophets, from the fellowship of spiritual minds? Next to communion with God, let a constant intercourse with the standard books of Christian ethics, and experimental piety, be inculcated upon young men preparing for the ministry.

AN ACCOUNT OF THE NEW HAMPSHIRE HISTORICAL SOCIETY.

[Prepared at the direction of the Society, by the Rev. NATHANIEL BOUTON, Concord, N. H.]

THE New Hampshire Historical Society is of so recent an origin, that all the important facts relating to it, can be stated with much precision. For the sake of perspicuity these facts will be arranged under the following heads:

- I. THE ORIGIN.
- II. THE OBJECTS.
- III. THE RESULTS.
- IV. THE OFFICERS AND MEMBERS OF THE SOCIETY.

I. THE ORIGIN. Previous to the formation of the New Hampshire Historical Society, in 1823, Historical Societies had been instituted in Massachusetts, New York, Maine, and Rhode Island, which, no doubt, suggested the idea of instituting a society of similar name and objects in this State. Nor are we at a loss, as to the individuals who had a principal agency in devising and maturing the plan for such a society. As early as the year 1813, JOHN FARMER, Esq. then of Amherst, N. H. was a contributor to the publications of the Massachusetts Historical Society; and in 1820, published, in a pamphlet form, "An Historical Sketch of Amherst, N. H." In answer to a letter which Mr. Farmer wrote August 18, 1821, to JOHN KELLY, Esq., then of Northwood, who had just published some valuable "Memoranda, relating to the Churches and Clergy of New Hampshire," Mr. Kelly says, "I gathered a considerable part of my information, relative to the clergy of Hillsborough county, from your communications to the Massachusetts Historical Society; and I very much wish that that Society had as industrious and valuable a correspondent in each of our counties." In the same letter, Mr. Kelly says, "I have once or twice consulted some of my friends upon the expediency of forming such a society in this State. The prevailing opinion seems to be that there are not sufficient suitable materials among us to form it. I should be gratified in having your opinion upon this subject, as well upon the expediency of forming such a society, as on the probability of obtaining a sufficient number of members, who would be *disposed and qualified to be active and useful.*"

The steps which followed, until the New Hampshire Historical Society was instituted, are stated in the following communication from JACOB B. MOORE, Esq., of Concord, now Librarian of the Society.

"During the winter of 1821, and most of the year 1822, JOHN FARMER, Esq. and myself employed our leisure hours in the preparation of a Gazetteer of New Hampshire, intended to embrace accurate descriptions of all the towns and places in the State, with notices of its geology, mineral localities, natural curiosities, and such other matters as would be useful, and could be compressed

within the limits of a small volume. We issued our prospectus of that work in January, 1822; but such was the difficulty encountered in procuring the necessary data, and the labor indispensable to *reduce* the accumulation into the proper compass, that the book was not published until the summer of 1823. Soon after we had become engaged in this undertaking, the idea of publishing a *periodical*, devoted principally to historical researches, presented itself to our minds. I was at that period associated with the present Gov. HILL in the New Hampshire Patriot; and though he discouraged our project, as likely to prove unprofitable, (as it did, in fact, to *me*,) still my own zeal, and my confidence in the indefatigable industry of Mr. Farmer was such, that I determined to proceed. Accordingly we got up the first number of our periodical, entitled, "*Collections, Topographical, Historical, and Biographical, relating principally to New Hampshire*," which was published on the fifteenth of April, 1822. In the preface to that number, were stated the purposes which we proposed to accomplish, and among others the following:—

"Another object is, to excite the attention of those versed in the unwritten history of our State to the formation of a society at the seat of government, embracing the general plan of the Historical Societies in Massachusetts and New York."—*See Preface to 1 F. & M. Collections*, p. 4.

"The first volume of our work comprised five numbers, making a volume of about 300 pages; ending with December of that year. The encouragement received was such as to induce me to continue the work a second and ultimately a third year, and to issue the numbers monthly. The project of getting up an Historical Society, was frequently talked over by Mr. Farmer and myself, and received with favor by those whom we addressed on the subject.

"In January, 1823, I addressed the late estimable and lamented NATHANIEL A. HAVEN, Jun., Esq., of Portsmouth, on the subject of the Collections, and also suggesting to him the expediency of forming a Historical Society. In his reply to my letter, dated the 14th of February, 1823, he says:—

"I owe you an apology for not having sooner answered your letter. The truth is, I deferred writing, from day to day, that I might be able to offer you a stronger proof of my interest in your work, than merely empty praise. I have in my possession a good part of the private and confidential correspondence of Gov. Belcher with his friends in this State, from 1730 to 1742.* It was my intention to have made some selections from these letters and to have sent them to you. * * * I wish also to communicate with you on the subject of forming an Historical Society, or some literary society, that shall embrace all the men of letters in the State, at least all who are disposed to make any exertion in the cause of literature. In the mean time you have my sincere thanks for the example you have set of literary enterprise."

"In the February number of the Collections, issued on the first of the month, we had renewedly called the attention of the public to the same subject."

"—— 'As a favorable time for the formation of an Historical Society, in this State, we would suggest the approaching anniversary, the completion of two centuries since the settlement of the State. *This period should be celebrated*; and we cannot but hope, that measures will be immediately taken to that effect.'—2 *F. & M. Collections*, p. 52.

"On the evening of the 28th February, 1823, at a meeting of a literary society in Portsmouth, it was resolved to commemorate the first settlement of New Hampshire by a public celebration; and a committee of eighteen gentlemen, from among the towns first settled in the State, were then selected to make the suitable arrangements."

The proceedings at this, and subsequent meetings, were soon communicated, in a circular, to members of the committee who were absent, of which the following is a copy:—

* This correspondence is now deposited among the Society's Collections.

"Portsmouth, N. H., March 3, 1823.

"To JOHN FARMER, Esq.

"Sir,—On the evening of the 28th February, at a meeting of a Literary Society in this town, at which a number of gentlemen from other towns were present, the following resolutions were unanimously adopted ;

"*Resolved*, That a commemoration of the first settlement of our country is a duty which we owe to the memory of our ancestors.

"*Resolved*, That the anniversary which completes TWO HUNDRED YEARS from the first settlement of New Hampshire, will be a period too remarkable to be passed without some public celebration.

"*Resolved*, That a committee of eighteen persons, from Portsmouth, and other towns in the State, be appointed to take such measures as may be necessary in order that a public celebration be made of the two hundredth anniversary of the settlement of New Hampshire ; and that the committee appoint such time, and place, and manner of making the celebration as they may think best adapted to promote the object.

"*Resolved*, That the following gentlemen constitute the committee.

ICHABOD BARTLETT,	} of Portsmouth.
ALEXANDER LADD,	
TIMOTHY UPHAM,	
NATHANIEL A. HAVEN, Jr.,	
CHARLES CUSHING, of Little Harbor.	} of Dover.
ANDREW PEIRCE,	
JAMES BARTLETT,	
CHARLES W. CUTTER,	
STEPHEN MITCHELL, of Durham.	} of Exeter.
DAVID BARKER, Jr., of Rochester.	
JOHN KELLY, of Northwood.	
WILLIAM SMITH,	
OLIVER W. B. PEABODY,	} of Concord.
PETER CHADWICK,	
SAMUEL D. BELL, of Chester.	
JACOB B. MOORE,	
JOHN FARMER,	} of Concord.
RICHARD BARTLETT,	

"*Resolved*, That the committee have power to associate with themselves such persons, in other parts of the State, as they may think necessary or proper for the purpose of giving full effect to the design of their appointment.

"And afterwards, at a meeting of such members of the committee as could be assembled at Portsmouth, on the 3d March instant, it was—

"*Voted*, That a meeting of the committee be held at EMERY'S TAVERN, in EXETER, on Thursday, the 13th day of March instant, at 12 o'clock at noon ; and that every member of the committee be requested to attend.

"By order of the committee.

"ICHABOD BARTLETT, Chairman."

In the foregoing circular nothing is said about the formation of a Historical Society ; but that such a design was in contemplation, will appear from the subjoined answer to it sent by Mr. Farmer to Nathaniel A. Haven, Jun.

"Concord, March 11, 1823.

"Dear Sir,—I am much pleased that our Eastern brethren are adopting measures for the celebration of the second centennial anniversary of the settlement of New Hampshire. I feel myself much honored in being appointed one of the committee for making arrangements, &c., and very much regret that the state of my health at this time prevents my meeting the respectable gentlemen named in the circular you directed to me. The subject of a celebration will, it is believed, meet the cordial approbation of many in this quarter, who, if they should not attend it, will approve of its objects, and some will be found, who

will cheerfully unite in the measures which may be taken towards the formation of an Historical Society.

"Enclosed is a copy of the Charter, Constitution, and Circular of the Rhode Island Historical Society, which, with those of the Historical Societies of Massachusetts, New York, and Maine, might be consulted in drawing up suitable ones for a society of a similar kind in this State. We should, if practicable, combine the advantages of them all.

"The antiquities of New Hampshire and most of the ancient records and memorials of the fathers of the State, are in your region, and it is possible from this and other circumstances, you may advance claims in having the *library* and *cabinet* among you. But it may be doubted whether such a measure may not circumscribe our operations and prevent donations which might be made were these more central, and also prevent us from securing the co-operation and services of men of suitable qualifications in the northern portion of the State.

"In respect to the precise time of the proposed celebration, I have spent some hours in the examination of our old historians to ascertain the *day* when the first settlers arrived, but find nothing satisfactory. In the calendar pages, however, of Thomas's Almanac, for 1801, I find 'New Hampshire settled 16 April, 1623,' and the same appears in an Almanac without title page, and several of the first pages missing, for the year 1794.

* * * * *

"I am, Sir, with respect, your obedient servant,

"JOHN FARMER.

"NATHANIEL A. HAVEN, Jun., Esq."

The meeting of the committee was held in Exeter at the time proposed, all being present except Mr. Farmer, of Concord, and Mr. Bell, of Chester; Prof. Hosea Hildreth, then of Exeter academy, having been added. Hon. ICHABOD BARTLETT was chosen Chairman and HOSEA HILDRETH, Secretary; when it was—

"Voted, That we form ourselves into a Historical Society."

Messrs. Hildreth, Kelly, Haven, Moore, and Cutter were appointed a committee to prepare a constitution and report at a future meeting. They were also "authorized to invite ten persons to attend the next meeting of the Society as members thereof." Accordingly the following gentlemen were invited:

William Plumer, Jun., of Epping.
Levi Woodbury, of Portsmouth.
Nathaniel Adams, of Portsmouth.
Nathan Parker, of Portsmouth.
Israel W. Putnam, of Portsmouth.

Charles Burroughs, of Portsmouth.
Parker Noyes, of Salisbury.
Asa Freeman, of Dover.
George Kent, of Concord.

An adjourned meeting of the Society was holden at Portsmouth on the 20th May. The day before that fixed upon for the celebration, twenty-one members being present; a constitution was then reported by Mr. Haven, of the committee, appointed for the purpose, and accepted; the necessary officers were chosen to serve until an act of incorporation could be obtained and a permanent constitution adopted. The officers chosen at this meeting were—

Ichabod Bartlett, *President*.
William Plumer, Jr., *Vice President*.
Hosea Hildreth, }
Jacob B. Moore, } *Standing Committee*.
Nathan Parker, }
John Farmer, *Recording Secretary*.
John Kelly, *Corresponding Secretary*.

Mr. Haven, member elect to the legislature for that year, was appointed to prefer a petition for incorporation, in behalf of the society. The act of incorporation received the approbation of the governor, on the 13th of June, 1823.

The following is the act of incorporation.

"Whereas the persons hereinafter named have associated for the laudable purpose of collecting and preserving such books and papers as may illustrate the early history of the State; and of acquiring and communicating a knowledge of the natural history, the botanical and mineralogical productions of the State; as well as for the general advancement of science and literature: and whereas the object of their association is of public utility, and deserves public encouragement: therefore,

"SECTION 1. *Be it enacted by the Senate and House of Representatives in General Court convened,* That Ichabod Bartlett, William Plumer, Jun., Bennet Tyler, Jeremiah Smith, Jeremiah Mason, Richard Bartlett, James Bartlett, Jacob B. Moore, Andrew Peirce, William Smith, Jun. and Nathaniel A. Haven, Jun., with their associates, and such other persons as shall from time to time be admitted members of said association, according to such by-laws as the members of said association may establish, be, and they hereby are, created a body politic and corporate, and shall forever hereafter continue a body politic and corporate, by the name of the *New Hampshire Historical Society*, and for the purposes aforesaid; and with all the powers, privileges and liabilities incident to corporations of this nature.

"SEC. 2. *And be it further enacted,* That the said corporation may receive and take by gift, grant, devise or otherwise, and hold, possess and enjoy, exclusive of the building or buildings which may be actually occupied and used for the safe-keeping of their books, papers and records, and of their cabinets of natural history and mineralogy, and exclusive of their books, papers and cabinets aforesaid, real and personal estate, the yearly value of which shall not exceed three thousand dollars; provided always, that the estate aforesaid be appropriated for the purposes aforesaid.

"SEC. 3. *And be it further enacted,* That the said corporation shall have full power and authority to determine at what place their library and cabinets shall be established; at what times and places their meetings shall be holden; and in what manner the members shall be notified of such meetings; to elect from among the members of said corporation, such officers, with such powers and duties, as they shall judge expedient; and also to ordain and enact any by-laws for the government of said corporation, provided the same be not repugnant to the constitution and laws of this State.

"SEC. 4. *And be it further enacted,* That the said Ichabod Bartlett, William Smith, Jun. and Nathaniel A. Haven, Jun., or any two of them, shall have power to call the first meeting of said corporation, at such time and place, and may notify the members of said association in such manner as they may deem expedient."

The same day the Society was incorporated, it met at the capitol in Concord, accepted their charter, adopted a constitution, and elected their first officers under its provisions.

"Constitution of the New Hampshire Historical Society.

"1. The object of the New Hampshire Historical Society shall be to discover, procure and preserve whatever may relate to the natural, civil, literary and ecclesiastical history of the United States in general, and of this State in particular.

"2. The Society shall consist of resident and honorary members, the former to be persons residing in the State of New Hampshire; the latter, persons residing elsewhere. The number of resident members shall not exceed fifty;* the number of honorary members shall not exceed the number of the resident.

"3. The election of members shall be by ballot, at the annual meetings. No member shall hereafter be elected by less than six votes; and, in all cases, the votes of two-thirds of the members present, shall be necessary to a choice.

"4. Each member (honorary members excepted, with whom it shall be

* June 13, 1832, *Voted*, That the word *fifty* be erased, and the word *seventy-five* be inserted.

optional) shall pay, before the annual meeting next following his election, the sum of five dollars. The Society may assess taxes, at the annual meetings, on each resident member, not exceeding three dollars in one year. Any person neglecting to pay the aforesaid sum of five dollars, or any tax, for the term of two years, shall cease to be a member.

"5. The annual meeting of the Society shall be holden at Concord, on the second Wednesday in June. Other meetings may be held at such times and places as the Society may from time to time direct. It shall be the duty of the President, and in his absence, of one of the Vice Presidents, upon the application of three members, to call a special meeting of the Society, of which notice shall be given in a newspaper printed in Concord, and another printed in Portsmouth, at least fifteen days before the meeting.

"6. The officers of the Society, to be elected at the annual meeting and by ballot, shall be—a President, two Vice Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, and a Librarian, who shall hold their offices for the term of one year, and until others are elected in their places; provided, that the first election of officers under this Constitution shall be made at such time and place as the Society may direct.

"7. The Constitution may be amended at any annual meeting, as the Society shall deem proper, by the votes of two-thirds of the members present; provided, notice of the proposed amendment shall be given in writing, and entered on the journal at the preceding annual meeting."

II. THE OBJECTS OF THE SOCIETY. These are indicated by its name, and expressed in the first article of its Constitution, viz: "to discover, procure and preserve whatever may relate to the natural, civil, literary and ecclesiastical history of the United States in general, and of this State in particular." These are more fully stated in the following list of "Articles on which the Society wish for information."

"Among the subjects to which the members of the New Hampshire Historical Society will direct their attention, and on which they request information, may be enumerated the following:

"1. The circumstances attending the early settlements formed in New Hampshire; the history of the settlement of each town; the number and condition of the first settlers; the names of the principal persons and their biography; the contests with the aboriginals, and all the important events which have occurred since the first settlement.

"2. An account of ecclesiastical transactions;—the time when the churches of different religious denominations were formed; the names of all the ministers who have had pastoral charges; the dates of their settlement and removal, whether by death or otherwise; the name of the college at which they were educated, the year, and their literary publications.

"3. The time when schools and other seminaries of learning were instituted; their funds and patrons;—the different literary publications by residents of the several towns; the time and place when and where printed; the form and number of pages. Under this article may be comprised all information relating to libraries and the publication of newspapers.

"4. Information concerning the Indian tribes inhabiting different parts of the State; their number and condition when first visited by the whites; their trades, disputes, wars, and treaties, either among themselves, or with the white people; their character, customs and general history;—the Indian names of mountains, rivers, lakes, and every Indian word which can be recovered.

"5. Any remarkable laws, customs, or usages, either local or general at early periods of our colonial establishment; all ancient documents and manuscript letters illustrative of the habits of the early settlers.

"6. Records of the state of the atmosphere; the influence of the climate and seasons on the human constitution; observations on diseases; accurate bills of mortality, showing the number of deaths each month, the sex, age, disease;—instances of longevity over ninety years.

"7. Descriptions, drawings, or other communications concerning ancient for-

tifications, caverns, mountains, or any natural curiosities, together with minute information concerning the dates of their discovery, or of any remarkable events respecting them, and in general, every fact which may throw light on their origin and history.

"8. Topographical descriptions of the several towns, including an account of the mountains, rivers, ponds, animals, vegetable productions; their mineralogy and geological appearances.

"9. Copies of the early records of the four first towns settled in the State, viz. Portsmouth, Dover, Exeter, and Hampton, would probably furnish many interesting facts, and would be highly acceptable to the Society.

"Books, Pamphlets, &c. wanted by the Society.

"In order to promote the objects for which the Historical Society was instituted, the members are anxious to collect the materials for the civil and ecclesiastical history of the country. Among the books, &c. which the Society wish to collect and preserve, may be mentioned—

"Books of every kind, printed in this or other countries, which may be worthy of preservation; especially every publication, of whatever description, issuing from the press in New Hampshire; and also in other States; together with copies of rare books in the Civil or Ecclesiastical History of this State, or of the United States.

"SERMONS, on the discovery of America;—on the completion of one century from the discovery or settlement of any State, town, or other place in the United States;—delivered before the General Court;—at the anniversary conventions of the clergy, Episcopal, Presbyterian, Congregational, or Baptist;—on annual and special fasts and thanksgivings;—to militia companies or to troops in camp;—on victory or defeat in war;—on the return of peace;—on remarkable events, as fires, earthquakes, epidemic sickness, &c.;—at town meetings and on other popular occasions.

"ORATIONS, SERMONS, or POEMS, on the anniversary of the first landing of our ancestors at Plymouth;—on the anniversary of the 5th of March;—on the anniversary of the 4th of July;—on the death of eminent characters in church or state, or before any literary society.

"JOURNALS, LAWS, RESOLVES, and PROTESTS of Congresses, Assemblies, Conventions, and other legislative and deliberative bodies.

"CONFERENCES and TREATIES of public Commissioners, appointed to treat with Indians.

"TAX ACTS of an older date than 1775.

"PROCLAMATIONS by authority, and other single printed sheets.

"PROCEEDINGS of Episcopal conventions, Ecclesiastical councils, Presbyteries, synods, general assemblies, Baptist associations; circular letters of the societies of Friends; and of other denominations of Christians.

"INDIAN EXPLOITS, speeches, anecdotes, &c.

"NARRATIVES, of battles with the Indians;—of captives, their exploits, sufferings, escapes, &c.;—of missionaries and itinerant preachers of all denominations.

"JOURNALS, of voyagers and travellers, for discovery, curiosity, or other causes.

"MINUTES, or other doings of *political clubs*.

"MAGAZINES, MUSEUMS, NEWSPAPERS, &c."

In pursuance of the main object, the Society, at its annual meeting, in June, 1826, appointed Messrs. PLUMER, Jun. and FARMER, a committee to "assign subjects to the several members for their particular investigation;" and the following subjects were accordingly assigned:—

"1. The History of the Practice of Law in New Hampshire, and Biographical Sketches of the most eminent Lawyers who have died in this State. To Hon. Jeremiah Smith, LL. D.

"2. The History of the Judiciary of New Hampshire, with Sketches of the several deceased Judges under the Provincial Government, from 1680. To Hon. Levi Woodbury, LL. D.

"3. Biographical Sketches of deceased Senators and Representatives in Congress from New Hampshire, under the Federal Constitution. To Hon. Ichabod Bartlett.

"4. Annals of the Town of Dover from 1623 to 1823. To James Bartlett, Esq.

"5. The History of the Town and Church of Exeter. To William Smith, Esq.

"6. Biographical Sketches of deceased Clergymen in Portsmouth, and Catalogues of their publications. To Rev. Messrs. Parker and Putnam.

"7. Biographical Sketches of deceased Lawyers in the County of Hillsborough. To Hon. Charles H. Atherton.

"8. Biographical Sketches of deceased Lawyers in the County of Rockingham. To Hon. William Plumer, Jun.

"9. Biographical Sketches of deceased Lawyers in the County of Strafford. To Stephen Mitchell, Esq.

"10. The History of Hanover. To James F. Dana, M. D.

"11. The History of Hopkinton. To Hon. Matthew Harvey.

"12. The History of Chester. To Samuel D. Bell, Esq.

"13. A Genealogical Account of the Family of Edward Hilton. To John Kelly, Esq.

"14. The History of New Hampshire Newspapers. To Jacob B. Moore, Esq.

"15. The History of the Town of New Castle. To Col. C. W. Cutter.

"16. The History of Rochester. To David Barker, Jun., Esq.

"17. A List of those who have been admitted to practice at the Superior Court in New Hampshire for the County of Rockingham, with the times of their admission and places of settlement, &c. To Nathaniel Adams, Esq.

"18. A similar List for the County of Strafford. To Andrew Pierce, Esq.

"19. A similar List for the County of Cheshire. To Hon. Salma Hale.

"20. The History of Durham. To Rev. Federal Burt.

"21. The History of the Church and Town of Milford. To Rev. Humphrey Moore.

"22. The History of Lancaster. To Hon. John W. Weeks.

"23. The History of Meredith. To Stephen C. Lyford, Esq.

"24. The History of Warner. To Hon. H. B. Chase.

"25. A Genealogical Account of the Waldron Family. To Maj. R. R. Waldron.

"26. On the Revenue, Expenses, and General Polity of the Provincial Government of New Hampshire, from 1680 to 1775. To Richard Bartlett, Esq.

"27. Biographical Sketches of the deceased Chief Magistrates of New Hampshire. To George Kent, Esq.

"28. Historical Notes on the Provincial Literature of New Hampshire. To Rev. Charles Burroughs.

"29. History of the Literature of New Hampshire since 1775, with Sketches of those who have contributed most to its advancement by their writings or influence. To Prof. Ebenezer Adams.

"30. The History of Poetry in New Hampshire, containing Notices of the different Poetical productions published by persons residing in this State, and Sketches of the lives of the authors. To O. W. B. Peabody, Esq.

"31. A Discourse on the National Origin, Early Difficulties, and Domestic Habits of the first settlers of New Hampshire. To Prof. C. B. Haddock.

"32. List of Publications of persons resident in Hillsborough County. To John Farmer, Esq."

A circular letter was addressed by the same committee to each of the gentlemen above named, in which the importance of investigating the subjects respectively assigned them, was strongly urged. "There is," say the committee, "you are aware, in the collection of suitable materials, much to be found

in the recollection of our aged citizens; much in the scattered masses of public records belonging to our churches, towns, and proprietaries; and in pamphlets, newspapers, and manuscripts, belonging to ancient families. Even our burying grounds, the sacred enclosures where the venerable 'forefathers of our hamlet sleep,' contain memorials of the 'days of other years.' The fading inscription of their monuments should be retraced with faithful diligence. Without all the zeal of 'Old Mortality,' we believe that beneath the mosses and the weeds that now conceal them, much may be discovered to rescue from forgetfulness, the memory of the men, who laid the foundations of civil society, and whose important labors entitle them to the lasting gratitude of their posterity."

III. THE RESULTS OF THE SOCIETY'S OPERATIONS. These are, that the attention of a very considerable number of the most literary and intelligent men of New Hampshire has been directed to the important subjects of inquiry embraced by it; numerous facts have been collected which will be of great value to a future historian, which otherwise would have been lost; the Society has published five volumes, octavo, of about 300 pages each,* in which, among other important matter,† are sketches or annals of the following towns, viz.; in Vol. I. of Concord, Bedford, and Enfield; in Vol. II. of Keene; in Vol. III. of Northwood and Warner; in Vol. IV. of Canterbury and Antrim; and in Vol. V. of Amherst, Durham, New Ipswich, and Hampstead. These "Sketches" are for the most part specimens of what the Society wish and aim to obtain, of all the towns in the State. They embody facts, in detail, which are not only of great local interest, but which constitute the material for correct general history.

At its annual meeting, in June, 1826, the Society "Voted, That it is expedient, on the death of any member of the Society, to publish in the next volume of the Society's Collections, some sketch of his life and character." In accordance with this vote there have been published interesting sketches of the life and character of NATHANIEL A. HAVEN, Jun., Esq., of Portsmouth, one of the founders of the Society—"a man of high attainments, of eminent talents, of stainless virtue—a learned lawyer, an enlightened and practical statesman, an amiable, an honest, and a pious man;"‡ of JAMES FREEMAN DANA, M. D., a native of Amherst, Professor of Chemistry at Dartmouth college, and at the time of his death, Professor in the College of Physicians and Surgeons in the University of New York; of Rev. FEDERAL BURT, of Durham; of Rev. NATHAN PARKER, D. D. of Portsmouth, and of Hon. DAVID BARKER, Jun. of Rochester.

The usefulness of the Society is enhanced by holding its annual meetings in the hall of the House of Representatives during the session of the legislature; at which time an address is usually delivered by some member previously appointed. On these occasions, addresses have been delivered by Hon. Ichabod Bartlett, 1827; Hon. Salma Hale, 1828; Hon. C. H. Atherton, 1831; Rev. Nathaniel Bouton, 1833; and by Prof. Daniel Oliver, 1836. These addresses are all published, except Mr. Bartlett's, in the Society's Collections.§

The publications of the Society, besides being distributed among the members, have been sent to kindred institutions both in this country and in Europe,

* The three first of these volumes were published at the expense and risk of Jacob B. Moore, Esq., the Society subscribing for 100 copies of each volume at their actual cost. The fourth volume was published by Marsh, Capen, & Lyon, on similar terms, and the fifth solely at the expense of the Society. It may be stated, that the sale of the first four volumes did not indemnify the publishers.

† For the principal contents of these volumes, see November No. of Am. Quart. Reg. 1837, pp. 181, 182.

‡ Mr. HAVEN delivered the Centennial Oration at Portsmouth, 21 May, 1823, two hundred years from the landing of the first settlers. A copy of this was requested for the first volume of the Society's Collections by the publishing committee, but it was declined. In a letter, dated 22 March, 1824, addressed to J. Farmer, Esq., Mr. Haven says, "After mature consideration (I do not hesitate now to use the word) my opinion of the Centennial Address remains unchanged. It was a hasty declamation prepared for temporary effect; and however successful it may have been in producing that effect, it would be entirely out of place in a collection of grave historical dissertations. I have read it carefully within the last ten days, to see if any slight alterations could fit it for publication at the present time; but I think it cannot be improved without being written anew." A different opinion of its merit, however, prevailed with the editor of Mr. Haven's "Remains," where this very creditable performance forms the first article of that work.

§ Mr. Bouton's was also published in a pamphlet form by vote of the Society.

and to individuals distinguished for antiquarian and literary research, and the publications of such institutions and individuals received in return.*

The Society has exerted an important agency in collecting from various sources, ancient acts and documents relating to New Hampshire. Deposited in its library, "are a considerable number of papers and documents formerly belonging to the Rev. Dr. BELKNAP, and used by him in the compilation of the second and third volumes of the History of New Hampshire," which were transmitted to the Society by the direction of John Belknap, Esq. son of the late reverend historian and by the president of the Massachusetts Historical Society. In June, 1827, the Society appointed a committee to prepare and present to the legislature of New Hampshire, "a memorial, stating the deficiencies of our early records and requesting that copies of all public acts and documents having special reference to New Hampshire, from 1641 to 1680, and from 1689 to 1692, may be procured at the public expense from the records and files of Massachusetts; and that measures be taken by our government to procure such of the ancient Norfolk county records as relate to New Hampshire." In June, 1830, the Society addressed a petition to congress, "praying that proper measures may be adopted by that body to procure from the public offices in England, copies of papers and documents illustrative of the history of America."

The usefulness of the Society has been greatly extended by the correspondence of the Corresponding Secretary. Among other valuable letters which have been received by him from distinguished individuals is one from Professor C. C. RAFFN, Secretary of the Royal Northern Society of Antiquaries of Denmark, &c. dated Copenhagen, 1828, June 3; of which the following extract is presented both to show a curious specimen of imperfect English, and the light which the researches of that Society are throwing on the early history of America: "It is known that the inhabitants in the north of Europe have long before Columbus's time visited the countries on the coast of North America. The greatest part of the informations concerning the same have not hitherto been published, and for that reason but little known.

"At a time when the researches about the former times of America, by several learned men's fortunate examinations, have gain'd a greater interest, durst then the undertaking of bringing for the light these accounts expect the approbation of the American Antiquaries? I have had a mind for a long time to employ myself on this object, but my important work, as Secretary to the Royal Northern Society of Antiquaries, has partly detained me from it, so that I first last winter got opportunity for the same. I have now gone through all the manuscripts belonging to the same, of which a part is on parchment, and made a complete collection of the several pieces contain'd in the same, which illustrates the knowledge that the old Scandinavians had of America.

"These pieces are taken partly of the Sagas—(the old northern histories)—partly of the old geographical works and of the annals, and makes with the illustrations about 50 sheets.

"The researches which are built on these relations, lead to some particular surprising results, and in them contain rich stuffs for a continuation of examinations. They contain a series of certain testimonies of, that the countries on the coasts of North America have not only been, immediately after the discovery of Greenland by the Icelanders, discovered at the conclusion of the 10th cent'y by the Scandinavians, a part of which remained there, and in the next place navigated by the same repeated times in the 11th cent'y, and visited in the 12th cent'y, yea, at the conclusion of the 13th cent'y again found and visited, but that also Christianity has [had?] been introduced there, not only amongst the

* A copy of the first volume was sent to the Maine Historical Society, Essex do., Massachusetts do., New York do., Rhode Island do., to the American Antiquarian Society, and American Philosophical Society; also to Dartmouth College, Yale, Harvard University, and to Phillips Exeter Academy. A copy of the second volume to Joseph Willard, Esq., Nathaniel H. Carter, Esq., Francis Jackson, Esq., Joseph E. Worcester, Esq., and Joshua Coffin. The five volumes of the Society's publications have been given to the library of the American Education Society in exchange for the nine volumes of their American Quarterly Register.

Scandinavians, but likewise amongst others earlier or at that time peopled settled there."

We have only to add, that the Society's library contains about 1,500 volumes; a considerable collection of pamphlets and newspapers—a small collection of minerals—some valuable manuscripts, ancient coins and Indian relics—the whole forming a valuable beginning.^a

The principal donors to the Society have been the Hon. WILLIAM PLUMER,^b of Epping, its first president, and the late Hon. RICHARD BARTLETT,^c of New York, formerly Secretary of State, New Hampshire, and one of the founders of the Society. It is with melancholy pleasure we state, that the valuable article in the last volume of the Society's Collections—"*Remarks and Documents relating to the preservation and keeping of the Public Archives.*" was prepared by Mr. Bartlett, at great labor, and during his last distressing sickness. When the Society received the manuscript from him for publication, they resolved *unanimously*, "That the thanks of the New Hampshire Historical Society be presented to Richard Bartlett, Esq. for '*Remarks and Documents relating to Preservation and Keeping of the Public Archives.*' Also, that their sympathies be tendered him in the severe sufferings and declining health under which his very important labors have been prosecuted."

MEMBERS OF THE NEW HAMPSHIRE HISTORICAL SOCIETY.

RESIDENT MEMBERS.

The following are those who originally associated.

Benjamin Abbot, LL. D., Exeter.
Ebenezer Adams, M. A., Hanover.
*Nathaniel Adams, Esq., Portsmouth.
*Hon. David Barker, Rochester.
Hon. Ichabod Bartlett, Portsmouth.
*Hon. James Bartlett, Dover.
*Hon. Richard Bartlett, Concord.
Peter Chadwick, Esq., Exeter.
Charles W. Cutter, Esq., Dover.
John Farmer, Esq., Concord.
Asa Freeman, Esq., Dover.
*Nathaniel A. Haven, Jun., Esq., Portsmouth.
*Rev. Hosea Hildreth, Exeter.
John Kelly, Esq., Northwood.
George Kent, Esq., Concord.
Alexander Ladd, Esq., Portsmouth.

†Hon. Jeremiah Mason, LL. D., Portsmouth.
*Stephen Mitchell, Esq., Durham.
Jacob B. Moore, Esq., Concord.
Parker Noyes, Esq., Salisbury.
*Rev. Nathan Parker, D. D., Portsmouth.
†Oliver W. B. Peabody, Esq., Exeter.
Hon. Andrew Peirce, Dover.
Hon. William Plumer, Epping.
Hon. William Plumer, Jun., Epping.
†Rev. Israel W. Putnam, Portsmouth.
Hon. Jeremiah Smith, LL. D., Exeter.
*William Smith, Jun., Esq., Exeter.
†Rev. Bennet Tyler, D. D., Hanover.
Gen. Timothy Upham, Portsmouth.
†His Exc. Levi Woodbury, LL. D., Portsmouth.†

The following persons have been elected since the Society was formed. The residence (as also with the preceding) is given as it was at the time they became members. The Society cannot exceed seventy-five resident members at the same time.

Elected June 9, 1824.

Hon. Charles H. Atherton, Amherst.
Hon. Henry B. Chase, Warner.
*Prof. James F. Dana, M. D., Hanover.
Hon. Salma Hale, Keene.
*Hon. Samuel Sparhawk, Concord.
Hon. Wm. M. Richardson, LL. D., Chester.
Maj. Richard R. Waldron, Portsmouth.

Elected June 8, 1825.

His Exc. Matthew Harvey, Hopkinton.
*Rev. Federal Burt, Durham.

Elected June 14, 1826.

Samuel D. Bell, Esq., Chester.
Stephen C. Lyford, Esq., Meredith.
Hon. John W. Weeks, Lancaster.

Elected June 15, 1827.

Samuel Abbot, Esq., Wilton.
Hon. Henry Hubbard, Charlestown.
Prof. Daniel Oliver, M. D., Hanover.
†Hon. William Prescott, M. D., Gilmanton.

Elected Dec. 10, 1828.

Hon. Levi Chamberlain, Fitzwilliam.

^a From 1823 to 1837 the library and cabinet of the Society were kept by special leave of the legislature in a room of the State-house; but they are now kept in the hall over the Concord bank.

^b Mr. Plumer's donation consists of several hundred volumes of American State papers, arranged with a copious manuscript index by himself.

^c Mr. Bartlett's donation consists of his private library, a part of the library of the late Hon. Nathaniel Peabody, and a portfolio of autograph MS. letters, amounting to about 200 in all.

* Dead.

† Out of the State.

‡ Besides the preceding, were two others whose memberships are forfeited.

Elected June 10, 1829.

Samuel E. Coues, Esq., Portsmouth.
 Rev. Jaazaniah Crosby, Charlestown.
 Moses Eastman, Esq., Concord.
 Hon. Stephen P. Webster, Haverhill.

Elected June 9, 1831.

Daniel Adams, M. D., Mont Vernon.
 Rev. Nathaniel Bouton, Concord.
 † Moses Long, M. D., Warner.
 Hon. Joel Parker, LL. D., Keene.
 Rev. Moses G. Thomas, Concord.

Elected Dec. 12, 1832.

Hon. James H. Bingham, Claremont.
 * His Exc. Samuel Dinsmoor, Keene.
 Samuel Fletcher, Esq., Concord.
 Charles C. P. Gale, M. A., Derry.
 Hon. Phineas Handerson, Keene.
 His Exc. Isaac Hill, Concord.
 Prof. Reuben D. Mussey, M. D., Hanover.
 Rev. George Pynchard, Plymouth.
 Amos Twitchell, M. D., Keene.

Elected June 12, 1833.

Asa Alford Tufts, Esq., Dover.
 Hon. Nathaniel G. Upham, Concord.

Elected June 11, 1834.

† Abner B. Kelly, Esq., Concord.
 Rev. John M. Whiton, Antrim.

Elected June 10, 1835.

Hon. Philip Carrigain, Concord.
 Thomas Chadbourne, M. D., Concord.
 William H. Y. Hackett, Esq., Portsmouth.

Elected June 14, 1837.

Rev. John N. Brown, Exeter.
 Rev. Ebenezer E. Cummings, Concord.
 Hon. William A. Kent, Concord.
 Rev. Nathan Lord, D. D., Hanover.
 Mr. Gardner P. Lyon, Concord.
 Mr. Asa McFarland, Concord.

Total, 79, of whom 13 are dead, and 8 others reside out of the State.

HONORARY MEMBERS.

[The number of Honorary Members is unrestricted.]

	<i>Elected.</i>
* Rev. Abiel Holmes, D. D., LL. D., Cambridge, Massachusetts, . . .	June 8, 1825.
Rev. William Allen, D. D., Brunswick, Maine, . . .	June 8, 1825.
Hon. Daniel Webster, LL. D., Boston, Massachusetts, . . .	June 8, 1825.
Hon. James Savage, Boston, Massachusetts, . . .	June 8, 1825.
* Nathaniel Hazeltine Carter, M. A., City of New York, . . .	June 8, 1825.
Rev. Thaddeus Mason Harris, D. D., Dorchester, Massachusetts, . . .	June 14, 1826.
Rev. Timothy Alden, President of Alleghany College, Meadville, Pennsylvania, . . .	June 14, 1826.
Francis Jackson, Esq., Boston, Massachusetts, . . .	June 14, 1826.
His Exc. Edward Everett, LL. D., Charlestown, Massachusetts, . . .	June 15, 1827.
* His Exc. Enoch Lincoln, Portland, Maine, . . .	June 15, 1827.
Ichabod Tucker, Esq., Salem, Massachusetts, . . .	June 15, 1827.
Prof. C. C. Rafn, P. D., Copenhagen, Denmark, . . .	Dec. 10, 1828.
Joseph Emerson Worcester, M. A., Cambridge, Massachusetts, . . .	Dec. 10, 1828.
Hon. Francis Baylies, Taunton, Massachusetts, . . .	June 9, 1831.
Hon. Lewis Cass, LL. D., Washington City, District of Columbia, . . .	June 9, 1831.
Hon. John Davis, LL. D., Boston, Massachusetts, . . .	June 9, 1831.
* James Bowdoin, M. A., Boston, Massachusetts, . . .	June 9, 1831.
Lemuel Shattuck, Esq., Boston, Massachusetts, . . .	June 9, 1831.
Mr. Thomas Waterman, Boston, Massachusetts, . . .	June 9, 1831.
Prof. Thomas C. Upham, Brunswick, Maine, . . .	June 9, 1831.
Joseph Gilbert Waters, Esq., Salem, Massachusetts, . . .	June 9, 1831.
Hon. William R. Staples, Providence, Rhode Island, . . .	June 9, 1831.
James Thacher, M. D., Plymouth, Massachusetts, . . .	Dec. 12, 1832.
* Rev. Benjamin B. Wisner, D. D., Boston, Massachusetts, . . .	Dec. 12, 1832.
* Christopher Columbus Baldwin, Esq., Worcester, Massachusetts, . . .	Dec. 12, 1832.
Rev. Carlton Chase, Bellows Falls, Vermont, . . .	Dec. 12, 1832.
Joshua Coffin, B. A., Boston, Massachusetts, . . .	June 12, 1833.
Mr. Samuel G. Drake, Boston, Massachusetts, . . .	June 12, 1833.
Hon. John Pickering, LL. D., Boston, Massachusetts, . . .	June 10, 1835.
Rev. Charles W. Upham, Salem, Massachusetts, . . .	June 10, 1835.
Rev. William Cogswell, D. D., Boston, Massachusetts, . . .	June 14, 1837.
Prof. James L. Kingsley, LL. D., New Haven, Connecticut, . . .	June 14, 1837.

Total, 32.

OFFICERS OF THE SOCIETY FROM ITS ORGANIZATION.

PRESIDENTS.

William Plumer,	1823—1825.
Levi Woodbury,	1825—1826.
Ichabod Bartlett,	1826—1830.
Salma Hale,	1830—1832.
Matthew Harvey,	1832—1834.
Charles H. Atherton,	1834—

FIRST VICE PRESIDENTS.

Levi Woodbury,	1823—1825.
William Plumer, Jun.,	1825—1829.
Salma Hale,	1829—1830.
Matthew Harvey,	1830—1832.
Charles H. Atherton,	1832—1834.
Joel Parker,	1834—

SECOND VICE PRESIDENTS.

Bennet Tyler,	1823—1826.
Salma Hale,	1826—1829.
Matthew Harvey,	1829—1830.
Charles H. Atherton,	1830—1832.
Parker Noyes,	1832—1834.
Nathaniel Bouton,	1834—

RECORDING SECRETARIES.

John Kelly,	1823—1831.
Moses Eastman,	1831—1834.
Moses G. Thomas,	1834—

CORRESPONDING SECRETARIES.

Nathaniel A. Haven, Jun.,	1823—1825.
John Farmer,	1825—

TREASURERS.

George Kent,	1823—1825.
Samuel Sparhawk,	1825—1830.
George Kent,	1830—1837.
Samuel Fletcher,	1837—

LIBRARIANS.

Jacob B. Moore,	1823—1830.
Moses Eastman,	1830—1834.
Abner B. Kelly,	1834—1837.
Jacob B. Moore,	1837—

STANDING COMMITTEES.

Nathaniel Adams,	1823—1826.
Nathan Parker,	1823—1826.
Hosea Hildreth,	1823—1825.
O. W. B. Peabody,	1825—1829.
Matthew Harvey,	1826—1829.
Henry B. Chase,	1826—1829.
William Prescott,	1829—1832.
Parker Noyes,	1829—1830.
Richard Bartlett,	1829—1830.
James Bartlett,	1830—1831.
Alexander Ladd,	1830—1831.
Andrew Pierce,	1831—1832.
H. B. Chase,	1831—1832.
Jacob B. Moore,	1832—
Moses G. Thomas,	1832—1834.
Moses Long,	1832—1834.
N. G. Upham,	1834—
Samuel Fletcher,	1834—1837.
Samuel D. Bell,	1837—

COMMITTEES OF PUBLICATION.

For Volume I.

William Plumer, Jun.
Parker Noyes.
John Farmer.

For Volume II.

William Plumer, Jun.
Richard Bartlett.
Jacob B. Moore.
James F. Dana.

For Volume III.

Richard Bartlett.
John Farmer.
Jacob B. Moore.

For Volume IV.

John Farmer.
N. Bouton.
Isaac Hill.

For Volume V.

John Farmer.
N. Bouton.
Isaac Hill.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,

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[Continued from vol. ix. page 375.]

NOTE.—The year they were graduated, is prefixed to each person at the beginning of the several Memoirs.

SHUBAEL DUMMER.

1656. SHUBAEL DUMMER, son of Hen. Richard Dummer, was born at Newbury, Massachusetts, February 17, 1636. His father, a gentleman of wealth and distinction, was son of John Dummer of Bishop-Stoke in Warwickshire, England, and came to New England in May, 1632, and settled at Roxbury. He was one of the assistants two years, and after his removal to Newbury, where he died, Dec. 14, 1679, at the age of 88, he was representative in the general court three years. Of his mother, Mrs. Mary Dummer, I find the following in the Roxbury church records, in the hand-writing of the apostle Eliot: "She was a godly woman, but by the seduction of some of her acquaintances, she was led away into the new opinions in Mrs. Hutchinson's time, and her husband removing to Newbury, she there openly declared herself and did also (together with other endeavor) seduce her husband and persuaded him to returne to Boston; where she being going wth. child and ill, Mr. Clark (one of the same opinion) unskillfully gave her a vomit, wch. did in such manner torture and torment her wth. the rising of the mother and other vyolences of nature, yt. she dyed in a most uncomfortable māner: but we believe God tooke her away in mercy frō worse evil wch. she was falling unto, and we doubt not but she is gone to heaven."

The son of these parents enjoyed the best advantages for receiving an education which the country then afforded. From his earliest years, he was brought up under the ministry of one* of the most eminent scholars and Christians among the fathers of New England,

* Rev. Thomas Parker, of Newbury.

and very probably was his pupil, and fitted by him for admission to college. At the age of twenty, he received his first degree, and at the age of twenty-four, became a preacher, and was admitted a freeman of the Massachusetts colony. In 1662, he was preaching at York, in Maine, and continued there a number of years, and it is probable until his ordination, which took place on the third of December, 1672, when he preached a sermon from Psalm lxxx. 14. The tradition at York is, that "he was a serious godly man." But little can be known of him during his ministry, as the records of that town prior to his death were destroyed by fire between the years 1690 and 1700.* He had continued with his people through their various trials and sufferings on account of the Indian wars, and animated his people to maintain their ground, and not yield their dwellings and farms to be destroyed by the enemy, as did some of the plantations in that region. But all his wisdom and sagacity could not ward off the blow which fell upon the people of his charge in the beginning of the year 1692. York at this time was spread along the eastern side of Agamenticus river, near the margin of the salt water, and was in some degree sheltered from the enemy by the frontier settlements. Several houses were strongly fortified, and the people, though they had kept a strong and vigilant watch, seemed at this time to have relaxed in their precautions of safety, it being now in the heart of winter, when their danger was the greatest. On the 25th of January, [not on the 5th February, as stated by Judge Williamson, who, if he intended to make the time conform to New Style, makes it one day too late,] at an early hour in the morning, at the signal of a gun fired, the town was furiously assaulted at different places by a body of two or three hundred Indians, led on and emboldened by several Canadian Frenchmen;—all of them having taken up their march thither on snow-shoes. The surprise of the town was altogether unexpected and amazing, and consequently the more fatal. A scene of horrid carnage and capture instantly ensued. About fifty persons were killed, and seventy-three were captured. The rest had the good fortune to escape with their lives to the garrisoned houses. Among those killed was Mr. Dummer, who was shot as he was about setting out on horseback to make a pastoral visit. He was found by some of his surviving neighbors fallen dead on his face, near his own door.† He lacked but a few days of being 56 years of age. In the *Magnalia*, the following account of the death of Mr. Dummer is given: "In this calamity, great was the share that fell to the family of Mr. Shubael Dummer, the pastor of the little flock thus preyed upon." He was "just going to take horse at his own door, upon a journey in the service of God, when the *tigers* that were making their depredations upon the *sheep* at York, seized upon this their *shepherd*, and they shot him so, that they left him dead among the tribe of Abel on the ground." His wife, who was a daughter of Edward Rishworth, they carried into captivity, "where through sorrows and hardships among these *dragons of the desert*," she soon died. Mr. Dummer, on account of the hazards he incurred by remaining there, had been solicited to leave York, but he preferred to remain among his people, who had a strong attachment to him. He spent a considerable part of his patrimony in order to his subsistence at that place, when the privations of the inhabitants prevented them from contributing much toward his support. The writer already quoted, who testifies to "his exemplary holiness, humbleness, modesty, industry and fidelity," gives him the following

EPITAPH.

"DUMMER, the shepherd sacrific'd
By wolves, because the sheep he priz'd.
The orphan's father, churches light,
The love of heaven, of hell the spite.
The country's gapman, and the face
That shone, but knew it not, with grace.
Hunted by devils, but reliev'd
By angels, and on high receiv'd.
The martyr'd pelican, who bled
Rather than leave his charge unfed.
A proper bird of paradise,
Shot and flown thither in a trice.

Lord, hear the cry of righteous DUMMER's wounds,
Ascending still against the salvage hounds,
That worry thy dear flock, and let the cry
Add force to theirs that at thine altar lie."

Mather, Magnalia, ii. 530, 531. *Hubbard, Hist. of N. E.* 608. *Pike, in Coll. of N. H. Hist. Soc.* iii. 44. *Holmes, Annals of America*, i. 441. *Greenleaf, Ecclesiastical Sketches*, 9, 10. *Williamson, Hist. of Maine*, 628, 629.

* MS. letter of Charles O. Emerson, town clerk of York, dated Oct. 29, 1824.

† The account of this attack is taken from Judge Williamson's History of Maine, but the number of the killed and captured is taken from the journal of Rev. John Pike, of Dover, published in the Collection of the N. H. Soc. iii. 44.

JOHN HAYNES.

1656. JOHN HAYNES was son of Hon. John Haynes, who came from Copford-Hall, in Essex, to New England, and settled at Cambridge, then Newtown, in Massachusetts, and while he resided there, was elected governor of that colony in 1635. In 1637, he removed to Connecticut, and was elected the first governor of that colony in 1639, and every second year afterwards until his death, in 1654. Dr. Trumbull is probably erroneous in saying that this son came to this country with his father, and that he returned to England with his brother Roger, before his father's death. He mistakes too in the year of the arrival of Gov. Haynes in New England. Unless the son was born in this country, he was twenty-three or upwards when he was graduated; for his father came over in company with Rev. Thomas Hooker, and arrived at Boston, Sept. 3, 1633. His preparation for college was most likely at Hartford, and perhaps under the care of Mr. Hooker, or his colleague, Mr. Stone. After receiving his degree, he went to England, and took his degree of Master of Arts at Pembroke Hall, in the university of Cambridge, in the year 1660. It appears also that he was settled in the ministry at, or near Colchester, in the county of Essex, and about fifty miles from London. But of the success of his ministry, and his character, I have met with no account. He appears to have died before 1698, leaving a family. Rev. Dr. Sprague, in his *Historical Discourse at West Springfield*, considers him as the preacher at Springfield in 1692, but this is undoubtedly an error, the preacher there at that time being John Haynes, H. C. 1689, who was a nephew of the subject of this article. *Trumbull, Hist. of Conn.* i. 216. *Sprague, Hist. Discourse*, 23. *Mather, Magnalia*, ii. 24. *Catalogue of the Graduates of the University of Cambridge, in England, from 1659 to 1787.*

JOHN ELIOT.

1657. JOHN ELIOT, eldest son of Rev. John Eliot, the celebrated teacher of the Indians, who came from Nasing, in England, to this country in 1631, was born at Roxbury, Massachusetts, August 31, 1636, and was baptized in the First church in Boston, on the 28th December following. He received his first degree just before he had completed his twenty-first year. After being employed some years as a preacher, he received an invitation to settle at Cambridge village, afterwards called Newton, which he accepted, and was ordained the first minister of that place, July 20, 1664. Thomas Wiswall was at the same time ordained as a ruling elder. Mr. Eliot is described as being exceedingly well endowed, and accomplished for the office he assumed. He was a good classical scholar, and possessed considerable scientific knowledge for one of his age, and the period in which he lived. His abilities for the ministerial office are said to have been pre-eminent. His piety, faith, humility and zeal shone with distinguished lustre. Under the direction of his father, he attained considerable proficiency in the Indian language, and was an assistant to him in the missionary employment until his settlement at Newton. Even after he was ordained there, he imitated the example of his venerable parent, and devoted himself to the instruction of the sons of the forest, as well as of his own flock. He preached regularly once a fortnight to those who lived at Pequimmet, (Stoughton,) and occasionally to those at Natick.

Between him and the people of his charge, there subsisted a tender and inviolable affection. He was highly esteemed by his brethren, and especially by Rev. Jonathan Mitchel of Cambridge, [See *Amer. Quar. Reg.* vol. viii. 142.] with whom he frequently exchanged pulpits, and whom he survived only three months. His death occurred Oct. 11, 1668, a few weeks after he had completed his thirty-second year. In estimating the character of Mr. Eliot, as regarded by his contemporaries, it is only necessary to recur to the notices taken of him by those who were personally acquainted with him. GOOKIN, his father-in-law, the friend of the red men, gives the following modest account of his worth: "he was not only pastor of an English church at Cambridge village, and a very excellent preacher in the English tongue; but that beside preaching to his English church, he for several years preached the gospel at Pakemitt, and sometimes at Natick, and other places, and that the most judicious Christian Indians (as he [Gookin] often heard them say) esteemed him as a most excellent preacher in their language." MORTON, the author of *New England's Memorial*, says, "He was a person excellently endowed, and accomplished with gifts of *nature, learning, and grace*; of comely proportion, ruddy complexion, cheerful countenance; of quick apprehension, solid judgment, excellent prudence; learned both in *tongues and arts* for one of his time, and studiously intense in acquiring more knowledge. His abilities and acceptance in the ministry did excell; his piety, faith, love, humility, self-denial and zeal, did eminently shine upon all occasions. He had, (under the conduct of his father,) by his diligence, industry and zeal, (for the good of souls,) attained to such skill in the *Indian* language, that he preached to the *Indians* sundry years; travelling many miles in a day once a fortnight to dispense the gospel to them. The *Indians* have often said, that *his preaching to them was precious and desirable*; and consequently their loss, and the obstruction in that work, much to

be lamented. In a word, there was so much of God in him, that all the wise and godly who knew him, loved and honoured him in the Lord, and bewailed his death." The historian HUBBARD says, "for one of his years, he was *nulli secundus* as to all literature and other gifts, both of nature and grace, which made him so generally acceptable to all that had opportunity of partaking of his labors, or the least acquaintance with him." Dr. COTTON MATHER, who was too young, when Mr. Eliot died, to have been acquainted with him, thus speaks of him in his life of Mr. Eliot's father: "He bore his *father's name*, and had his *father's graces*. He was a person of notable accomplishments, and a lively, zealous, acute preacher, not only to the *English* at New Cambridge, but also the *Indians* thereabout. He grew so fast, that he was found ripe for heaven, many years ago; and upon his death-bed uttered such penetrating things as could proceed from none, but one upon the borders and confines of eternal glory."

Mr. Eliot married, May 23, 1666, Elizabeth Gookin, daughter of Major-General Daniel Gookin, by whom he had one son, John, born April 28, 1667, and was graduated at Harvard college in 1685. Dr. HOMER, in his History of Newton, says, Mr. Eliot's family, after his death, went to Connecticut. If so, they probably soon returned, as his widow became the second wife of Col. Edmund Quincy, of Braintree, in 1680, and was mother to Hon. Edmund Quincy, H. C. 1699, who is the ancestor of Josiah Quincy, LL. D., president of Harvard college. She died in November, 1700. *Gookin*, in 1 *Coll. Mass. Hist. Soc.* i. 171. *Morton, N. E. Memorial*, (first edition,) 196, 197. *Hubbard, Hist. New England*, 606. *Mather, Magnalia*, i. 479. *Holmes, Annals of America*, i. 350. *Homer, Hist. of Newton*, in 1 *Coll. Mass. Hist. Soc.* v. 266, 267.

JOHN EMERSON.

1656. JOHN EMERSON, according to Rev. Mr. Felt, author of the Annals of Salem, and History of Ipswich, was son of Thomas Emerson, an inhabitant of Ipswich, Massachusetts as early as 1639, and died there May 1, 1666. He was born, probably, in England, before his father emigrated to this country. If, as Mr. Felt supposes, he was 74 when he died, he was upwards of thirty years of age when he completed his studies at Cambridge. His theological education might have been under the direction of Rev. Thomas Cobbet, an eminent minister of Ipswich, where Mr. Emerson appears to have resided some time after he left college. He was there united in marriage, in 1662, to one of the best families in that town. His wife was Ruth Symonds, daughter of the Hon. Samuel Symonds, who sustained the office of assistant of Massachusetts colony thirty years, and the office of deputy-governor six years. On the 6th of October, 1663, Mr. Emerson was ordained the minister of Gloucester, Massachusetts, where he is said to have been a faithful preacher. He had officiated there about three years before his ordination, and he officiated for thirty years afterwards, dying 2d of December, 1700. I have met with no publication of Mr. Emerson, excepting "*A Faithful Account of many wonderful and surprising things, which happened in the town of Gloucester, in the year 1692*," which was communicated in a letter to Dr. Cotton Mather, dated "May 19, 1697—8ths," printed in the *Magnalia*, ii. 538—540. This account, which exhibits a sufficient share of the marvellous, to have gratified the taste of the author of the *Wonders of the Invisible World*, appears to have been written at the request of Dr. Mather, to whom Mr. Emerson says, at the conclusion of his letter, in relation to the events detailed, "some of them are very wonderful things, and yet no less true than strange, if we may believe the assertions of credible persons," and "there is nothing written, but that the persons would, if duly called, confirm the truth of by oath."

Mr. Emerson left children, John, Ruth, Martha, Mary and Dorothy. John was graduated at Harvard college in 1689, was ordained the first minister of New-Castle, N. H. November 8, 1704, and afterwards installed the first minister of the Second church in Portsmouth, March 23, 1715. He died June 21, 1732, aged 62. Ruth married a Newnan; Martha married William Cogswell of Ipswich, October 9, 1685; Mary, who died October 4, 1703, married Samuel Phillips of Salem, and was mother to Rev. Samuel Phillips of Andover, Mass. who was graduated at Harvard college in 1708. According to Rev. Dr. Cogswell's Genealogy of the Cogswell family, Rev. Mr. Emerson of Gloucester married Dorothy Cogswell, who was his first wife.—*Felt, Annals of Salem*, 219, 323, 338. *Wisner, Appendix to Sermon on Lieut. Gov. Wm. Phillips*, 38. *Mather, Magnalia*, i. 81, ii. 24, 538—540. The Church Records of Gloucester, before 1700, are destroyed or lost.

ZACHARIAH SYMMES.

1657. ZACHARIAH SYMMES was son of Rev. Zachariah Symmes, a native of Canterbury, in the county of Kent, England, who came to New England in August, 1634, and settled at Charlestown, Mass. where he died February 4, 1671, aged 72. His mother, Mrs. Sarah Symmes, is represented by JOHNSON, who was personally acquainted with her as "the virtuous woman, indued by Christ with graces fit for a wilderness

condition, her courage exceeding her stature, [and who,] with much cheerfulness, did undergoe of these times of staites." She and Mr. Symmes lived together almost fifty years, and had thirteen children, of whom five were sons. Zachariah, the eldest of the sons born in New England, was born at Charlestown, January 9, 1638, and received the honors of Harvard college in his twentieth year. He is the first named in the class on the catalogue. He became one of the fellows of the college, but whether before or after his settlement as a minister, I have not ascertained. There is little known of him from the time he left college, until he appears as a preacher at Rehoboth, Mass. in which place he was admitted an inhabitant April 13, 1666. Two years afterwards he was a resident at Bradford, a new town on Merrimack river; and it appears that the selectmen there, in that year, were authorized "to carry on and finish the minister's house, according to Mr. Symmes's direction." There he became permanently established, and preached to the people fourteen years before his ordination as their pastor. On the 27th of December, 1682, a church was organized, and Mr. Symmes and seventeen others signed a covenant, of which the following is what remains in the church records. The remainder (probably a small part of it) is missing.

"By the power of his Holy Spirit in the ministry of his word, whereby we have been brought to see our misery by nature, our inability to help ourselves and our need of a Saviour, the Lord Jesus Christ, to whom we desire now solemnly to give up ourselves, as to our only Redeemer, to keep us by his power unto salvation. And for the furtherance of the blessed work, we are now ready to enter into a solemn covenant with God, and with one another, that is to say, we do give up ourselves unto God, whose name alone is Jehovah, as the only true and living God, and to the Lord Jesus Christ, his only Son, who is the Saviour, Prophet, Priest and King of the church, and Mediator of the Covenant of Grace, and to his Holy Spirit to lead us unto all truth and to bring us unto salvation at the last. We do also give up our offspring unto God in Christ Jesus, avouching him to be our God and the God of our children, humbly desiring him to bestow upon us that grace, whereby both we and they may walk before us as becomes his covenant people forever. We do also give up ourselves one unto another in the Lord, according to the will of God, engaging ourselves to walk together as a right ordered church of Christ, in all the ways of his worship, according to the rules of his most holy word, promising in brotherly labor, faithfully to watch over one another's souls, and to submit ourselves to the government of Christ in his church, attending upon all his holy administrations according to the order of the gospel, so far as God hath or may reveal it to us by his Word and Spirit."

Mr. Symmes was ordained on the same day this covenant was adopted, and continued the pastor of the church there formed upwards of twenty-six years, making the whole period of his ministerial service at Bradford forty years. In 1705, "as he grew old and feeble," the town voted to employ some one to help their beloved pastor in the work of the ministry. A Mr. Hale, probably Rev. Moses Hale, afterwards settled at Byfield, was engaged for one or two years in preaching as an assistant. Mr. Symmes died March 22, 1708, having entered his 71st year. He seems to have been highly respected by his people, who placed great confidence in his judgment and prudence. His ministerial endearments, although respectable, appear not to have been of a high order. He seldom or never preached on any very important public occasion, and none of his sermons have been transmitted to us in a printed form. The following inscription is on his tombstone at Bradford.

Conditum hic Corpus

Viri Veri Reverendi ZACHARI SYMMES, Collegio Harvardini Quondam Socii Evangelii Ministri Nati Omnigena Eruditione, Ornati Pietate Vitæquæ Sanctitate Maxime, Conspicui Ecclesia Christi quæ est Bradfordæ per XL. Annos, Pastoris Vigilantissimi fuit, Commutavit Mortalem cum Immortale. Die XXII. Martii Anno Domini M.DCC.VII., Ætatis Suæ LXXI.

The year of his death in the inscription should be M.DCC.VIII., the double date, as was oftentimes practised, being omitted.

Mr. Symmes was twice married. Susanna, his first wife, died July 23, 1681. He married Mrs. Mehetabel Dalton, widow of Hon. Samuel Dalton of Hampton, and daughter of Henry Palmer, November 26, 1683. One of his sons, Thomas Symmes, was graduated at Harvard college in 1698, and succeeded his father at Bradford.—*Perry, Hist. Discourse at Bradford*, 1820, 31—40. *Mather, Magnalia*, i. 415. *Johnson, Hist. N. E.* 70. *Baylies, Hist. of Plymouth Colony*, iii. 312.

JOHN COTTON.

1657. JOHN COTTON, son of Rev. John Cotton of Boston, and brother of Rev. Seaborn Cotton, (see *American Quarterly Register*, vol. ix. 110,) was born in Boston, March 13, 1640, and graduated at the age of seventeen years and four months. His

father died before he entered college, and his brother Seaborn was not settled in the ministry until after he was graduated; hence it is not improbable that he received his theological education under the direction of Rev. Richard Mather, who became his father-in-law in 1656. After he became a preacher, he officiated in various places in Connecticut, and from 1664 to 1667, he preached on Martha's Vineyard, to a congregation of white people, and also to the Indians, having acquired a good knowledge of their language, and thus he afforded great assistance to Thomas Mayhew, who long labored to introduce the gospel among the savage people of that island. In November, 1667, he removed to Plymouth, on the invitation of the inhabitants of that town, but was not ordained there until the 30th of June, 1669. He continued in that place twenty-nine years, and was a very faithful minister, and by his exertions was extensively useful. His object seemed to be to do as much good as was in his power, by visiting the families in his parish, with the ruling elders, by giving catechetical instruction to the children, and attending church meetings, and by his public preaching on the Sabbath. Before the admission of any person in the church, he required a relation, either public or private, of the experience of a work of divine grace. He usually expounded the Psalm which was sung, and the Psalms were sung in course in that ancient church. In 1681, the practice of reading the Psalm line by line, was introduced from regard to a brother, who was unable to read. In 1694 Mr. Isaac Cushman was invited to settle as a religious teacher with a church and society, formed in that part of Plymouth, which is now Plympton. The acceptance of Mr. Cushman laid the foundation of an unhappily and lasting division between Mr. Cotton, the pastor, and his church; the pastor strenuously contending that Mr. Cushman ought not to settle before being designated to the office of ruling elder of the church. This controversy continued about three years, with considerable warmth, and occasioned the withdrawal of some of the members of the church. At length many ill-reports were propagated, injurious to the feelings and reputation of Mr. Cotton; and a mutual council was called, with a strong desire of a permanent reconciliation of difficulties. But this proving unsuccessful, it was deemed advisable that the pastor should ask a dismission, and that the church should grant it, "with such expressions of their love and charity as the rule called for." Mr. Cotton accordingly resigned his office, and at his request was dismissed October 5, 1697, to the great grief of a considerable number in the church and in the town, who earnestly desired his continuance. After this he tarried more than a year in Plymouth; in which time he preached some Sabbaths in Yarmouth. Having received a call from Charleston, S. C. he accepted the same, and having adjusted all his differences with the Plymouth church, and received a recommendation from several ministers, he set sail for the South, November 15, 1698, and soon arrived at Charleston, where he gathered a church, and was very abundant and successful in his labors, as appears from a daily journal, which yet exists among some of his descendants.

But his career in his new station was short, as he died the 18th of September, 1699, in the 60th year of his age. In the short space of his continuance among that people, there were about twenty-five members added to the church, and a considerable number baptized. He was treated with the highest honor and respect, and the church manifested their affection for his memory, by taking the charge of his funeral, and erecting a handsome monument over his grave. The church at Plymouth erected a stone to his memory, also, in the burial ground, with a suitable inscription.

In a family genealogy of the Cottons, written by his son, Josiah Cotton, Esq., and published in the Old Colony Memorial about fifteen years since, there is much interesting information of the children of Mr. Cotton, and the following character is given by the son of his father. "He had a vast and strong memory, and was a living index to the Bible. If some of the words of almost any place of Scripture were named, he could tell the chapter and verse; and if the chapter and verse were named, he could tell the words. He sometimes preached in the Indian language, and he corrected the second and last edition of the Indian Bible.* He prayed in Indian, in his Indian lectures. His method of preaching was without notes. He had a good gift in prayer, in which he greatly enlarged on particular occasions. He was a competent scholar, but divinity was his favorite study. He discharged the work of the ministry to good acceptance, both in public and in private, and was very desirous of the conversion of souls. He ruled his house like a tender parent, was a hearty friend, helpful to the needy, kind to strangers, and doubtless a good man. And yet what man is there without his failings? He was somewhat hasty, and, perhaps, severe in his censures upon some persons and things,

* In the Roxbury Church Records, I find in the hand-writing of Rev. Mr. Eliot, "This made me meditate on a second impression of a Bible, and accordingly took pains to revise the first edition. I also entreated Mr. JOHN COTTON to help in that work, he having obtained some ability so to do. He read over the whole Bible, and whatever doubts he had, he wrote them down in order, and gave them to me to try them, and file them over among the Indians. I obtained the favor to reprint the New Testament and Psalms, but I met with much obstruction for reprinting the Old Testament, yet BY PRAYER TO GOD, PATIENCE AND ENTREATIES, I AT LAST OBTAINED THAT ALSO. PRAISED BE THE LORD."

which he thought deserved it; and that possibly might occasion some hardships he met with, and the violence of some people against him. But the brightness of the celestial world will effectually dispel the blackness of this." Like many clergymen of his time, he strenuously opposed the practice of calling the Sabbath *Sunday*; because it originated with some of the heathen nations who were worshippers of the sun; "that planet being the object of their idolatry." When he began to learn the Indian language, he hired an Indian for his instructor, at the rate of twelve pence a day, for fifty days; but his tutor, having received his whole pay in advance, absconded before twenty days had expired. Mr. Cotton, however, found means to perfect his acquaintance with the barbarous dialect, and when the last edition of Mr. Eliot's Indian Bible was printed at Cambridge, in 1685, the principal care of revising and correcting it fell upon him.

Mr. Cotton married Jane Rosseter, daughter of Dr. Brian Rosseter of Guilford, Ct. November 7, 1660. She died November 12, 1702, aged 60. He had ten children, whose names are given in the genealogy before cited, as follows: 1. John, born August 3, 1661, graduated at Harvard college 1681, and was the minister of Yarmouth, Ms.; 2. Elizabeth, born August 6, 1663, married Rev. James Alling, minister of Salisbury, who died in 1696, and afterwards Rev. Caleb Cushing, successor of Mr. Alling, and was mother of Rev. James Cushing, graduated at Harvard college 1725, the first minister of Plaistow, N. H. and Rev. John Cushing, graduated at Harvard college 1729, minister of Boxford, Ms.; 3. Rowland, born December 27, 1667, graduated at Harvard college 1685, and was minister of Sandwich, Ms.; 4. Sarah, born June 17, 1665, died September 8, 1669; 5. Sarah, 2d, born April 5, 1670, married Wymond Bradbury, and was mother of Jabez, Wymond, John, Roland, Ann, Josiah, Theophilus, Maria and Jerusha Bradbury, one of whom was ancestor of Hon. Theophilus Bradbury, graduated at Harvard college 1757, judge of the superior court of Massachusetts; 6. A son, born September 26, 1675, who died in infancy; 7. Josiah, born Sept. 10, 1676, died January 9, 1677; 8. Samuel, born February 10, 1678, died December 23, 1683; 9. Josiah, 2d, born January 8, 1680, graduated at Harvard college 1698, was a distinguished man, and the author of the Supplement to Morton's Memorial, Cotton Genealogy, died August 19, 1756; 10. Theophilus, born May 5, 1682, graduated at Harvard college 1701, was the first minister of Hampton-Falls, N. H. and died August 18, 1726, aged 45.—*Thacher, Hist. of Plymouth*, 292—302. *Allen, Amer. Biog. Dict.* 311. *Eliot, N. E. Biog. Dict. Art.* COTTON. *Mather, Magnalia*, i. 260, 517. *Holmes, Annals of America*, i. 469. *Savage, in Winthrop's Hist. N. E.* i. 110. *Davis, in Morton's N. E. Memorial*, 344. 1 *Coll. of Mass. Hist. Soc.* iv. 122—128, 137. *Ibid.* 2d series, iii. 187, 188. iv. 245. *Ibid.* 3d series, i. 117, 120. *Ramsay, Hist. of the Independent or Congregational Church in Charleston. Mayhew's Indian Converts. Cotton Genealogy in Old Colony Memorial. MS. Church Records of Roxbury.*

JOHN HALE.

1657. JOHN HALE, son of Deacon Robert Hale, one of the founders of the church in Charlestown, Mass. in 1632, was born in that town June 3, 1636, and was graduated at the age of twenty-one. He was employed as a candidate for the ministry for several years, and while preaching as such at Beverly, was invited to become the minister of that place. He was ordained the first minister of the church there, September 20, 1667. The members who constituted it had been dismissed from the church in Salem, and included some of the earliest emigrants to Massachusetts, and among them was the venerable Roger Conant, who came to New England in 1623. Mr. Hale appears to have been ranked with the most respectable ministers in the country. In 1669 we find him with John Wilson of Boston, John Allin of Dedham, John Higginson of Salem, John Ward of Haverhill, Samuel Whiting of Lynn, and others, bearing public testimony against the proceedings of the First church in Boston in relation to the settlement of Rev. John Davenport. He was appointed to preach the artillery election sermon in 1683, and the court election sermon in 1684. In 1690 he was engaged as chaplain in the expedition to Canada, and officiated from the 4th of June to the 20th of November. In 1692 he was unhappily engaged in defending the prosecutions against those accused of witchcraft in the vicinity of Salem, and probably contributed his full share of influence in that melancholy tragedy. His course in strengthening the superstition of the times was, however, checked, when his own wife was accused "of being in covenant with the devil," and he was led "to alter his judgment, and to be less active in prosecutions than he had been." He wrote an account of witchcraft, from which Dr. C. Mather borrowed largely, while it was in manuscript, for his account of the "Wonders of the Invisible World." The work was published after his death. The title of it is as follows: "A Modest Enquiry into the nature of Witchcraft, and how persons guilty of the crime may be convicted, and the means used for their discovery discussed, both negatively and affirmatively, according to Scripture and experience. By JOHN HALE, late Pastor of the Church of Christ in Beverley, Anno Domini, 1697." It has an epistle to the reader

by Rev. John Higginson of Salem, dated March 23, 1697—8. The preface is dated December 15th, 1697, and the book, containing 176 pages, was published in 1702. In these days, when the wonders of Animal Magnetism are producing on some minds as great astonishment as did those in the days of witchcraft, it may be discovered that the delusion which an enlightened age has attributed to our ancestors, was a sober reality. Or, perhaps, it may hereafter be found that the wonders now regarded as sober realities, will be classed with the delusions which prevailed in 1692. In either case, the light of reason and philosophy will probably prevent the repetition of the horrid scenes which were enacted in the time of the subject of this notice.

Mr. Hale died May 15, 1700. in the 64th year of his age, and the 33d of his ministry. He was married three times. His first wife, Rebecca Byley, he married December 15, 1664; his second, Sarah Noyes, March 21, 1684; his third, widow Elizabeth Clark, who was originally a Gilman of Exeter, August 8, 1698. The second was the lady accused of witchcraft in 1692. She died May 20, 1697. His children were 1. Rebecca, born 1666; 2. Robert, born November 3, 1668, graduated at Harvard college 1686, was a civil magistrate in his native town, and died in 1719, aged 50; 3. James, born October 14, 1685, graduated at Harvard college 1703, and was the minister of Ashford, Ct.; 4. Samuel, born August 13, 1687, married Apphia Moody, May 29, 1714, settled in Newbury, and had sons Samuel, graduated at Harvard college 1740, who settled in Portsmouth, N. H., Richard, who settled in Coventry, Ct. was deacon of the church, and father of Nathan Hale, who was executed by the British for being a spy, in the time of the revolution, September 22, 1775, aged 22, and John, who settled at Gloucester, Ms.; 5. Joanna, born December 24, 1692.—*Hutchinson, Hist. Mass.* i. 248. ii. 61. *Mather, Magnalia*, ii. 408. *Flint, Sermon on the death of Rev. Abiel Abbot, D. D. MS. letter from Joshua Coffin. Town Records of Beverly and Charlestown. Barber, Hist. Coll. of Connecticut.*

JOHN WHITING.

1657. JOHN WHITING, son of Rev. Samuel Whiting of Lynn, and brother to Rev. Samuel Whiting of Billerica, (See American Quarterly Register, vol. ix. 230.) was born at Lynn, Ms., soon after his father's arrival in this country. It was intended by his friends that he should study medicine, but his predilections for theological pursuits were so great, that they yielded to his wishes, and he was soon qualified for the ministry, after leaving college. I have not found any evidence of his preaching in this country. He soon sailed for England, on a visit to his friends in Lincolnshire, whence twenty years before, in the language of Cotton Mather in speaking of Mr. Whiting's father, "the ecclesiastical sharks drove our *Whiting* over the *Atlantick* sea into the *American* strand." By his friends and the prospects which opened upon him in England, Mr. Whiting was induced to spend the rest of his life in the land of his ancestors. The hierarchy which had been prostrated during the protectorate of Oliver Cromwell, was restored under Charles II., and Mr. Whiting conformed to the established ceremonies of the church of England. He officiated at St. Andrew's church at Butterwick, a small village about four miles east from Boston, the native place of his father. From this situation he removed to Leverton, six miles from Boston, and succeeded Rev. Francis Bowman as rector of the church in that place. Here he remained until his death, in October, 1689, at the age of 52. Mr. Thompson, in his History of Boston, England, says he was buried on the 11th of October. Of his character, we know nothing, excepting as it is given by Dr. C. Mather in three words—"a godly conformist." If he lived and died "a conformist," and yet in the estimation of Dr. Mather was "godly," he must have been a good man. Nothing has been obtained by me relative to his family.—*Lewis, Hist. of Lynn*, 127, 131. *Thompson, Hist. of Boston, in Lincolnshire*, 349, *Mather, Magnalia*, i. 454.

HISTORY OF THE GENERAL ASSOCIATION OF NEW HAMPSHIRE.

[Prepared by the Rev. John H. Church, D. D., Secretary.]

THE early history of the churches and ministers of New Hampshire has not been preserved with that care, which could be desired. Some sketches of history and biography have been given to the public in forms more or less detached and miscellaneous. A more connected and complete account is much needed.

The Convention of Congregational ministers in the State was formed July 28, 1747. The first meeting was in Exeter. Seventeen ministers were present. Their object is thus expressed: "Whereas a number of ministers of the province of New Hampshire, in private conference, considering the necessity of harmony, peace, and good order among the churches, could not but think that there was great need of union among the ministers, and their most prudent, hearty, and unanimous endeavors to promote such valuable ends, and to guard the churches against every thing that might shock their foundations, or corrupt their doctrine; they determined by letters to acquaint the Congregational ministers of the province with their desire of a general meeting, which they accordingly did." And the Convention was formed.

In pursuing their object, they noticed and condemned errors in doctrine and practice, which endangered the harmony and increase of the churches. They adopted regulations respecting candidates and itinerating preachers. They gave advice to churches, involved in perplexity or difficulties. The low state of religion they did not behold with indifference, but with anxiety and concern. They consulted how to promote revivals. In 1754, they agreed to preach once a quarter on the following subjects: The last Sabbath in October, upon carelessness in religion in general—the last Sabbath in January, upon family religion and government—the last Sabbath in April, upon Sabbath-breaking—and the last Sabbath in July, upon intemperance. On the general Fast in the spring, these subjects were likewise to be inculcated as much as practicable. The respective congregations were to be previously notified of this arrangement. The next year, the subjects were, early piety—attendance upon public worship—coming to gospel ordinances—and purity of heart and life. The results of these attempts to check vice and impiety, and to promote pure and undefiled religion are not left on their records. But these things show a commendable zeal in the ministers of that day.

The Convention seems to have transacted the business which came before them very much as ministerial associations have since done. And probably they originated the first associations of this kind in the State. For they thus expressed their desires of being united in brotherly love and ministerial fellowship in their work. "As we are desirous of strengthening each other's hands, and promoting brotherly love, we agree to be as frequent as we can conveniently in visiting each other, and meeting together to the said purposes. And we think it expedient that the ministers of the province, of Congregational principles, who have been regularly ordained, meet altogether once a year; and that they be formed into Associations, to meet more frequently, as they shall agree, to unite in their prayers, and assist and encourage each other in the work of the gospel."

It is not known to the writer how soon any district Associations were formed. The Piscataqua Association was probably the first. In the records of this body, for 1781, this question was discussed, "What is especially incumbent upon us, as ministers of the gospel, to do towards a revival of religion?" In answer, it was observed, "1. Ministers ought to live, as well as profess and preach the gospel. 2. Hold up religious truth, and particularly declare the terrors of the Lord against impenitent sinners. 3. Plainly reprove in private, and caution against the sins and neglects, of which they are respectively guilty. 4. Examine ourselves frequently respecting our discharge of our parochial duties. To all

which, join, 5. Fervent prayer to Him who has the residue of the Spirit, that he would be pleased to pour it out upon an ungrateful people, and in the midst of the years make known the sovereignty of his grace."

After Associations were formed, the business of the Convention was lessened. Towards the close of the last century, they partially engaged in domestic missions, by appointing, annually, a few of their brethren to perform missionary service four weeks each; three of these Sabbaths, the pulpit of an absent minister would be supplied by neighboring ministers, according to a definite arrangement; the other Sabbath, the pulpit would be vacant. This was the commencement of missionary labors in New Hampshire by the churches and their pastors.

In 1833, the Convention was re-organized for the purpose of giving special attention, at the annual meetings, to subjects belonging to pastoral duty and qualifications; to Sabbath schools and Bible classes; and to those benevolent objects, which are, from time to time, presented for the consideration and co-operation of ministers. And it was "Resolved, that this Convention be called, hereafter, the Pastoral Convention of New Hampshire; to be composed of the Congregational and Presbyterian ministers in the State, who own or acknowledge the Assembly's Shorter Catechism, as containing essentially their views of Christian doctrine."

In June, 1807, the subject of a General Association was discussed in the Convention, and a committee appointed to correspond with the several district Associations of the State, respecting a union of the churches and a General Association, on that plan of doctrine generally expressed in the Assembly's Catechism, to report the following year. This committee made a partial report in June, 1808. And then another committee was chosen, and reported that for the purpose of drawing the band of union more closely, and promoting general harmony and fellowship among the churches, the Assembly's Catechism be adopted generally as a creed; and that a proposal be laid before the several Associations in the State, that those Associations that see fit to adopt it, appoint a delegate or delegates to meet in General Association at the time and place of the next General Convention; and then in General Association adopt such measures as they shall deem expedient, for carrying into effect the above-mentioned purposes. This report was adopted.

It appeared at the next meeting of the Convention, that the Deerfield, Hopkinton and Plymouth Associations, and also the east branch of the Orange Association,* had acceded to the plan of a General Association. The Hollis and Monadnock Associations had also acted on the subject, and had authorized a delegate from each to attend. And the Convention voted that Rev. Messrs. William Morrison, William F. Rowland, and John H. Church, might have the privilege of attending the first meeting.

The General Association accordingly held their first meeting at Concord, June 8, 1809. The number was small, only eight ministers being present, as one of the delegates was necessarily absent. The place of meeting was the Rev. Dr. M'Farland's study. The Rev. William Morrison was chosen moderator, and the Rev. John H. Church, scribe. In accordance with the views of the Convention and of the Associations then represented, the Association adopted the Assembly's Shorter Catechism as a summary of the Christian faith. They also appointed delegates to attend the meeting of the General Association of Massachusetts, the same month, and form a connection with them. And the members of the Association had free conversation on the state of the churches, and the interests of religion.

That was a day of small things. But it commenced a new era in the churches of New Hampshire. Measures feeble at first, the Lord has graciously increased, and rendered productive of much good to his blessed cause.

The second meeting was at the Rev. Samuel Wood's in Boscawen, Sept. 20, 1809. Delegates attended from the Deerfield, Haverhill, Hopkinton, Monadnock and Plymouth Associations; and Rev. Jonathan Allen from the General

* This Association was divided into two branches by the Connecticut river.

Association of Massachusetts. The meeting excited little interest abroad. All the business was transacted at the house of Dr. Wood, except repairing once to the sanctuary to hear a sermon. The Association adopted the following

FUNDAMENTAL PRINCIPLES.

It is ever to be understood that the system of Scripture doctrines contained in the Assembly's Shorter Catechism is the basis of our union in this General Association. Hence every Association in this State, receiving these doctrines as the Christian faith, is invited to unite in this body.

This General Association wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals.

The essential objects of this General Association are the following: to promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of our churches, and the general state of the Christian church in this country and through the Christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness.

Regulations were also formed for governing future meetings. Delegates were appointed to form connections with the General Assembly of the Presbyterian Church; the General Association of Connecticut; and the General Convention of Vermont. And a committee was chosen to prepare and publish with the minutes an address to the churches.

The third meeting was at Rev. William F. Rowland's in Exeter, Sept. 19, 1810. This meeting was very partially attended. Only the Haverhill, Hollis, Hopkinton, and Monadnock Associations were represented. Delegates were chosen by some other Associations, but were not present. But there was a good representation from abroad, consisting of the Rev. Messrs. James Richards and John McDowell from the Presbyterian church; Joseph Vail and John Eliot from Connecticut; Samuel Spring and Joseph Goffe from Massachusetts; and Thomas A. Merrill from Vermont. By the presence and aid of these respected brethren, the meeting was more pleasant and profitable. The business of the Association, with free discussions of various topics, was conducted with harmony and brotherly affection in Mr. Rowland's parlor. Five sermons were preached in public. Very few from other churches were present.

The meeting in Dunbarton, Sept. 17, 1811, was much better attended, and made very interesting impressions. It brought together many of the friends of Zion. The sessions were held in public. The narratives of the state of religion, the preaching of five sermons, together with other things relative to the progress of truth, were new sources of information and spiritual improvement to large and listening assemblies. The Association also adopted an address to the churches on the doctrine of the Trinity, which was published.

An additional interest was given to the meeting, by the anniversary of the New Hampshire Missionary Society. This society was formed Sept. 2, 1801, and had been gradually rising in favor with the churches, and in usefulness. A new impulse was imparted to its operations, by connecting its anniversary with the meeting of the General Association.

At the close of the meeting, measures were taken to form a State Bible Society. A committee was chosen to prepare a constitution; to circulate subscription papers, and to call a meeting for the society to be formed. The New Hampshire Bible Society was accordingly organized at the time of the State Election in Concord the following June.

The meeting in Hollis, Sept. 15, 1812, was marked with increasing interest. Special revivals of religion were reported; and charitable efforts were better sustained. And the annual meetings of the Missionary and Bible Societies contributed much to the gratification of those present.

So it was the following year at the meeting in Plymouth. It was a season of religious enjoyment to ministers and members of the churches. A new benevolent association was formed, styled, "The Trustees of the Widows' Charitable Fund;" and designed to aid the widows and orphans of deceased ministers, who

need charitable assistance. This institution has annually gladdened the hearts of beloved sisters in the Lord.

The anniversaries in Hanover, 1814, and in Keene, 1815, were well attended, and produced favorable results. But the meeting in Concord, 1816, rose to a higher character. The church then was peculiarly prepared for the occasion, by having just been favored with a time of refreshing from the presence of the Lord; and revivals had also been enjoyed in a goodly number of sister churches in the State. Information from other parts of the American Zion was also very cheering. In a sanctuary uncommonly spacious, large assemblies convened to be informed of the special operations of divine grace, and of the peace and prosperity of Jerusalem; to unite in prayer and praise; and to hear the joyful sound of salvation to guilty men. Such collections of the followers of the Lamb were a new sight. Delightful scenes were beheld; and especially at the close of the solemnities, when the Lord's supper was for the first time, at these anniversaries, administered, and hundreds of different churches joined in a grateful remembrance of the Saviour's dying love. So large a number of communicants was never before seen in any one of our churches. It was a season of great spiritual enjoyment. Many could say, "It is good to be here." How different was this meeting of the Association from the one seven years before in a private room. Some beheld, as they hoped, a feeble dawn of the Millennial morning.

The meeting the following year in Exeter, was also one of special interest. It formed a very pleasing contrast to the meeting there in 1810. It drew together a large number who had never witnessed such scenes before, and who were delighted with what they saw and heard. Powerful revivals were reported, which gave great joy to members of the household of faith.

This notice of the formation and earlier meetings of the Association may suffice. Other meetings may be noticed, as some of the results are mentioned.

One result has been the tendency of the Association to preserve and increase the unity of the faith among the ministers of the gospel. This is of high importance to the establishment of the churches in the faith. How shall these be established, without a sound evangelical ministry? And how much is such a ministry secured by a strict adherence to such a summary of Christian doctrines as the Assembly's Shorter Catechism? Here the system of revealed truth is well set forth in "the form of sound words." And this is used, not as paramount to the word of God, but as declaring how we understand his word. This word is the infallible standard, to which we always appeal. But when it is so variously understood by others, and even wrested and perverted by some to give currency to "damnable heresies," it becomes absolutely necessary to say explicitly how we understand the Scriptures, and what are the doctrines we embrace. And how can we do this more easily or usefully than to take this catechism as the confession of our faith. It has long been thus used by the best of men; and it has proved of incalculable benefit in numerous churches. It contains one entire and harmonious system of doctrines. These doctrines are revealed facts relating to God, to his law and gospel, and to man's fourfold state of uprightness and apostasy, of recovery and final retribution. And it contains no opposite system. And the several parts cannot be rightly apprehended and received, except in agreement with each other and with the whole. The doctrines, or the facts which they express, may be viewed and represented variously; but still they cannot be changed. They stand as eternal truth. And if we truly embrace this system as a whole, we do substantially embrace every part; and can in truth say that this is indeed the confession of our faith; and those who do this, will harmonize in their religious views of divine subjects; and the more they come in contact with each other in pious exercises and benevolent efforts, the more will they be "perfectly joined together in the same mind and in the same judgment." This, in some good degree, has been a happy result of the General Association. Something of this is seen in an Association, whose influence, or that of one of their members, hindered, for a time, the formation of this body; and this Association did not unite in it, till its tenth session. But this Association has since been much changed. They have now a constitution, a confession of faith, and a covenant expressive of their views, and for the use of any of their churches, who wish for it. They have also a fraternal covenant or

pledge, which they renew at the close of every meeting. All the Associations in the State are now happily united in the General Association; and the faith once delivered to the saints is held and preached in much purity and harmony among the brethren in the sacred office.

Experimental godliness has been promoted. This has been much effected by bringing ministers and private Christians more together, and affording them more spiritual intercourse. By their prayers and conversation, they have quickened one another in the divine life. And the public exercises have had the same tendency. The religious narratives have also much tended to the same result. What Christian could hear them, in a right frame, and not be animated in the heavenly race; or not feel more love to his gracious Redeemer for the wonders of his love.

The cause of benevolence has been advanced. This has been done by giving much interesting intelligence, and by urging the motives of the gospel to abound in Christian liberality. The information has shown the numerous and pressing calls for charitable contributions; the cheerful compliance with these calls by many; and the good which has been effected. The way has thus been prepared for the motives to be more deeply felt, and to produce greater results. The liberal have devised more liberal things, and more has been cast into the treasury of the Lord. This has been strikingly exhibited on some anniversaries.

The sanctification of the Sabbath has received special attention. At the second meeting, the delegates to the General Association of Massachusetts were requested to use their influence in that body to have measures taken to prevent the profanation of the day. At subsequent meetings, the subject has been discussed, and resolutions and measures adopted with the same design. In 1827, a committee was appointed to report, the following year, some measures for the better observance of the Sabbath. Their report of some length was adopted. Among the efforts for keeping the day holy, the following were proposed, as of the highest importance.

1. Let ministers regulate all their conduct on the Sabbath, by considering, not merely what is unlawful on that day, but what is inexpedient or likely to give offence to devout Christians and brethren, or liable to be misconstrued and used by others as a license to profane the day either by word or deed.
2. Let ministers make the sanctification of the Sabbath more the subject of public instruction and private conversation, that the duty, the necessity, and the benefits of keeping the day holy, as well as the evils of profaning it, may be extensively and sensibly felt.
3. Let all the members of our churches be very careful to abstain from all appearance of evil on the Sabbath.
4. Let all professors of religion, in love and tenderness, faithfully admonish one another to keep the Sabbath holy; and let them see that they suffer no open violation of it to pass without rebuke and necessary censure.
5. Let ministers and brethren affectionately invite all who manifest a friendly regard to divine institutions and the highest interests of men in time and eternity, to lend their constant influence, by precept and example, in promoting the sacred observance of the Lord's day. In 1828, a State Auxiliary Union was formed; and in 1836, a convention of the friends of the Sabbath was held, by direction of the Association, for the purpose of exciting more sacred regard for the Lord's day.

The cause of temperance came before the Association in 1811 and 1812, and in 1813, they adopted the following resolutions.

Resolved, That we recommend to the ministers and members of the several churches, to use all due vigilance and care over their brethren, as well as themselves—to exert themselves to diffuse knowledge of the nature and consequences of intemperance; more particularly by promoting the establishment of societies for the suppressing of intemperance and other vices; and to distribute, in their respective circles, such essays, tracts, and sermons, as may be calculated to aid this important object.

Resolved, That it be recommended to the several Associations and all ecclesiastical bodies, to exclude the use of ardent spirits from their meetings; to individuals, that they abstain from using them in their families, and to refrain, as far as may be, from the too common ceremony of offering them to their friends;

and to farmers and proprietors of manufactories, and all others, that they discountenance their use as a refreshment for their laborers, preferring, and, if necessary, giving pecuniary encouragement to such as will consent to abstain.

Other resolutions on the same subject, were afterwards, at different times, adopted by the Association; and they published, in 1813, by a committee, an edition of 4,000 copies of the Rev. Dr. Ebenezer Porter's Sermon on the Fatal Effects of Ardent Spirits.

The religious education of the children of the church has been another subject of particular attention. In the address, published in 1809, it is recommended to Christian parents to train up their children in the habitual recollection of their solemn dedication to God, of the relation which they bear to his church, and the peculiar obligations which they are under, in due time, personally and publicly, to own Christ. And church conferences were also proposed, in which such things should be affectionately urged both on parents and children.

This subject was taken into consideration at the meeting in 1818. The measures of a particular church in relation to their children, were ordered to be published for the information of other churches. And in their pastoral address to the churches, it is said, "Some of our churches, with happy success, have, by special prayer and instruction, renewedly consecrated their baptized children to the Lord, and endeavored to make them feel their obligations to devote themselves to his service. We would call upon all our churches, to consider the obligations they are under to baptized persons; and we recommend, that each church should take this subject into serious consideration, and adopt measures to exercise Christian watch and discipline over those, who received the seal of the covenant at their altars, were intrusted to their care, and consecrated by their prayers."

The report of a committee adopted in 1835, contains the following sentiments: "The interesting relation which is sustained by baptized children to the visible church of Christ, and the duties involved in that relation, ought to be made a more frequent subject of thought, of prayer, and public discussion." The report also suggests "the expediency that pastors hold occasional meetings with their respective churches and baptized children, for the purpose of prayer for covenant blessings, and mutual conversation on the nature of this sacred institution, (infant baptism,) and the duties involved in its observance. In respect to reviving the use of the Assembly's Shorter Catechism, your Committee would express their full conviction that some judicious summary of Christian doctrine ought to be retained for the systematic instruction of children and others in the all-important truths of God's word. And we know none extant, which can with more safety or propriety be recommended than the well-known manual, which has been in use for this purpose from the days of our Pilgrim fathers almost to the present time. The celebrated Westminster Assembly, to whom we are indebted for this standard of faith, was composed of men of the most profound erudition and piety. Baxter, who knew most of them, expresses an opinion that 'the Christian world, since the days of the apostles, had never a Synod of more excellent divines than this Synod and the Synod of Dort.' The Shorter Catechism contains a condensed model for the instruction of the young and the aged in the pure doctrines of the reformation. Its praise has long been known in the churches; and experiment has evinced its utility as a valuable compend of scriptural truth. Many can now stand forth as living witnesses of its practical worth, as an instrument in directing them to the Saviour of men, or of building them up in the faith and order of the gospel."

To encourage Sabbath schools, the Association, several years ago, acceded to an arrangement for the New Hampshire Sabbath School Union to hold a semi-annual meeting in connection with their anniversary.

The education of young men for the gospel ministry, the Association has likewise encouraged. In 1813, they resolved, "that the members of the several Associations be requested to make inquiry for suitable persons to be educated for the gospel ministry; and that they encourage such in obtaining an education." And in their pastoral address, in 1816, they say to the churches—"In these ways especially, you can aid in furnishing a larger supply of preachers of

the gospel. In the first place, you can unite in prayer to 'the Lord of the harvest, that he will send forth laborers into his harvest.' With him is the residue of the Spirit; and he has all hearts in his hands. By his grace, he can sanctify a multitude of young men and youth, and dispose them to consecrate themselves to his service in the gospel ministry. In the second place, you can ascertain who have hopeful piety and promising talents for the work. Inquiry must be made for such persons, that they may be brought forward and educated for the ministry. If either of you have a son of such promise, let him be cheerfully given to the Lord for this purpose. In the third place, you can aid in furnishing the means for educating young men for the ministry. If you have a son to be educated for this work, you can afford him the assistance which is in your power. If you have none to be educated, you can aid in educating others, who need charitable assistance. Of such, there are many. And it is a duty and a privilege to aid them in preparing to serve the Lord in holy things. Let liberal things then be devised and executed for educating pious and indigent young men for the ministry. Let this object be constantly in view, and receive your warm and generous support."

At the meeting of the Association in Durham, 1826, the New Hampshire Branch of the American Education Society was formed, to hold its annual meeting in connection with the Association, and great good it is believed, has been done through its instrumentality.

The Association has manifested a solicitude to promote a spirit of prayer in the churches. In 1811, it was voted to recommend it to all the members of the particular Associations to meet in rotation, once a month, or as often as they may think it best, in their respective vicinities, for special prayer and intercession for Zion. In 1815, the Association earnestly recommended it to all their churches to observe the monthly concert of prayer. In 1822, it was further recommended to the members of the churches, that, in addition to their coming together at set times to pray with and for their children, and to exhort them to know and serve the Lord, they would, in their respective dwellings, observe a concert of prayer for the conversion of "the children of the kingdom," on the evening of the first Monday of every month. Prayer for our rulers has been particularly urged on ministers and members of the churches. And the importance of fervent supplication for divine influence on the churches has been often enforced in pastoral addresses of the Association.

Various other important subjects have come before the Association, which cannot be specified in this communication. But there is one subject, which must not be omitted; for it deserves very grateful acknowledgment to the Author of all spiritual blessings. This is the revivals of religion, which have been experienced in connection with the meetings of the Association. Such revivals have been witnessed in Concord, Derry, Durham, Rindge, Newport and Plymouth. Other places could be named, where a happy reviving influence has been given. The meeting at Durham, in 1826, was followed by a revival somewhat extensive in the vicinity. In other instances, the meetings have been blessed to other churches, through their pastors and members who attended them. "The meeting of 1817, at Exeter," says the pastor of the church in North Hampton, "was to me a season of special refreshing and enjoyment. There had been some awakening among my people previous to the meeting. It gave additional impulse to my ministry. The attendance of some of my people then, and the recital I gave on the following Sabbath were blessed to carry forward the attention and promote a revival." "But when revivals have not followed," as a worthy brother has remarked, "other very decided effects of an excellent religious character have been witnessed."

Of the revival in Concord, in connection with the meeting of the Association in 1831, the following brief account is taken from the narrative given by the pastor of that church and in their behalf, at the following anniversary in Amherst. "The *whole impression* made by the General Association was deep, solemn, and affecting, both to professed Christians and others. We do not remember a single circumstance, which broke the thrilling interest of the occasion. But in particular, we would remark, that the narratives of the state of religion in other places, with the occasional exhortations that accompanied

them, were the means of awakening the attention of several ; the administration of the Lord's supper, and the parting of the great assembly, which produced vivid apprehensions of the separations to be made at the final judgment, spread solemnity and religious concern over the minds of most who were present. But at the closing service on Thursday evening, the impressions that had been growing in strength through the meeting, struck deep to the hearts of all ; the convictions which multitudes felt before, but were unwilling to acknowledge, could no longer be concealed ; the tide of feeling, which, under the influence of the Holy Spirit, had been gradually swelling, rose at once to its full height and gushed simultaneously from at least a hundred hearts. It is our belief that at the close of the meeting, there was scarcely one impenitent person present, who was not ready to put the question, What shall I do to be saved ? and not a Christian who was not both overawed and rejoiced by the special presence and power of God. Immediately the subject of religion became the engrossing topic of conversation, of personal inquiry, and interest through the town. The most wicked were for a while restrained ; the vain and thoughtless became serious ; all classes, whatever their religious opinions, evinced a new interest in the subject ; and if they did not inquire, What shall we do to be saved ? did ask with no common solicitude, What these things meant ? The fruits of the meeting, thus far, are of the most salutary kind, and demand gratitude and praise to God. The number that has since been added to the church by profession is one hundred and four."

It may be useful to notice some of the means, which the Lord has blessed to render the meetings of the Association so gratifying and beneficial.

One has been a careful adherence to the great object of the Association to promote brotherly love, and harmony, and the interests of vital godliness. Hence care has been taken to exclude things of an opposite tendency. In this way, the wishes of some have not been granted. But those who have thus acted, have felt themselves justified by regard to greater good. For the course pursued has more happily tended to bring ministers and other Christians together in love, and unite them in firmer bonds and more effective action in the Redeemer's cause.

Another means has been to cherish a devotional spirit. Meetings have been characterized by the spirituality of the exercises. In the prayers, discourses, reports, and addresses, there has been generally a marked acknowledgment of the agency of the Holy Spirit, and of dependence on him to bless our efforts and all our institutions. Those who honor him, he graciously condescends to honor by his presence and aid.

Another has been to prepare for the anniversary, and look for a blessing. To this end, special prayer has been offered. This has been recommended in the annual convention of ministers. And the pastor and church, where a meeting was to be held, have been anxious to have it a season of special refreshing. Thus it was in Concord before the revival there just mentioned. In the report of the happy results of that meeting, already noticed, it is said, "In anticipation of it, prayers were offered in private, in social meetings, and in public, that we might be prepared to enjoy, at the same time, 'a refreshing from the presence of the Lord.' During the summer preceding the meeting, special seasons of prayer and a day of fasting were observed in reference to it. Our faith was encouraged by several instances of hopeful conversion, and many cases of serious, religious concern. The remembrance that the Lord was with us fifteen years before at the meeting of the Association, gave a confidence to our hopes, and an intensity to our desires, which amounted almost to an assurance that the day of merciful visitation was at hand." No doubt something similar has occurred in other churches, which have had a rich blessing in connection with this holy convocation. And perhaps it may be found that when this blessing has been withheld, there was not a due preparation nor fervent prayer to obtain it. And some who are exercised to discern spiritual aspects, may have seen and felt, while attending a meeting, that the church was neither prepared, nor earnestly looking for, nor piously expecting, to receive a special blessing. And no such blessing has followed.

It now becomes a solemn inquiry, How shall the anniversaries be made more interesting and useful in future ?

The divine favor must be more gratefully acknowledged for past blessings. This is peculiarly incumbent on all the churches and ministers connected with the General Association in the State. They should never cease to praise the Lord that he has so abundantly smiled on their religious anniversaries, and made them such seasons of spiritual enjoyment and edification. All the praise is due to him ; and to him, let it be always ascribed.

"The fundamental principles," on which the Association was founded, must be held fast and observed with suitable care and vigilance. These should ever be impressed on the minds of the brethren ; and serve as their compass and chart in pursuing the right course to the most desirable end. The sermon at the opening of the meeting should be strictly "*ad clerum*, for the purpose of promoting clerical piety and pastoral fidelity," and also the spiritual life of all present. It should be full of an unction from the Holy One, and be wholly void of controversial discussion of every kind. The great religious design of the meeting should be kept sacredly in view in all the transactions of business ; and these should be interspersed with devotional exercises and such occasional remarks and addresses as will cherish a serious and spiritual frame of mind. The Lord should be devoutly acknowledged, and his gracious presence be constantly implored. All desires of human applause should be suppressed, and the honor alone desired, which comes from above.

Finally, a special blessing on the meetings must be more uniformly and earnestly sought. The Lord, in whose name the brethren meet, and whose glory they seek, is able to do exceeding abundantly above all that they ask or think. Let their expectations be from him, and their desires and hopes will never be too much enlarged. He can give "*showers of blessings*," as there shall be room to receive them. Thus he promises : *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in the high places, and fountains in the midst of the valleys ; I will make the wilderness a pool of water, and the dry land springs of water. Yea, I have spoken it ; I will also bring it to pass.*

Annual Meetings of Gen. Ass.

Moderators.

Scribes.

1809, June 8, Concord,	Rev. William Morrison,*	Rev. John H. Church.
" Sept. 20, Boscawen,	Rev. Elihu Thayer, D. D.	"
1810, Sept. 19, Exeter,	Rev. William F. Rowland,	"
1811, Sept. 17, Dunbarton,	Rev. Pearson Thurston,	"
1812, Sept. 15, Hollis,	Rev. Seth Payson, D. D.	"
1813, Sept. 21, Plymouth,	Rev. Isaiah Potter,	"
1814, Sept. 20, Hanover,	Rev. Seth Payson, D. D.	"
1815, Sept. 19, Keene,	Rev. William F. Rowland,	"
1816, Sept. 17, Concord,	Rev. John Smith,	"
1817, Sept. 16, Exeter,	Rev. John Kelly,	"
1818, Sept. 15, Dover,	Rev. Huntington Porter,	"
1819, Sept. 21, Haverhill,	Rev. Samuel Wood, D. D.	"
1820, Sept. 19, Portsmouth,	Rev. Eli Smith,	"
1821, Sept. 18, New Ipswich,	Rev. Jonathan Ward,	Rev. Nathan Lord.
1822, Sept. 3, Pembroke,	Rev. Ebenezer Hill,	Rev. J. W. Clary.
1823, Sept. 2, Acworth,	Rev. Roswell Shurtleff,	Rev. Jonathan Curtis.
1824, Sept. 7, Londonderry,	Rev. John H. Church, D. D.	Rev. Phinehas Cooke.
1825, Sept. 6, Lyme,	Rev. Drury Fairbank,	Rev. David Sutherland.
1826, Sept. 5, Durham,	Rev. John H. Church, D. D.	Rev. E. L. Parker.
1827, Sept. 4, Rindge,	Rev. Walter Harris, D. D.	Rev. J. M. Whiton.
1828, Sept. 2, Salisbury,	Rev. Jonathan French,	Rev. Grant Powers.
1829, Sept. 1, Newport,	Rev. David Sutherland,	Rev. Robert Page.
1830, Sept. 7, Portsmouth,	Rev. Phinehas Cooke,	Rev. Jacob Scales.
1831, Sept. 6, Concord,	Rev. Nathaniel Lambert,	Rev. H. G. Nott.
1832, Sept. 4, Amherst,	Rev. John Woods,	Rev. A. Burgess.
1833, Sept. 3, Keene,	Rev. Nathan Lord, D. D.	Rev. David Perry.
1834, Sept. 2, Meredith Bridge,	Rev. E. L. Parker,	Rev. Asa P. Tenney.
1835, Sept. 1, Plymouth,	Rev. Z. S. Barstow,	Rev. Joseph Merrill.
1836, Sept. 30, Exeter,	Rev. Silas Aiken,	Rev. Tertius D. Southworth.
1837, Aug. 22, Claremont,	Rev. Phinehas Cooke,	Rev. Daniel Lancaster.

* Mr. Morrison was pastor of the second Presbyterian church in Londonderry, but, with a truly catholic spirit, he united with his Congregational brethren in efforts to advance the Redeemer's cause.

In September, 1809, Rev. John H. Church was chosen Corresponding Secretary of the Association, which office he has ever since held.

The annual meeting of the General Association is now on the fourth Tuesday in August.

Preachers before the General Association.

1809, Rev. John H. Church.
1810, Preacher failed.
1811, Rev. Pearson Thurston.
1812, Rev. Walter Harris, D. D.
1813, Rev. Eli Smith.
1814, Appointed preacher failed.
1815, Rev. W. F. Rowland.
1816, Rev. Phineas Cooke.
1817, Rev. Stephen Chapin.
1818, Rev. Sylvester Dana.
1819, Rev. Josiah Webster.
1820, Rev. Z. S. Barstow.
1821, Rev. Jonathan Ward.
1822, Rev. John Kelly.
1823, Rev. David Sutherland.

1824, Rev. Joseph Rowell.
1825, Rev. Amasa Smith.
1826, Rev. Robert Page.
1827, Rev. Bennet Tyler, D. D.
1828, Rev. Jonathan French.
1829, Rev. Charles Walker.
1830, Rev. Ephraim P. Bradford.
1831, Rev. Ebenezer Coleman.
1832, Rev. Joseph W. Clary.
1833, Rev. Joseph Lane.
1834, Rev. Andrew Govan.
1835, Rev. Samuel Harris.
1836, Rev. Nathan Lord, D. D.
1837, Rev. Jonathan Curtis.

LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF NEW HAMPSHIRE, AUGUST, 1837.

[The following list has been prepared from the last published minutes of the Association. s. s. stands for stated supply.]

Caledonia Association.

Isaac Worcester, Littleton.
Peter G. Nichols, West Bath.
D. Sutherland, Bath Village.

Unsettled minister, Drury Fairbank, Littleton.

Deerfield Association.

Enos George, Barnstead.
Rufus A. Putnam, Chichester.
Nathaniel Wells, Deerfield.
Winthrop Fifield, Epsom.
Josiah Carpenter, Gilmanton, 1st ch.
John Lancaster, Gilmanton Centre.
Enoch Corser, Loudon, 1st ch.
John K. Young, Meredith Bridge.
Josiah Prentice, Northwood.
Jonathan Curtis, Pittsfield.

Unsettled ministers, Profs. Heman Rood and A. Warner; Charles G. Safford, Gilmanton; F. P. Smith, Epsom; and Spofford D. Jewett, Barnstead.

Derry Association.

C. Cutler, Windham.
Samuel H. Tolman, Atkinson.
Charles P. Russell, Candia.
Jonathan Clement, Chester.
Benjamin Sargeant, Chester, W. P.
Edward L. Parker, Derry.
P. B. Day, Derry Village.
John R. Adams, Londonderry.
John M. C. Bartley, Hampstead.
John Keep, Pelham.
Samuel H. Peckham, Plaistow.
Anson Sheldon, Raymond.

Unsettled ministers, Rev. John H. Church, D. D., Pelham; Rev. John Kelly, Hampstead; and Rev. Samuel Harris, Windham.

Harmony Association.

— Holt, s. s., Alexandria.
Jubilee Wellman, s. s., Bristol.

Allen Gannett, Conway.
J. Mordough, s. s., Effingham.
Daniel Pulsifer, Hebron.
" " Groton.
Joshua Dodge, Moultonborough.
James W. Perkins, s. s., New Hampton.
John S. Winter, s. s., Ossipee.
George Punchard, Plymouth.
Giles Leach, Sandwich, North.
" " Sandwich, South.
William Buffett, Tamworth.

Unsettled ministers, S. R. Hall and T. D. P. Stone, Plymouth.

Hopkinton Association.

C. B. Tracy, Boscawen, 1st ch.
William Patrick, Canterbury.
Nathaniel Bouton, Concord, 1st ch.
Asa P. Tenney, Concord, West.
Daniel Noyes, Concord, South.
John M. Putnam, Dunbarton.
Isaac Knight, Franklin.
Jacob Scales, Henniker.
Moses Kimball, Hopkinton.
Henry White, Loudon Village.
— Lucas, Northfield.
Abraham Burnham, Pembroke.
Benjamin F. Foster, Salisbury.
Abraham Bodwell, Sanbornton.
Amos Blanchard, Warner.

Unsettled ministers, Walter Harris, D. D., Dunbarton; Ebenezer Price, Boscawen; David Kimball and Benjamin P. Stone, Concord.

Hollis Association.

Henry E. Eastman, Brookline.
David Perry, Hollis.
Andrew H. Reed, Mason.
Humphrey Moore, Merrimack, Evan.
John W. Salter, Milford.
Jonathan M'Gee, Nashua, 1st ch.
Austin Richards, Nashua Village, 1st ch.
Samuel Lee, New Ipswich.

A. W. Burnham, Rindge.
Ebenezer Hill, Sharon.
Leonard Jewett, Temple.
William Richardson, Wilton, 2d ch.

Unsettled ministers, Charles Shedd, New Ipswich;
Eli Smith, Hollis.

Lancaster Association.

W. E. Holmes, Colebrook.
C. W. Richardson, Lancaster.

Monadnock Association.

Darwin Adams, Alstead.
Moses Gerould, New Alstead.
Hosea Beckley, s. s., Chesterfield.
James Tisdale, s. s., Dublin.
William Hutchinson, s. s., Gilsum.
Joseph Marsh, Hinsdale.
John Sabin, Fitzwilliam.
Laban Ainsworth, Jaffrey.
Z. S. Barstow, Keene.
Moses G. Grosvenor, Marlborough.
G. Newell and J. Ballard, Nelson.
Alanson Rawson, Roxbury.
Isaac Robinson, Stoddard.
Joel Wright, Sullivan.
Elisha Rockwood, Swanzey.
Gardner Brown, s. s., Surry.
Jeremiah Pomroy, Troy.
Seth S. Arnold, s. s., Walpole.
Thomas Riggs, Westmoreland.
Francis Danforth, Winchester.

Unsettled minister, Silas Wilder, Keene.

Orange Association.

Liba Conant, Canaan.
Henry Wood, Dartmouth college.
J. Berkley, Hanover, East.
Erdix Tenney, Lyme.
Daniel Campbell, Orford, West.
I. S. Davis, Orford, East.
Edward C. Fuller, Piermont.
I. S. Davis, Wentworth.

Without pastoral charge, Pres. N. Lord, D. D.,
Prof. R. Shurtleff, D. D., Hanover.

Piscataqua Association.

Francis Welch, Brentwood.
David Root, Dover.
Alvan Tobey, Durham.
John Smith, Exeter, 1st ch.
Isaac Hurd, Exeter, 2d ch.
Samuel W. Clark, Greenland.
Sereno T. Abbot, Hampton Falls, Evan.
Andrew Govan, Kingston.

John Gunnison, Lamprey River.
Jonathan French, Northampton.
Edwin Holt, Portsmouth, North.
H. Porter and B. Smith, Rye.
Edward Cleveland, Rochester.
Alfred Goldsmith, Somersworth.

Sullivan Association.

Joseph Merrill, Acworth.
T. D. Southworth, Claremont.
Alvah Spaulding, Cornish.
E. W. Taylor, Croydon.
Phineas Cooke, Lebanon.
Ebenezer Colman, Lempster, 1st ch.
Dana Claves, Meriden.
John Woods, Newport.

Licentiate, Cary Russell, Newport.

Union Association.

Frederick A. Adams, Amherst.
John M. Whiton, Antrim.
Thomas Savage, Bedford.
Peter Holt, s. s., Deering.
Nathaniel S. Folsom, Franconstown.
Isaac Willey, Goffstown.
Ezra Jones, Greenfield.
Archibald Burgess, Hancock.
Samuel G. Tenney, Hillsborough.
Jacob White, Lyndeborough.
Edwin Jennison, Mont Vernon.
Ephraim P. Bradford, New Boston.
Barrett, s. s., Peterborough.

Candidates, Moses Bradford, Nathaniel Pine.

The following is a summary of the churches and ministers connected with the General Association.

<i>Associations.</i>	<i>Churches.</i>	<i>Ministers.</i>
Caledonia, ...	7	3
Deerfield, ...	12	9
Derry, ...	12	10
Harmony, ...	17	11
Hollis, ...	12	12
Hopkinton, ...	19	16
Lancaster, ...	4	2
Monadnock, ...	20	21
Orange, ...	11	10
Piscataqua, ...	17	15
Sullivan, ...	12	9
Union, ...	13	15
Total, ...	156	133
Destitute churches, .	22	

Complete List of the Congregational Ministers in the Old County of Hampshire, Ms.

(INCLUDING THE PRESENT COUNTIES OF HAMPSHIRE, FRANKLIN AND HAMPDEN,)

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.

By B. B. Edwards.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague. Those with this mark — were not graduated at college. A number of towns, which, in alphabetical order, would come regularly into the present article, will be included in the second part, to be published in May next.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Amherst, 1st chh.	David Parsons	Malden	1712	Harvard	1729	Nov. 7, 1739		1781	69
	David Parsons, D. D.	Amherst	1749	Harvard	1771	Oct. 2, 1782	1820	May 18, 1823	74
	Daniel A. Clark †	Rahway, N. J.		Coll. N. J.	1808	Jan. 26, 1820	Aug. 5, 1824		
	Royal Washburn	Royalton, Vt.	1797	Univ. Vt.	1821	Jan. 24, 1826		Jan. 1, 1833	35
	Micajah T. Adams †	North Britain		Glasgow	1822	Dec. 25, 1833	Dec. 10, 1834		
2d chh.	Josiah Bent †	Milton	1797	Harvard	1783	April 9, 1837			
	Ichabod Draper	Dedham	1755	Harvard	1783	Jan. 25, 1785	Oct. 12, 1809	1827	72
	Nathan Perkins	Hartford, Ct.	1776	Yale	1795	Oct. 10, 1810			
	Horace B. Chapin	Granby			—	Nov. 1825	April, 1829		
South chh.	Aaron Gates †	Hartland, Ct.		Williams	1804	Feb. 1, 1832	April, 1835		
	William W. Hunt	Belchertown	1796	Williams	1820	March 7, 1827		Oct. 5, 1837	45
	H. Humphrey, D. D. †	Burlington, Ct.		Yale	1805	Feb. 28, 1807			
College chh. Bernardston	John Norton	Berlin, Ct.	1717	Yale	1737	Nov. 25, 1741			
	Job Wright	East Hampton	1738	Yale	1757	July, 1761			
	Anasa Cooke		1750	Brown	1776	Dec. 1783			
	Timothy F. Rogers	Tewksbury	1781	Harvard	1802	Sept. 20, 1809	March 18, 1782	March 24, 1778	62
	Vinson Gould †	Sharon, Ct.	1771	Williams	1797	Oct. 30, 1833	May, 1805	Jan. 24, 1822	85
Trin. chh.	Bancroft Fowler †	Pittsfield	1775	Yale	1796	Dec. 21, 1836	Dec. 21, 1836		
	Richard Treat	Glastenbury, Ct.		Yale	1719		March 27, 1734		
	James Bridgman	Boston	1707	Harvard	1726	June 9, 1736		Sept. 7, 1776	69
Brimfield	Nehemiah Williams †	Hadley	1749	Harvard	1769	Feb. 9, 1775		Nov. 26, 1796	47
	Clark Brown †			Harvard	1797	June 20, 1798	Nov. 2, 1803		
	Warren Fay, D. D.	Northborough	1784	Harvard	1807	Aug. 17, 1808	June 26, 1811		
	Joseph Vail	E. Haddam, Ct.	1790	Yale	1811	Feb. 2, 1814	Sept. 6, 1834		
	Joseph Fuller †			Middlebury	1827	March 11, 1835	June 7, 1837		

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Granby, West chh. East chh.	Eli Moody †	Granby	1789	Brown	1813	Dec. 29, 1830	Oct. 5, 1836		
	Chester Chapin	Springfield	1786	Brown	1813	Dec. 12, 1822	Jan. 5, 1830		
	Joseph Knight †	Monson	1788	Brown	1813	March 10, 1830	March 23, 1836		
Granville, East	Eli Moody †	Granby	1789	Yale	1744	Oct. 5, 1836			
	Moses Tuttle			Yale	1750	1747	1753	Sept. 2, 1776	50?
	Jedediah Smith		1786?	Yale	1756	Dec. 1756	April 10, 1776		
2d chh. W.	Tim. M. Cooley, D. D.	Granville	1772	Yale	1792	Feb. 3, 1796	July, 1793		66
	Aaron J. Booge †	Farmington, Ct.		Yale	1774	Nov. 17, 1786		Sept. 1, 1833	
	Joel Baker	Conway	1767	Dartmouth	1792	June 23, 1797	Jan. 1, 1835		
Greenfield, 1st	Seth Chapin †			Brown	1808	Jan. 17, 1833			
	Henry Eddy	Berlin, Ct.		Yale	1832	Feb. 16, 1836			
	Edward Billing	Sunderland		Harvard	1731	1754			
2d chh.	Roger Newton, D. D.	Durham, Ct.	1737	Yale	1758	Nov. 18, 1761		Dec. 10, 1816	79
	Gamaliel S. Olds †	Marlboro', Vt.		Williams	1801	Nov. 1813	1816		
	Sylvester Woodbridge	Southampton		Williams	1813				
Unit. Cong. chh.	Anariah Chandler †	Deerfield	1782	Univ. Vt.	1807	Oct. 14, 1832			
	Charles Jenkins	Barre	1786	Williams	1813	May 9, 1820	July, 1824	Dec. 29, 1831	45
	William C. Fowler	Madison, Ct.		Yale	1816	Aug. 31, 1825	Dec. 1831		
Hatfield	Caleb S. Henry	Brookfield		Dartmouth	1825	Jan. 20, 1829	Sept. 2, 1834		
	Thomas Bellows	Walpole, N. H.		Dartmouth	1827	March 13, 1833			
	Samuel Washburn	Minot, Me.				Aug. 2, 1837			
Hadley	Winthrop Bailey †		1784	Harvard	1807	Oct. 1825	March 16, 1835		51
	John Parkman, Jr.	Boston		Harvard	1832	Oct. 11, 1837			
	John Russell †			Harvard	1645	1659			
2d chh.	Isaac Chauncy	Stratford, Ct.	1627	Harvard	1693	Sept. 9, 1659	Dec. 10, 1692		65
	Chester Williams †		1671	Harvard	1693	1695	May 2, 1745		74
	Samuel Hopkins, D. D.	W. Springfield	1718	Yale	1735	1740-1	Oct. 13, 1753		35
Hatfield	John Woodbridge, D. D. †	Southampton	1730	Williams	1749	Feb. 26, 1775	March 4, 1811		81
	John Brown, D. D. †	Brooklyn, Ct.		Dartmouth	1804	June 20, 1810	Sept. 15, 1830		
	Ebenezer Brown †			Yale	1809	March 2, 1831			
2d chh.	Hope Atherton	Dorchester	1646	Harvard	1665	April 8, 1835			
	Nathaniel Chauncy †	Situate		Harvard	1661		June, 1679		33
	William Williams	Newton	1664	Harvard	1683	1684?	Nov. 4, 1685		
2d chh.	Timothy Woodbridge †		1713	Yale	1732	1740	Aug. 31, 1741		75
	Joseph Lyman, D. D.	Lebanon, Ct.	1748	Yale	1767	1772	June 30, 1770		57
	Jared B. Waterbury †	New York city		Yale	1827	March 4, 1827	March 27, 1828		79
	Levi Pratt	Cummingtown	1799	Amherst	1826	Jan. 10, 1827	Feb. 24, 1829		
						June 23, 1830	Aug. 9, 1837		37

[illegible]

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

[We have been employed, at various times, for several years, in collecting the facts embodied in the preceding table, and in the succeeding notes. In addition to the advantages derived from a long residence in the old county of Hampshire, and a personal acquaintance with most of the living ministers, we have at various times visited a large number of towns, and examined the church and town records, the tombstones of deceased ministers, etc.; we have also carried on an extensive correspondence, and have searched all the accessible papers and books relating to the subject. We have, however, failed to obtain information in regard to some points, and we have fallen, doubtless, into errors in other points. In reference to any errors which may be discovered, however minute, we shall be glad to receive corrections, so that they may be noticed in our next number. Any further information in regard to the towns and churches not included in the present number, will be most thankfully received. The numerous individuals who have kindly aided our inquiries, will please accept our acknowledgments.]

OLD HAMPSHIRE COUNTY. From the first records of this county, it appears that the first court was held at Springfield, March 27, O. S. 1660; the second at Springfield, Sept. 25, 1660; the third at Northampton, March 26, 1661. March 31, 1663, the court then sitting at Northampton is first styled the county court. April 26, 1663, at a meeting of Capt. John Pynchon, Henry C. Clark, Capt. Aaron Cook, Lieut. David Wilton, and Elizur Holyoke, all chosen by these several towns, viz. Springfield, Northampton, and Hadley, to order and settle the affairs of the county; they agreed and determined at the beginning of the year that the shire meetings of this county should be held yearly on the first of March annually, alternately at Springfield and Northampton. The county of Hampshire, before its division, was the largest in Massachusetts; it contained nearly 2,000 square miles, extending 50 miles in length from N. to S., and nearly 40 in breadth from E. to W. The valley of the Connecticut is about one-third of the whole breadth. There are four considerable rivers which unite with the Connecticut, Miller's river and Chickopee on the east; Deerfield and Westfield on the west. Brimfield, the oldest settlement on the hills, was incorporated in 1731, 96 years after Springfield, the oldest settlement in the valley. Emigrants from the north of Ireland planted themselves at various times in Palmer, Greenwich, Pelham, Blandford and Colerain. The settlers of the remaining towns were nearly all of English descent. No county in the State has uniformly exhibited a more firm adherence to order and good government; or a higher respect for learning and religion. In 1790, the whole number of houses in the county was 9,181; of families, 9,617; of souls, 59,631. "This noble county," we use the language of President Dwight, "after having existed as a fine Doric column of industry, good order, morals, learning and religion, in Massachusetts for more than a century, was by an unwise legislature broken into three parts. Of its ruins were formed Franklin on the north, Hampshire in the middle, and Hampden on the south; each of them extending through the original breadth of the county of Hampshire." We believe it has ever been a matter of regret among a large part of the people in the three counties, that the division took place. The population of the three counties, at four different periods, was as follows:

	1810.	1820.	1830.	1837.
Hampshire,	24,553	26,487	30,210	30,413
Franklin,	27,301	29,268	29,344	28,655
Hampden,	24,421	28,021	31,640	33,602
	74,475	83,776	91,194	92,670

The census of 1837 does not include paupers, nor foreigners not naturalized. According to the State valuation of 1830, the property in Hampshire was estimated at \$5,603,255 87; in Franklin, at \$5,452,300 00; in Hampden, at \$6,548,342 20; in all, \$17,604,197 07.

AMHERST. Amherst was originally a precinct of Hadley, called "Hadley East or Third Precinct." The town was incorporated in 1759. Population in 1837, 2,602. The first church was organized Nov. 7, 1739. Mr. Parsons was born March 21, 1712. He is spoken of with much respect by those who remember him.—His son, Dr. Parsons, who succeeded him, was an excellent sermonizer, and possessed uncommon pulpit talents. He died suddenly at Wethersfield, Ct., where his remains were interred. He received the degree of D. D. from Brown university, in 1800. The ministers who belonged to the council which ordained Dr. Parsons, were the Rev. Messrs. Robert Breck of Springfield, Joseph Ashley of Sunderland, John Hubbard of Northfield, Samuel Hopkins, D. D. of Hadley, Roger Newton, D. D. of Greenfield, Simon Backus of Granby, and Josiah Dana of Barre.—Mr. Clark was previously settled in the ministry at Weymouth, Ms. and at Southbury, Ct. After his dismission from Amherst, he was settled at Bennington, Vt., and Adams, N. Y. He now resides without pastoral charge in New York city. He has published several occasional single sermons, one volume of sermons, octavo, and recently three volumes of sermons, duodecimo, the latter including the sermons in the octavo volume.—Mr. Washburn's father was the Rev. Azel Washburn, of Royalton, Vt. He was the fourth son of ten children. He joined the church when about 13 years of age, while his native town was blessed with a special revival of religion. In early life, he labored on a farm; and afterwards, in consequence of an accident, which occasioned a slight lameness through life, he pursued a mechanical trade. He fitted for college at the academies in Royalton and Randolph. In 1817, he entered the sophomore class in the university of Vermont. The year following his graduation, he spent as a tutor in the college. He then pursued a full course of study at the theological seminary at Andover. The winter of 1824-5 he passed in missionary labors in New Orleans. After his return, before his settlement in Amherst, he preached at Salem and Cohasset, Ms. The church at Amherst enjoyed his labors for five years and a half. His death was occasioned by a lingering consumption. His character was one of uncommon excellence. The prominent traits were unaffected simplicity, forgetfulness of self, cautious and sound judgment, affability and cheerfulness, warm and generous benevolence, and especially harmony and consistency of character. As a preacher he was simple, plain, sincere, affectionate and discriminating. He had a meek and gentle spirit, and his labors as a pastor were much blessed.—Mr. Adam is a native of England, and passed a number of years as a missionary of the London Missionary Society, at Benares, in Hindoostan. Two volumes, and seven tracts from his pen, are in the Andover library, among which are a Hindee grammar and dictionary. He is now laboring in the State of New York.—Mr. Bent was settled in the first church in Weymouth, Oct. 13, 1824; dismissed at his own request in 1833; installed in Falmouth, Feb. 5, 1834.

The second parish in Amherst was incorporated in 1783. The church was organized Oct. 28, 1782. Mr. Draper resided, we believe, in Amherst, after his dismission, till his death.—Mr. Perkins is a son of the venerable Nathan Perkins, D. D., of the west parish of Hartford, Ct.

The south parish was incorporated in 1824. The church was organized Oct. 14, 1824. Mr. Chapin studied theology at the Bangor theological seminary. He was re-settled in the ministry in Westhampton, July 15, 1829, dismissed in the spring of 1837, for the purpose of laboring as a missionary in Lower Canada.—Mr. Gates was previously settled in Montague.

The north parish was incorporated in 1826. The church was formed Nov. 15, 1826. Mr. Hunt was born at Belchertown, September 17, 1796. At the age of sixteen, he made a public profession of religion, and united with the church in Belchertown, then under the care of the Rev. Experience Porter. At the age of nineteen, he commenced his preparatory studies for college. He was assisted in his course by the American Education Society. In 1821 he became connected with the theological institution at Andover. He left the seminary in the spring of 1824 on account of ill health. In the fall of the same year, he was licensed to preach by the Hampshire Central Association. He then preached as a stated supply a little more than a year in the south parish in Woodstock, Ct. After his settlement in Amherst, he labored greatly to the profit and edification of his people till the day of his death. Valuable additions were made to his church from year to year, and he was permitted to see two extensive revivals of religion. Mr. Hunt was an invalid during most of his life. An alarming attack of hemorrhage while he was at Andover gave a shock to his constitution from which he never recovered. During the last three or four years of his life, his lungs were badly diseased. But wasted as he was, to a mere skeleton, he continued to perform his duties till the last day of his life. To those acquainted with his infirmities, it was constantly a matter of surprise, that he could accomplish a fourth part of what he did accomplish. He had long learned to view his departure as near, and he was not surprised when the summons came. He was a man who will be long remembered for his sterling qualities. Retiring in his disposition, and perfectly unassuming in his manners, he was peculiarly fitted to be a private friend and a social companion. As a Christian, he was humble, intelligent and active. No grace appeared brighter than humility. In his preparations for the pulpit, he was

never hasty and superficial. His subjects were always timely, and thoroughly studied. He never felt himself at liberty to go before his people without some message that should be both instructive and impressive. His sermons exhibited a thorough knowledge of the Scriptures. In short, in all the relations of life, he strove to attain to the high model of Christian perfection.

Dr. Humphrey studied divinity with the Rev. Asahel Hooker of Goshen, Ct. Previously to his becoming president of Amherst college, he was settled in the ministry in Fairfield, Ct. and Pittsfield, Ms. He was minister of the former place from 1807 to 1817; of the latter from Nov. 27, 1817, till Sept. 23, 1823.

BERNARDSTON. This town lies immediately north of Greenfield, and is principally composed of the plain which constitutes so considerable part of that township. It was originally called Fall Town. Population in 1837, 878. The first church was organized at Deerfield, Nov. 25, 1741. Mr. Ashley of Deerfield preached on the occasion. His sermon was printed. The only copy known now to exist is in the library of the Antiquarian Society at Worcester. Mr. Norton was dismissed on account of the unsettled state of the times. In the first French war, he acted for a season as chaplain, at the fort which was then kept at Hoosac, near Adams. He was there at the time that fort was surprised and taken, by a party of French and Indians; whence he was carried captive into Canada. After his release, he was installed pastor of the church in Easthampton, a parish in Chatham, Ct., Nov. 30, 1748. He died of the small pox.—Mr. Wright was dismissed on account of the difficulty of raising money to pay his salary, specie being very scarce, and paper money at a great discount. Number of members in the church, about 40.

The Trinitarian church, which was composed of members who seceded from the first church, was organized Jan. 13, 1824, with fifteen members. 29 have been added since. The present number on record is 31, but six of these have removed from the place. Mr. Gould was a tutor in Williams college, then settled in the ministry in Southampton, from 1801 till 1832. (*See further under Southampton.*)—Mr. Fowler was previously settled at Windsor, Vt. and Northfield, Ms. He was for some time a tutor in Yale and Williams colleges, and a professor in the theological seminary, Bangor.

BRIMFIELD. The first family which settled in Brimfield was of the name of Hitchcock, in 1714 or 1715. The principal settlers were from Springfield. Brimfield was incorporated Feb. 22, 1730. Subsequently, Monson, Wales and Holland were separated from it. As early as 1721, measures were taken to build a meeting-house. In 1722, a house 45 feet by 40 feet, was erected, which stood more than eighty years. As the records of the church were burnt in 1748, the dates of some interesting early facts cannot with certainty be determined. Mr. Treat, the first minister, was probably ordained in 1725. Probably, the church was gathered at the same time. Mr. Treat came from Glastenbury, Ct. Of the difficulty which occasioned his dismission, and of the particular character of Mr. T., nothing is now known.—In the two years which intervened before Mr. Bridgman was settled, Messrs. Noah Merwin, Samson Stoddard, and Caleb Rice, were employed to preach. Mr. Bridgman's ministry continued 40 years. He came from Boston. He was a man of respectable talents, and performed the duties of his office to general acceptance. With few exceptions, harmony prevailed during his ministry. Some time previously to his death, bodily infirmities prevented him from performing the active duties of his office.—Mr. Williams was a son of the Rev. Chester Williams, of Hadley. He continued in the ministry 21 years and nine months, when he was removed in the midst of his days, leaving a numerous family. He possessed to a great extent the confidence of his people, and a good degree of harmony prevailed during his ministry. As a public speaker, he was universally acceptable. His preaching was evangelical and plain. A volume of his sermons was published after his death.—Mr. Brown was installed in one year and seven months after the death of Mr. Williams. He was dismissed agreeably to his own request. He is said to have been a man of gifts, and of uncommon fluency. "As to his religious sentiments, he could not be considered as strictly evangelical, nor as distinguished either for patience or prudence." He was previously settled in Machias, Me. After his dismission, the church remained destitute of a pastor four years.—Dr. Fay remained in the ministry in this place two years and eight months. He was installed in Harvard, Jan. 26, 1814, and dismissed Jan. 5, 1820. He was soon after settled over the first church in Charlestown, as successor of Dr. Morse.—Mr. Vaill was settled in Portland, Me. Oct. 15, 1834, was dismissed at his own request, Oct. 15, 1837, and was re-settled in Brimfield.—Mr. Fuller studied theology at Andover, was first settled in the ministry in Kennebunk, Me. Sept. 29, 1830, and was dismissed July 16, 1834.—The church, in the early ministry of Mr. Bridgman, consisted of about 80 members; about 70 were subsequently added. During Mr. Williams's ministry, 137 members were added. The number admitted during Mr. Brown's ministry is not known. While Dr. Fay continued there, 15 or 20 were added. During Mr. Vaill's ministry, up to 1821, 270 were admitted. Several very interesting and powerful revivals of religion have

taken place. Most of the people of Brimfield from its first settlement have continued of one religious denomination.

BUCKLAND. This town is in the western part of Franklin county, on the south bank of Deerfield river. Population in 1837, 1,051. The church was organized Oct. 1785, consisting of ten male and eight female members. It now has 53 male and 118 female members. It has been favored with several precious revivals of religion, whose fruits have been gathered into heaven, or still continue to bless the church on earth. Mr. Spaulding was born Jan. 10, 1751, was licensed to preach Jan. 7, 1780, ordained over the church in Uxbridge, Sept. 11, 1782, dismissed Oct. 28, 1787, and installed at Worthington, Aug. 1788. He published a valuable octavo volume, entitled "Universalism confounds and destroys itself." He was a faithful preacher, and of evangelical sentiments. His name is cherished with much respect.—Mr. Clarke, previously to his preparation for college, studied medicine.

CHESTERFIELD. This town is in the western part of Hampshire county. Population in 1837, 1,158. There is but one Congregational church. This was organized Oct. 30, 1764. Number of members in 1837, 27 males and 77 females. When organized, the church consisted of eight members. Mr. Kilbourn was afterwards settled at Wendell, where he died.—Mr. Rose had been previously settled in Canterbury, Ct. He was pastor of Wilbraham, North church, from April 18, 1832, to Feb. 1835.

COLERAIN. This town, in the northwestern part of Franklin county, was incorporated in 1761. It was partly settled by Presbyterian emigrants from Ireland. The church was Presbyterian till 1819, when it became Congregational. The two first ministers seem to have emigrated from Ireland. But little is known of the early state of the church, as either no records were kept, or if kept, have been lost. Mr. Taggart was member of the house of representatives of the United States, from 1804, for 14 years. He was son of Matthew Taggart. He is said to have remarked to a Christian friend, that he had read the Bible through at Washington, every year, during the time he had served as a member of congress. He retained his connection with his church and society till the close of his life. He was highly esteemed as a man of sound judgment and of Christian integrity.—Mr. Loomis studied divinity with Rev. V. Gould of Southampton, and was settled in the ministry in Randolph county, Va.—Mr. Flagg studied divinity with the Rev. Dr. Packard of Shelburne, and was previously settled in the ministry in Rutland Co. Vt. The town has now 1,998 inhabitants.

CUMMINGTON. This town is in the western part of the county of Hampshire. Pop. in 1837, 1,204. Cummington, including Plainfield, was incorporated as a town, June 23, 1779. It was sold by the general court to Col. John Cummings of Concord, June 2, 1762, from whom the town was named. The settlement was commenced by a Scotchman of the name of Macintire, in March, 1770. Many of the early settlers came from Bridgewater and Abington. Number of members of the church, 37 males, and 77 females. Mr. Briggs was a very useful and respectable minister. He began to preach in Cummington in July, 1771. He was born Jan. 18, 1746, O. S. A church had been gathered previously, though there is no date of its formation. The town voted to give Mr. B. 200 acres of good land, and £60, (estimated by rye, at 3s. and 4d. a bushel,) for settlement; £50 for the first year, to rise £5 a year till it amounted to £60, estimated by rye at 3s. 4d. a bushel, beef 20d a pound, and flax at 8d. a pound. After 1820, \$250 a year was given.—Mr. Hawkes was previously settled in Peru from Oct. 8, 1815 to April, 1823. He studied divinity with Rev. Dr. Packard of Shelburne. He has been for some time engaged as agent for the Mount Holyoke Female Seminary.

CONWAY. Mr. Emerson was born at Malden, Nov. 20, 1745, O. S. His father, Rev. Joseph Emerson, minister of that town, had nine sons and four daughters. For about 50 years he continued his labors, with the interruption of but two Sabbaths. Three of his sons were ministers, Joseph of Pepperell, William of Concord, and John of Conway. His wife was a daughter of the eccentric Rev. Samuel Moody of York. John was the youngest child. He was brought up in the strictest manner. He seems to have been sanctified from his birth, not recollecting the time when he was not deeply interested in religion. He entered the college at Cambridge when thirteen years of age. One of his classmates was the Rev. Rufus Wells of Whateley, who outlived him several years. Mr. Emerson, having been licensed to preach, declined several invitations in the eastern part of the State, and accepted one to settle at Conway in 1769. This town was incorporated in 1767. The church, of 32 members, was organized July 14, 1768. The town then contained but 400 or 500 souls. Mr. Emerson afterwards shrewdly remarked, that when he came, "it was literally John preaching in the wilderness." He lived to see a population of 2,000 souls. At the time of his death, 580 persons had been admitted to the

church. After having followed 1,037 of his people to the grave, he died suddenly in the 81st year of his age. He had composed about 3,500 sermons. He had baptized 1,219 persons. In 50 years, he had not lost one year from his labors, so that his father and himself preached 100 years. During his ministry there were six revivals of religion. Mr. Emerson was a faithful and evangelical preacher. His son, the Rev. Samuel M. Emerson, of Manchester, remarks, "that his father spent more time in prayer in the family and closet than any man whom he ever knew. He usually occupied nearly all the time on the Sabbath from the close of the afternoon services till dark in this exercise." For several of his last years, he had an impediment in his speech; it was however scarcely perceptible in his devotional exercises, showing that it was more natural for him to pray than to converse.—Mr. Hitchcock taught the academy in Deerfield several years. He studied divinity some time in New Haven. He received the degree of M. A. from Yale college. Since his dismissal from Conway, he has been professor of chemistry and natural history in Amherst college.—Mr. Crosby studied theology at Andover. He is now settled over the Winthrop church in Charlestown.—Mr. Wheeler studied theology at Andover and Princeton. He was ordained in Abington, Oct. 13, 1831, and dismissed Aug. 28, 1833.

DEERFIELD. In the year 1651, the general court of Massachusetts granted 2,000 acres of land to the Indians for an Indian village at Natick, then a part of Dedham, and in compensation they granted to the proprietors of Dedham 8,000 acres of any unappropriated land within the jurisdiction. In 1663, John Fairbanks and Daniel Fisher were sent to examine the country. They gave a glowing description of the land on the banks of Deerfield river. Thereupon Dedham sent ten persons to Deerfield, called by the Indians Pocompituc, with orders to locate the 8,000 acres there. Capt. John Pynchon of Springfield, was employed by the town to purchase those lands of the Indians. He procured four deeds, for which Dedham gave £94. 10s. In the spring of 1761, the settlement of Deerfield commenced, and a few houses were erected on the main street. The 8,000 acres reached from the meadows north of the Deerfield river to Hatfield line.—Mr. Williams was born at Roxbury, Dec. 18, 1664. His grandfather, Robert Williams, came from Norwich, England, and settled in Roxbury, in 1638. From him, it is supposed, all the families of Williams in this part of the country have sprung. Mr. John Williams graduated at the age of 19, and soon commenced the study of divinity. He came to Deerfield and became the minister of the town in March, 1686. His salary at first was £60; subsequently £80 per annum. His people also gave him meadow land, built a house, barn, etc. Deerfield was then a frontier town, and much exposed to the incursions of the Indians. On the morning of Feb. 29, 1704, the town was attacked by 200 French and 142 Indians from Canada; the people being almost wholly unguarded. The snow was four feet deep on the ground. Mr. Williams's house was entered. Two infant children and a black domestic were murdered. Himself, his wife and five children were taken prisoners. The number of prisoners taken in Deerfield was 112. The number killed was 47. The enemy lost about the same number. The distance to Canada was 300 miles. Mrs. Williams being unable to travel, was tomahawked. She was a daughter of Rev. Eleazar Mather of Northampton. On the 25th of March, Mr. Williams reached Chamblee, 15 miles from Montreal. In 1706, he was redeemed, and with 57 of the captives returned down the St. Lawrence to Boston, which town they reached on the 21st of November. Among those who returned were two of his children. The others were also redeemed, with the exception of his daughter Eunice, who remained in Canada. Mr. Williams did not immediately return to Deerfield. On the 30th of Nov. the town chose nine commissioners to proceed to Boston, and treat with Mr. Williams for his resettlement. He accepted the call, though the war still continued with unabated fury. On the 9th of January, 1707, the town agreed to build him a house "as big as Ensign Sheldon's, and a back room as big as may be thought convenient." Mr. Williams devoted his time to his pastoral duties, and also to the composition of his "Redeemed Captive Returning to Zion." He also preached a sermon in Boston, which was published. In 1728, he preached a sermon before the convention of Congregational ministers. He left some MSS. which discover a philosophical turn of mind. Soon after his return, he was married to a daughter of Capt. Allen, of Windsor, Ct., by whom he had five children. His three eldest sons, Eleazar, Stephen and Warham, were settled in the ministry in Mansfield, Ct. Longmeadow and Watertown. Mr. Williams died at Deerfield, June 12, 1729, in the 65th year of his age, and the 44th of his ministry. His disorder was the apoplexy. He is represented by his contemporaries as a powerful and affecting preacher. He was eminent for his piety, sincerity, humility, and goodness of heart.—Mr. Ashley is said to have been a man of ready talents, and many of his sermons in the latter part of his life were delivered from very compendious notes.—Mr. Taylor was dismissed at his own request, on account of a failure of voice, which disqualified him for a time from public speaking. He is still living, and resides in one of the northwestern States.—Dr. Willard, for the last ten years of his ministry, had been unable to read, and his sight had

been gradually failing, till it became so difficult to perform his parochial duties, that he was induced to ask for a dismissal. The first parish has a ministerial fund of about \$500 a year.

Deerfield Evangelical Church was organized June 9, 1835. Rev. Pomeroy Belding, stated supply. Number of members, June, 1837, 24.

South Deerfield. This church was organized June 30, 1816, and has now 106 members. The Rev. Rufus Pomeroy supplied the pulpit for some time after the organization. Mr. Rice had been previously settled. Since leaving Deerfield, he has been settled in New Gloucester and Buxton, Me. In the latter town he still remains.—Mr. Clarke studied theology at Auburn. After leaving Deerfield, he was settled in Haddam, Ct. June 15, 1837, he was installed at Stockbridge.

EAST HAMPTON. The easterly part of the original township of Northampton was incorporated into a district on the 17th of June, 1785, by the name of East Hampton, and on the 16th of June, 1809, was incorporated as a town. Population in 1837, 793. Members of the church, 68 males, 149 females. Mr. Williston still resides in the place. He is a son of the Rev. Noah Williston of West Haven, Ct.

GOSHEN. This town is in the western part of Hampshire, and in 1837, contained 560 inhabitants. It is the smallest town in the county. Mr. Whitman was probably a descendant of John Whitman who came from England in 1633, and settled in Weymouth.—Mr. Wright was previously settled in Leverett. He is now in Vermont.—Mr. Holmes studied divinity with his father, an English minister now residing in the State of New York. He has since been settled at Sunderland. He is now pastor of the church in Springfield, Vt.—Mr. Mason was previously in the ministry at Washington, Ct.—Mr. Thompson was first settled at Rowe. He studied divinity at Andover.

GRANBY. This town is in the eastern part of the county of Hampshire. Population, in 1837, 922. The original Congregational church was organized in 1762. The number of members is not now known. At that time what is now the town of Granby was the second parish in South Hadley. The town was not incorporated till 1768. The church was divided and two churches constituted, called the East and West churches in Granby, in October, 1821. The division grew out of a difficulty which originated in the location of a meeting-house. At the time of division, the West church had 130 members and the East 144. An attempt was made in the spring of 1836, to unite the churches. By this effort a portion of the West church with their minister were transferred to the East. A portion still remain. The West church has perhaps about 40 members. The East church has 281 members. The exact date of the death of Mr. Backus cannot be ascertained. He probably died in 1824. He removed from Granby with all his family more than fifty years ago. Consequently but few now living were acquainted with him.—Mr. Moody had been previously settled at Northfield.

GRANVILLE. This town is in the southwestern part of Hampden county. Population, in 1837, 1,439. Granville and Tolland were originally one town. The churches have a uniform confession of faith. The first church in Granville was organized upon Orthodox principles, but the Rev. Mr. Smith, near the close of his ministry, inculcated the sentiments of the Rev. Solomon Stoddard, in respect to admitting to the Lord's table moral persons, without evidence of regeneration, and of baptizing the children of parents, on the *half-way covenant*, so called. When Mr. Smith was ordained, some of the members of his church were not entirely satisfied with his views respecting the terms of communion. Much harmony, however, existed between them for many years, and several revivals of religion occurred, particularly among the youth. He was a man of remarkable piety, pleasantness, and affability. After his dismissal, in 1776, he preached his farewell sermon, and embarked at Middletown, Ct., with his family, for Louisiana. In a long passage up the Mississippi, being exposed to an intense heat and a noxious atmosphere, he was attacked with a fever, and in a phrenzy leaped into the river. Though rescued from the water, he soon after died, and was buried on the land. The river gradually encroached on the bank, till the grave was borne away, and "no man knoweth of his sepulchre unto this day." His family went on and founded a settlement in that remote country. The descendants comprise some of the most respectable citizens of Louisiana. In 1776 the church returned to her original principles respecting the admission of members. The church was destitute of a pastor for 20 years, and the place was a moral waste. Divisions were prevalent in the church, and profaneness, horse-racing, and intemperance in the town.—Dr. Cooley received baptism in infancy from his predecessor, and was among the last to whom he administered the ordinance. The Lord has since greatly blessed the place by the visitations of his grace. First revival was in 1793-9. An account of it was published in the Connecticut Evangelical Magazine—51 were added to the church. Second in 1811, when 15 were added. Third in 1816-17. This revival

prevailed among a class of youth whose attention had been for several years turned to the Bible. Admissions to the church 60, many of whom were between the age of 10 and 16 years. Fourth revival was in 1823-4. Additions, 37. Fifth, in 1829-30, 39 additions. Sixth, in 1831, 13 additions. Seventh, in 1835-6, 25 additions.

The *Second Church*, or church in West Granville, has enjoyed four revivals of religion—155 admissions of members to the church in all of them. The church in East Granville have raised up 12 ministers of the gospel. Two others died previously to completing their education. The church in East Granville organized from their own number, a church to form a settlement in Granville, Ohio. This colony, now one of the most interesting churches in the West, numbers about 400 members, and abounds in every good work. The church in West Granville organized a church which settled in Charlestown, Ohio. This church is flourishing.—Mr. Tuttle of the first church, married a daughter of the Hon. Timothy Edwards. He lived to an advanced age, but was never re-settled. Rev. Aaron Jordan Booge of the West church was son of the minister of Northington, then a part of Farmington, Ct. He was re-settled in Stephentown, N. Y. He was deposed from the ministry on account of intemperance.

GREENFIELD. Of Mr. Billing, or Billings, as the name is generally spelt, we can find little information. We suppose he was the same individual who was settled in Belchertown or Cold Spring, and who, we find, was an active minister in the minority at the dismission of president Edwards from Northampton. He died while pastor at Greenfield.—Dr. Newton was born May 23, 1737. His son, Roger, a graduate and a tutor at Yale, died Aug. 19, 1789. Dr. Newton was a faithful and useful minister. He was prudent, courteous, and amiable in all the relations of life.—Mr. Olds was a tutor and a professor in Williams college previously to his settlement at Greenfield. Subsequently, he was professor of mathematics and natural philosophy in the university of Vermont and in Amherst college. He is now engaged in teaching in the State of New York.—Mr. Woodbridge is a son of the late Dr. Sylvester Woodbridge of Southampton, an eminent physician. He studied theology for a short time at Andover. He then preached in Ashfield. After his dismission from Greenfield, he was settled in Greenville, N. Y. He has been, for some time, an agent of the American Tract Society at New York.

Second Church. Mr. Jenkins taught the academy at Westfield and performed the office of tutor in Williams college for a number of years subsequently to his graduation. He was installed as pastor of the Third Congregational church, at Portland, Me. in 1825, where he died suddenly of the influenza. At the time of his death, he was one of the ablest ministers in New England. He possessed an original and extremely fertile mind. With a rich poetical imagination, he invested every subject in beauty and freshness. Sometimes, perhaps, he failed in simplicity of style, and in adapting his method of instruction sufficiently to the understandings of minds less elevated than his own. He was a powerful extempore speaker, though he chose generally to write out his sermons in full. He had great simplicity of aim and seriousness of manner, and the humility of a little child. He was uncommonly faithful as a preacher, and as a reprover of what he thought was wrong in his brethren. Some of his miscellaneous poems are inserted in the early volumes of the Christian Spectator. He published three sermons on the Sabbath, with Remarks on the Report in Congress on Sabbath Mails, 1830; also a sermon on the elevated Nature of true Piety, in the National Preacher, Dec. 1831. A small volume of his sermons has been published since his death.—Mr. Fowler, before his settlement at Greenfield, was several years, tutor in Yale college. Since his dismission from Greenfield, he has been professor of chemistry in Middlebury college.—Mr. Henry studied divinity some time at Andover. After his dismission from Greenfield he was settled in the west parish in Hartford, Ct. Subsequently, he became professor in Bristol college, Pa. He is now an Episcopal clergyman and editor of the New York Review.—Messrs. Bellows and Washburn studied divinity at Andover.

HADLEY. This town lies on the east bank of Connecticut river, opposite Northampton, in Hampshire county. Population, in 1837, 1,805. The church was probably organized in 1659, consisting principally of persons who came from Wethersfield and Hartford, Ct. Rev. John Russell, who had been settled in the ministry several years in Wethersfield came with them, and remained pastor of the church till his death. In Dr. Trumbull's History of Connecticut, Mr. Russell's first name is spelt *Jonathan*. We suppose *John* to be the correct name. Mr. Russell's church in Wethersfield had interested themselves in the famous dispute in Hartford on the terms of communion. Some of the brethren complained to the court of Mr. Russell for irregularity in excommunicating a member of his church. The court accordingly reproved him. Many of the church were invincibly attached to Mr. Russell. Others were as strenuously opposed to him. In this condition a council met to reconcile the differences, but without success. Mr. Russell, with his warm friends from Wethersfield and Hartford soon removed to Hadley.

The general court resolved that the brethren who remained were the true church of Wethersfield. See *Trumbull*, I. 309. Hadley then embraced the territory now included in Hatfield and the greater part of Whateley and Williamsburgh on the west side of the river, and what is now South Hadley, Granby, Amherst, and Hadley on the east side. We copy the following votes of the town which contain the only early history of the church which can be given. The early orthography is preserved.

"Agreed and voted at a town meeting at Bro. Dickinson's house, Nov. 1, 1660. That all who sitt down on the land on the West side of the river shall be one with those on the east side of the River in respect of all matters both Ecclesiasticall and civil that are common to the whole. 25 of Feb. 1661—This day it was voted and agreed upon at A publick meeting; on the aforesaid day—that Mr. Russell our Pastor shall have fourteen pounds paid him by the inhabitants and planters of the towne,—& lots too for his last year's maintenance. 1660. And that the towne hath granted him ten pounds more—to be paid him with the other 80-pounds—the full is 90 pounds. Decr. 11, 1661—It is ordered by the towne that Mr. Russell shall have his rate paid to him every halfe year. Decr. 12, 1661—The Towne have ordered that they will build and erect a meeting house—to be a place for publick worship whose figure is in hth 23 ft.—45 foote in length. 24 foote in width—with Lintoors on both sides which shall enlarge the whole to 36 in Width. Jan. 15, 1662—A vote was passed for aiding the minister in putting up an addition to his house—*the work to be proportioned to every man as neere an equalitie as may be by N. Dickinson and P. Tilton.* April 26, 1662. The towne have ordered and voted (that as they have formerly chosen a committee for the looking ffor and giving an invitation to one that might be an help to Mr. Russell in the work of the Lord in this place as a Teaching Elder with reference to office) that they will move and give for the encouragement of such a minister Eightie pound a year. December 1663—The town voted that the constable should have power to appoint any meete person to see that there be no disorder within or without the meeting house every Lord's day. March 25, 1664—The towne have left it to the militarie officers to chuse the gard for the defence of the towne upon Lord's dayes, and Lectures and publicke meeting dayes of God's worshippers." From votes passed about this time it appears that the pastor had the use of certain "sequestered towne lands." "Jan. 11, 1671—Voted that there shall be some sticks set up in the meeting house in severall places with fitt persons placed by them and to use the same as occasion shall require to keep youth from disorder. Feby. 19, 1676. Voted that the meeting house shall be fortified—and that every male inhabitant above 16 years of age shall bring their arms and ammunition on Lord's days & Lectures to meeting, and in default of the same to forfeit twelve pence a man for every neglect which shall be collected by the constable by warrant from the select men."

The following is the inscription on the stone over Mr. Russell's grave. "Rev. John Russell's remains, who first gathered, and, for 33 years, faithfully governed the flock of Christ in Hadley till the chief Shepherd suddenly but mercifully called him off to receive his reward, in the 66 year of his age, 10 December, 1692." It is well known that two of the English regicides, Goffe and Whalley, were for some time concealed in Mr. Russell's cellar.

On the decease of Mr. Russell, a committee were appointed to procure a candidate—and to settle what "encouragement a minister shall have for coming to be upon triall for some time." Oct. 1695, a call was extended by the town to Rev. Mr. Isaac Chauncy to settle among them as their minister. As to support the following vote was passed—"That if Mr. Chauncy shall please to settle among us and continue to be our minister: we will give unto him the home lot of about ten acres that was our former Pastor Russell's, together with the housing thereon as likewise twenty acres of meadow land: to be to him and to his heirs forever." "As likewise for a yearly sallary, seventy pounds per year for the first three years in provision pay. And for the future Eighty pounds per year in the same pay." The call was accepted.

The following is the inscription on the tombstone of Mr. Chauncy. "Here lies interred the body of the Rev. Isaac Chauncy, pastor of the first church of Christ in Hadley, who was of a truly peaceable and catholic spirit, a good scholar, an eloquent orator, an able divine, a lively, pathetic preacher, a burning and shining light in this candle-stick, an exemplary Christian, an Israelite indeed, in whom was no guile. He departed this life, 2 May, A. D. 1745, ætat. 74." Mr. Chauncy was the son of Rev. Israel Chauncy of Stratford, Ct., and grandson of president Chauncy of Harvard college. His wife (probably his second wife) was the widow of the Rev. Nathan Metcalf of Falmouth, Ms. He published a sermon on the death of Rev. John Williams, of Deerfield, which displays very considerable learning and taste.—The following is Mr. Williams's epitaph. "Here rests the body of the Rev. Mr. Chester Williams, in whom bright parts, solid learning, unfeigned piety, happy elocution, universal benevolence, hospitality and Christian love, combined to form the exemplary pastor, the kind husband, the tender parent, the dutiful companion, and the faithful friend, who departed this life, 13 October, 1755, ætat. 36."—Dr. Hopkins was the second son of the Rev. Samuel Hopkins of West Spring-

field. His mother was the eldest daughter of the Rev. Timothy Edwards, of East Windsor, Ct. He was born Oct. 20, 1729, O. S. From his youth, he was of a serious mind and of a peculiarly amiable disposition. He attributed his conversion to the Christian counsels and fervent piety of his mother. After graduating at Yale, he spent three years as tutor in that institution. He made a public profession of religion in 1752. In 1756, he was married to Mrs. Sarah Williams, widow of his predecessor, and daughter of judge Eleazar Porter of Hadley. By her, he had nine children, all but one of whom survived him. About three years after her death, he was married to Miss Margaret Stoddard, who died in Oct. 1796. As a minister, "Dr. Hopkins was well versed in those branches of science connected with his profession. Deeply read in theology, by a strength of mind more than common, he made a happy progress and was an able and sound divine. Extensively acquainted with the doctrines of Christianity, he was well able to vindicate and defend the faith delivered to the saints." Until the settlement of Dr. Hopkins, it does not appear that the church acted separately from the town in calling ministers. It is doubtful whether any records of the church were kept before the days of Mr. Williams. The house of Dr. Hopkins was burned in 1768, and the church records kept previously to that time were destroyed. The number of members about that time was 141. The greatest number added in one year (1816) was 187. Four churches have been formed from this church—Hatfield, South Hadley, Amherst first church, and the second church in Hadley, formed at the north part of the town, in 1831. Present number of members in the first church, 336; in the second, or Upper Mills, 50.—Dr. Woodbridge is the son of Doct. Sylvester Woodbridge, of Southampton. He studied divinity with the Rev. Asabel Hooker, of Goshen, Ct. On his dismissal from Hadley he was settled over the Bowery Presbyterian church in New York city. He is now pastor of a Congregational church in Bridgeport, Ct.—Dr. Brown had been previously settled in Cazenovia, N. Y. and over the Pine street church, Boston. He was tutor in Dartmouth college, and he studied theology at Andover. Mr. Brown had been previously settled in Prescott.

HATFIELD. Mr. Atherton was son of Humphrey Atherton of Dorchester, who came, it is supposed, from Lancashire, England. He was representative, member of the council, and major general for many years. His children were Jonathan, Rest, Increase, Thankful, Hope, Consider, Watching, and Patience. Hope was baptized at Dorchester, Aug. 30, 1646. In the catalogue of Harvard his name is *Sperantius*. He was chaplain of the forces under Capt. Turner, in Philip's war, and was at the battle of the Falls of Montague, 18th May, 1676, and was lost in the woods in the retreat of the troops, but finally returned in safety to Hatfield. The following is an extract from his sermon delivered on the Sabbath after his return. "In the hurry and confusion of the retreat, I was separated from the army. The night following, I wandered up and down among the dwelling-places of the enemy, but none of them discovered me. The next day I tendered myself to them a prisoner, for no way of escape appeared, and I had been a long time without food, but notwithstanding I offered myself to them, yet they accepted not my offer; when I spoke they answered not; and when I moved towards them, they fled. Finding they would not accept of me as a prisoner, I determined to take the course of the river, and if possible, find the way home, and after several days of hunger, fatigue, and danger, I reached Hatfield."—Mr. Chauncy was son of Charles Chauncy, the second president of Harvard college. The president's children were Isaac, who went to England, and settled in the ministry; Ichabod, a minister and physician in England; Barnabas; Nathaniel; Elnathan, a physician in Boston; Israel, minister of Stratford, Ct.; Sarah, the wife of Rev. Gershom Bulkley, and Hannah. Nathaniel was baptized at Scituate. He was a fellow of Harvard college. His children were Catherine, who married Rev. Daniel Brewer; Abigail, who married Dr. Hudson, and afterwards Edward Burroughs; Isaac, who died without children; Nathaniel, who had three sons and three daughters; and Sarah, who married Rev. Samuel Whittelsey of Wallingford, Ct.—Mr. Williams had four sons who were men of distinction—Rev. William Williams, of Weston, Rev. Elisha Williams, of Wethersfield, Ct., and rector of Yale college, Rev. Solomon Williams, D. D. of Lebanon, Ct., and Hon. Israel Williams, of Hatfield. Their mother was Christian Stoddard, daughter of Rev. Solomon Stoddard, of Northampton. She was born Aug. 22, 1676. Mr. Williams's character was thus described in a sermon at his funeral by president Edwards: "He was a person of uncommon natural abilities, and distinguished learning, a great divine, of very comprehensive knowledge, and of a solid, accurate judgment. Judiciousness and wisdom were eminently his character. He was one of eminent gifts, qualifying him for all parts of the work of the ministry; and there followed a savor of holiness in his exercise of those gifts in public and private. In his public ministry he mainly insisted on the most weighty and important things in religion. Christ was the great subject of his preaching; and he much insisted on those things that nearly concern the essence and power of religion. His subjects were always weighty, and his manner of treating them peculiarly happy, showing the strength and accuracy of his judgment,

and ever breathed forth the spirit of piety, and a deep sense on his heart of the things he delivered. His sermons were none of them mean, but were all solid, wise compositions. His words were none of them vain, but all were weighty. His presence and conversation did peculiarly command awe and respect, yet it was at the same time, humble and condescending."—The following is the inscription on Mr. Woodbridge's tombstone: "In memory of the Rev. Timothy Woodbridge, for 30 years pastor of the church of Christ in the town of Hatfield. This man of God, who called on the Lord, out of a pure heart, followed after righteousness, godliness, faith, love, patience, meekness; apt to teach, charitable, and gentle to all men, departed this life on the 3d of June, 1770, in the 58th year of his age."—Dr. Lyman was tutor in Yale college one year. He was an original member of the American Board of Commissioners for Foreign Missions, and president of the same, for several years after the death of governor Treadwell. He published the election sermon, 1787, two occasional sermons, 1804, at the ordination of Henry Lord, 1804, at the convention, 1806, at the opening of the Hatfield bridge, 1807, at Charlestown, 1811, on the death of Dr. J. Hopkins, 1811, two sermons on the overthrow of the French army in Russia, 1813, a foreign missionary sermon, 1819, and some others. Dr. Lyman was an ardent patriot in the revolution. His person and voice were commanding. He was deeply versed in all matters relating to church government, and his advice was much sought after in ecclesiastical councils. No minister in the old county of Hampshire had greater influence. He died in consequence of a cancerous humor, which afflicted him nearly two years. In his painful sickness, he never complained; his last words expressed his trust in Christ as a Saviour.—Mr. Waterbury studied theology at Princeton; he acted as agent of the American Bible Society before his settlement in Hatfield. Since leaving that town, he has been settled in Portsmouth, N. H., and Hudson, N. Y.—Mr. Pratt studied theology at Andover. After leaving Hatfield, he was settled in Medford, as successor of Rev. Gordon Winslow. He died suddenly of the typhus fever. He was a man of an excellent spirit, greatly devoted to his ministerial work, an able and practical sermonizer, lived greatly beloved, and died lamented by all who knew him. He hopefully experienced religion at the time of the first revival of religion in Anherst college, in 1823.—Hatfield, in 1837, had 937 inhabitants.

HEATH. This town is in the western part of Franklin county. Population in 1837, 953. Mr. Strong was the son of the Rev. Joseph Strong, the second minister of Williamsburgh. The church sprung from that in Charlemonit, at the close of the revolutionary war, when the Rev. Mr. Leavitt was the minister of the latter. It was a period of some difficulty, owing in part to the state of the times. Number of original members, 35; Seven were soon added. The church now consists of about 200. It has been diminished 100 by emigration.—About 60 families attend Mr. Miller's meeting,—of which 15 do not belong to the parish. About 350 persons attend meeting stately; 30 families attend the Baptist meeting; 10 the Methodist; and 20 are Unitarians. At one time one-third of the persons in town were professors of religion.

LEVERETT. This town is in the eastern part of Franklin. It was incorporated in 1774. Population in 1837, 902. Members of the church in 1837, 85. Mr. Wright was afterwards settled in Goshen. He is now in the ministry in Vermont.—Mr. Colburn has been subsequently settled in Stoneham. He is now pastor of the First church in Wells, Me.

LONGMEADOW. Dr. Williams was the son of the Rev. John Williams of Deerfield, and was taken captive by the Indians with his father, when Deerfield was burnt, in Feb. 1703-4. A very interesting account of the events of his captivity, from his pen, may be found in the appendix to Dr. Stephen W. Williams's memoir of Rev. John Williams, published at Greenfield, in 1837. He was then about ten years of age. He was ransomed, and arrived safely in Boston, Nov. 21, 1705. He was ordained over the second church in Springfield, now Longmeadow, in 1716. In 1745, he went to Louisburg, as a chaplain under Pepperell, and in 1755 he went to Lake Champlain in the same capacity under Sir William Johnson, and in 1756 under Winslow. He was much honored by the officers and soldiers. By his first wife, Abigail Davenport, daughter of John Davenport of Stamford, Ct., he had seven children, three of whom were ministers; all were present at his funeral. Probably he was the principal means of sending a missionary to the Housatonic Indians, for on the 9th of Sept. 1734, he went to New Haven, and engaged John Sergeant for that purpose. He published a sermon at the ordination of John Keep, Sheffield, 1772. He has left interesting MSS.—At Mr. Storrs's ordination, Rev. H. Prudden of Enfield made the introductory prayer; Rev. John Storrs of Southold, L. I., father of the pastor, preached the sermon from 2 Tim. ii. 1; Rev. Mr. Gay of Suffield gave the charge to the pastor; Dr. Lathrop of West Springfield offered the ordaining prayer; Dr. Backus of Somers, Ct. gave the right hand of fellowship, and Rev. Noah Williston of West Haven, Ct. offered the concluding prayer. Mr. Storrs's first wife was Sarah Williston, daughter of Rev. N. Williston, just named. Of her seven children, one

is Rev. Dr. Storrs of Braintree, Ms. and another the late Rev. C. B. Storrs, president of the Western Reserve college. Her brothers are the Rev. Payson Williston of East-hampton, and Rev. David H. Williston of Tunbridge, Vt. Mr. Storrs's second wife was a granddaughter of Dr. Williams, his predecessor. Mr. Storrs was an able and very useful minister of Christ, a man of ardent and generous disposition, much beloved and honored by a large circle of friends. His name is kept in grateful remembrance. He was long a trustee of the Hampshire Missionary Society.—Mr. Dickinson studied divinity at Andover. Mr. Perkins of Amherst preached his ordination sermon. After leaving Longmeadow, he was installed over a Presbyterian church in Newark, N. J. He is now professor of sacred rhetoric in the Lane Seminary, Cincinnati, Ohio.—Mr. Condit studied divinity at Princeton. Mr. Dickinson preached his ordination sermon. He is now professor of rhetoric in Amherst college.—Mr. Beebee studied theology three years at Andover. Mr. Brinsmade of Pittsfield preached his ordination sermon.—Longmeadow is in the southern part of Hampden county, on the east bank of the Connecticut, and joins Enfield, Ct. It has 1,251 inhabitants. Of about 180 families, 90 attend the meeting of the first parish. Of the east parish, two-thirds are Congregationalists; the other third are Baptists.—Mr. Foote, of the east parish, was previously settled in Southwick. He is now the minister of Feeding Hills, a parish in West Springfield.—Mr. Tupper was previously settled in Hardwick.

LUDLOW. This town lies east of Springfield, in Hampden county. Population in 1837, 1,329. Mr. Wright studied divinity at Andover. He is now settled over the Second church in Springfield.—Mr. Austin is principal of the academy at Monson.

MIDDLEFIELD. This is the westernmost town in the county of Hampshire. Pop. in 1837, 710. Members of the church, 104. Mr. Nash studied theology with the Rev. Mr. Hayes of South Hadley. He was a faithful pastor and a practical preacher.—Mr. Bisbee studied theology at Auburn.

MONSON. We copy the greater part of an excellent communication which we have received from the pastor of the Congregational church, the Rev. Dr. Ely.

"The town of Monson lies in Hampden county, about 14 miles east of Connecticut river; and is bounded on the N. by Palmer, on the E. by Brimfield and Wales, on the S. by Stafford, Ct., on the W. by Wilbraham. It is about eight miles in length from S. to N., and about six miles wide from E. to W. A narrow vale, interspersed with some small gravelly hills, runs from S. to N. through the centre, bounded on each side by ranges of hills of moderate height. Through this vale flows, for a considerable distance, a small stream, which empties into the Chickopee river on the north. On this brook, within about one mile of the centre, are four manufacturing establishments,—two cotton and two woollen. The public buildings are a Congregational meeting-house, a beautiful vestry, an academy building and laboratory in the centre, a Baptist meeting-house on the west border, and a Methodist chapel about two miles south of the centre. The town is divided into 15 school districts, in all of which convenient school-houses are erected, where schools are kept from six to ten months of each year. This town was originally a part of Brimfield. On petition to the general court, it was incorporated as a district, in the spring of 1760. Previous to this, many of the inhabitants attended public worship at Brimfield, and carried their dead to that place for burial. When the act of incorporation was obtained, there were only 49 families within the limits of the district. In the month of August following, the first district meeting was held, at which all necessary officers were chosen, and a day appointed for *fasting and prayer*. They commenced their course, as a civil and religious community, in that way, in which alone they could hope for prosperity, by unitedly humbling themselves before God and seeking his blessing and direction. They immediately proceeded to make preparation for the public worship of God. On the 20th of May, 1762, about two years from the act of incorporation, land had been procured, and the frame of a meeting-house erected. During this period, they had preaching in private houses by candidates. The first who supplied them was *Simeon Strong*, afterwards judge of the supreme court. On the 23d of June following, the meeting-house was enclosed, so that the ordaining solemnities of their first minister were held in it. At this time the number of inhabitants did not exceed 350. To aid them in building their meeting-house, the general court granted them, on petition, liberty to assess a tax of one penny an acre on all the land in the district, for two years. This was the first house built for public worship in this town. It stood near where the present one stands. It was never entirely finished, and not till the summer of 1767, were the pews made and seats assigned to the families. It was taken down in Oct. 1803, having stood 41 years. The same year the present house was erected and finished, and dedicated to the service of God. When the first meeting-house was built, the inhabitants generally, if not individually, belonged to one denomination. They comprised one religious society, of the Congregational order. Not till 1798 is there any notice of the existence of any

organized society of another denomination. In February of that year, 'persons comprising the first Baptist society were set off.' In the early part of the year 1762, the district extended a call to Mr. Abishai Sabin. The amount of settlement and of salary which the people offered him is not known, though it is evident that he had a settlement. It is probable that the salary, being a known sum, and a matter of contract, was assessed yearly without any vote on the subject. Mr. Sabin was dismissed, at his own request, in July, 1771. In Oct. 1772, the district extended a call to the Rev. Jesse Ives, and offered him £100 settlement, and £65 and 30 cords of wood, as an annual salary. During the war of the revolution, specific grants were made, at different times, for his relief. It appears from the records, that in the years 1785 and 6, considerable dissatisfaction existed among the people, in relation to Mr. Ives. Two or more ecclesiastical councils were called in succession, to consider the subjects of complaint; and by their advice and labor, difficulties were removed, and he continued pastor of the church until his death. Sept. 15, 1806, the town united in a call to the present pastor to settle with them in the ministry, with the offer of \$500 annual salary. The church was constituted June 22, 1762, by the same council which ordained its first pastor. The confession of faith and covenant, on which it was founded, still exist. No record remains of its organization, or of its doings, previous to Dec. 1806. The facts which may be stated, that refer to the period antecedent to this date, are derived from undoubted authority. The confession of faith, above mentioned, was retained during the ministry of the first pastor, and it is strictly orthodox in all its statements of the doctrines of Christ. Concerning the character of our Lord and Saviour, and the atonement which he has made, it says: 'We believe that God, in infinite wisdom and mercy, did appoint and send the second Person in the Trinity, viz. Jesus Christ, being very and eternal God, to come and take upon him the human nature, and so, in the body, to undergo all the punishment due to sin, and this was done of free grace, that man might live by and through the vicarious sufferings of the Son of God, who we believe has satisfied the divine justice, which otherwise must have been satisfied in the punishment of man.' The second pastor introduced a new confession. This however was lost at a certain period of his ministry, and then he recurred to the old one. This was in use, when the present pastor took the oversight of the church. Since that time it has been modified and rendered more definite. It was examined by the church, in this new draft, at a public meeting for the purpose, and unanimously adopted, Sept. 13, 1821. At this meeting, the brethren and sisters solemnly renewed covenant with God and one another. This church, therefore, has ever stood 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' When the church was constituted, it consisted of about 24 members; 12 males and about the same number of females. They were all received on letters, principally from the church in Brimfield. How many were added to this little band of disciples, during the ministry of their first and second pastors, cannot be ascertained. At the end of 44 years, their number amounted to 112. Many doubtless in this period had gone to their reward in heaven. When the present pastor was ordained, the church consisted of 112 members. The number now is about 400, a little more than one-third males. The whole number admitted from his ordination up to 1836, a period of just 29 years, is 655,—74 by letter. This church has ever taken a lively interest in the benevolent objects of the day. She has a stated contribution at every communion; and, in connection with members of the society, takes a collection at the general Sabbath school and Seamen's concert. Nine charitable associations exist in the church and society, which contribute, annually, to the different societies for sending abroad the gospel in the world. A number of females, who assemble at stated seasons for prayer, have, for several years, contributed annually from \$115 to \$125 to sustain a missionary at the West. Members of the church and society have, the present year, (1835,) made up the sum of \$500 for the aid of Rev. James L. Merrick, missionary to Persia. He is a native of this town, and first united with this church. They hope and intend to raise this sum annually. A Sabbath school has existed in this congregation since the year 1818. It is now kept both summer and winter. The first pastor was the Rev. Abishai Sabin. He was constituted pastor of this church June 23, 1762. His relation to the church continued about ten years, when he was dismissed. He was not again settled in the ministry, but died at Pomfret, Ct.—The second pastor was Rev. Jesse Ives. He was born at Meriden, Ct., 1736. He was educated at Yale college, and was graduated 1758. He first settled in the ministry, in what was then a parish of Norwich, Ct., now the town of Franklin. How long he continued there is not ascertained. He came to this place in 1772, and was installed over the church, June 23, 1773. He died, while pastor, on the 31st of Dec. 1805, in the 71st year of his age. The period of his ministry, in this place, was 32 years and six months.—The present pastor of the church was ordained Dec. 17, 1806. His native place is West Springfield. He is a graduate of New Jersey college, of the class of 1804. He pursued his theological studies at the college, one year under Prof. Kollock, and the remainder of the time under the direction of Dr. Lathrop of West Springfield.—*Spiritual blessings.* These our gracious Lord has bestowed upon the church

in much mercy, and to the glory of his great name. He has attended the preaching of the word of his grace by the Holy Ghost sent down from heaven, according to his will. He has frequently refreshed his heritage when it was weary, and to his name be all the glory. There have been *nine* seasons, within the 25 past years, in which more or less *special* attention to religion was manifest, and in which a greater or less number were brought to submit to Christ, and take his yoke upon them. The years 1810, 12, 13, 17, 19, 25, 29, 31, and 34 were particularly distinguished by divine influence. The number brought into this church, as the immediate fruit of these revivals, is about 500. Two-fifths of these were admitted to the church from the summer of 1810 to the close of 1817. Many who were subjects of renewing grace, during the progress of these revivals, have united with other churches, and some remain unconnected with any church. Though divine influence was more special and powerful in the years 1812, 13, and 17, yet, from the beginning to the close of these five years, there seemed to be a silent progressive work of the Holy Spirit. The number admitted to the church averaged about 25 a year. The subjects of these revivals have *generally* held on their way, and witnessed a good confession. Some have gone back to their former state of feeling, and habits of thinking and acting; while others have, in great measure, lost their spirituality, and their deep concern for the good of Christ's church, and the cause of vital godliness. But while we have looked with grief upon such cases of departure from God, we have been permitted to witness the triumphs of some in the last conflict, and are cheered in beholding others living for God."

[To be concluded.]

STATISTICAL VIEW OF ALL THE EUROPEAN STATES.

	Area in English square statute miles.	Inhabitants in round Nos.	National debt about M. Dolls.
British Empire, including Malta and the } Ionian Isles, ... }	119,500	24 millions	4,000
France, ...	218,530	35 "	500
Austria, including Cracow, ...	283,271	35 "	200
Prussia, ...	109,500	15 "	115
Independent German States, ...	95,485	15½ "	120
Netherlands, including Belgium, ...	25,515	8½ "	200
Russia, ...	1,445,560	48 "	250
Ottoman Empire, including Greece, ...	208,044	10 "	52
Spain, ...	182,996	14 "	260
Portugal, ...	37,310	4 "	25
Naples and Sicily, ...	42,179	7½ "	100
Sardinia, ...	29,553	4½ "	25
Church States, Tuscany, Parma, Madeira, } &c. }	31,183	5 "	100
Sweden, ...	297,570	4 "	18
Denmark, ...	53,409	2 1-5	40
Switzerland, ...	14,848	2½ "	2
	3,194,453	234 millions	6,000 mil.

Specie estimated at 1,800 millions dollars.

United States 2,000,000 square miles—17 millions inhabitants—national debt, none. Individual States' debt 100 millions, and specie estimated at 70 millions,—or \$33½ of specie and solid currency per individual in Europe,—and \$10 of specie and solid currency per individual in the United States.

It has been calculated that no less than 5,000,000 francs have been lost in Paris since 1830, by unsuccessful attempts to establish periodical works.—*For. Qu. Rev.*

During the year 1836, there were printed in Paris 6,632 works, written in French, English, German, Greek, Latin, Italian, Spanish, Polish, &c.; besides 1,154 works of engravings and lithographs.—*Gent. Mag.*

CHRONOLOGY OF COTTON.

1730. Mr. Wyatt spins the first cotton yarn in England by machinery.
 1735. The Dutch first exported cotton from Surinam.
 1742. First mill for spinning cotton erected at Birmingham, moved by mules or horses, but not successful in its operations.
 1749. The fly-shuttle generally used in England.
 1756. Cotton velvets and quilting made in England for the first time.
 1761. Arkwright obtained the first patent for the spinning frame, which he further improved.
 1768. The stocking frame applied by Hammond to the making of lace.
 1773. A bill passed to prevent the export of machinery used for cotton factories.
 1779. Mule spinning invented by Hargrave.
 1782. First import of raw cotton from Brazil into England.
 1782. Watt took out his patent for the steam-engine.
 1783. A bounty granted in England on the export of certain cotton goods.
 1785. Power-loom invented by Dr. Cartwright. Steam-engines used in cotton factories.
 1786. Bleaching first performed by the agency of the oxymuriatic acid.
 1787. First machinery to spin cotton put in operation in France.
 1789. Sea Island cotton first planted in the United States, and upland cotton first cultivated for use and exported about this time.
 1790. Salter, an Englishman, builds the first American cotton factory, at Pawtucket, R. I.
 1792. Eli Whitney, an American, invents the cotton gin, which he patents.
 1798. First mill and machinery for cotton erected in Switzerland.
 1799. Spinning by machinery introduced into Saxony this year.
 1803. First cotton factory built in New Hampshire.
 1805. Power-loom successfully and widely introduced into England.
 1807. The revolution in Spanish America begins to furnish new markets for cotton manufactures.
 1810. Digest of cotton manufactures in the United States, by Mr. Gallatin, and another by Tench Coxe, Esq. of Philadelphia.
 1811. Machinery to make bobbin lace patented by John Burn.
 1813. The India trade more free, and more British manufactures sent there.
 1815. The power-loom introduced into the United States, first at Waltham.
 1818. Average price of cotton, 24 cents—higher than since 1810. New method of preparing sewing cotton, by Mr. Holt.
 1819. Extraordinary prices of Alabama cotton lands.
 1820. Steam-power first applied with success extensively to lace manufactures.
 1822. First cotton factory in Lowell erected.
 1823. First export of raw cotton from Egypt into Great Britain.
 1825. In New Orleans, cotton at from 23 to 25 cents per pound.
 1826. Self-acting mule spinner, patented in England, by Roberts.
 1827. American cotton manufactures first exported to any considerable extent.
 1829. Highest duty in the United States on foreign cotton manufactures.
 1830. About this time, Mr. Byer introduced a machine from the United States into England, for the purpose of making cards.
 1835. Duty on cotton goods imported into the United States reduced: and in England it is forbid to employ minors in cotton mills for more than nine hours on a Saturday: in consequence, they work at something else.
 1834. Cotton 17 cents.
 1835. Extensive purchases made of cotton lands by speculators and others.
 1836. The season began at 15 cents, and the year ended at 20 cents.
 1837. Cotton reached 22 cents, and then ———.

PARIS NEWSPAPERS.

THE sale of newspapers at Paris, is stated in the "Foreign Quarterly Review" for October, 1836, as follows:—

Gazette de France, ...	9,800	Estafette, ...	3,100
Journal des Débats, ...	9,400	Journal de Paris, ...	2,200
Constitutionnel, ...	8,300	Echo, ...	2,100
Courrier Français, ...	6,300	Moniteur, ...	1,900
Temps, ...	6,200	Impartial, ...	1,500
Quotidienne, ...	4,600	Messenger, ...	1,400
National, ...	4,200	Journal du Commerce, ...	1,400
Bon Sens, ...	3,200	France, ...	1,100

NOTICES OF NEW PUBLICATIONS.

1. *The Death of the Godly an Incentive to Virtue. A Sermon, occasioned by the death of the Rev. George Cowles, and of Mrs. Elizabeth R. Cowles ; preached in Danvers, Ms., Nov. 12, 1837. By Harrison G. Park, Pastor of the Second Congregational Church, Danvers. pp. 40.*

The text of this well-written and highly appropriate sermon is Psalm xii. 1. "Help, Lord, for the godly man ceaseth ; for the faithful fail from among the children of men." The object of the preacher is, first, to illustrate the worth of the godly, and secondly, to show that their death is an incentive to prayer for divine help. A principal part of the sermon is taken up in delineating the character and death of Mr. and Mrs. Cowles, who perished in the wreck of the steam-boat Home, on the 9th of October, 1837. We here present an abstract of considerable length, as it will be likely to interest all our readers. The Rev. George Cowles was the son of Theodore and Margaret Cowles, and was born in the north village of New Hartford, Ct. March 11, 1798. Of him in childhood, one who knew him well, writes, "he possessed a firm and vigorous constitution, capable of enduring exposure and fatigue. In the schools of his native village, he maintained a very respectable standing. An affectionate disposition, and engaging manners, secured to him the attachment, not only of his fellow-pupils, but of all the inhabitants of the place. He enjoyed the advantages of early and faithful religious instruction from his pious mother, the influence of which had great effect upon his subsequent life. Upon the consecration of his father to Christ, which did not occur till some years after the birth of this son, he was devoted by his parents to the Christian ministry. Accordingly, with this end in view, though his mind was not specially interested in the great truths of the gospel, he was sent by his parents to Phillips academy, Andover, Ms. to prepare for college. He entered this institution in the year 1814.

"Mr. Cowles had not long been at the academy, before his heart became subject to the renewing influences of the Holy Ghost, and thus a foundation was laid for preparation to become an ambassador of Jesus. He did not, however, make a public profession of religion, until the summer of 1817, when he united with the church in the theological seminary, Andover. In the autumn of this year, he entered the freshman class at Yale college, at which institution he was graduated with honor in 1821. Immediately after his graduation, he became connected with the theological seminary at Andover, where he continued three years. Completing his theological education, he left this school of the prophets as a licentiate in the fall of 1824. He then gave his energies to a work, which had long been, and which ever continued to be, very near his heart. I mean that of spreading the gospel among the heathen. He entered the service of the American Board of Commissioners for Foreign Missions, and continued an agent about two years and a half. His health becoming feeble, he resigned his office in the winter of the year 1827. In April following, he received a unanimous call from the Second church in Danvers, in which the parish concurred, to settle with them in the ministry. In June, he communicated his acceptance. By reason of his continued indisposition, his ordination did not occur till Sept. 11. Though he entered on his work with a constitution impaired by his indefatigable labors as an agent of the American Board, yet he was enabled, through the kindness of God, to discharge very acceptably and usefully the duties of his office, with but little interruption, till Sept. 1835. The last Sabbath in this month he preached a part of the day, and after this, but one Sabbath ; he was never permitted to preach here again. This occasion was the first Sabbath in January, 1836. He then, with a debilitated body and tremulous voice, preached his last sermon from

these most solemn words, 'Dust thou art, and unto dust shalt thou return.' Though unable to discharge the onerous duties of his office in this extensive field, yet the strong reciprocal love between him and his people, forbade the thought that he must entirely cease, and give up his place to another. Hope that disease might be conquered, led to the suspension of his labors, from month to month; but this hope, disease disregarded; and he deemed it duty to ask to be entirely released from his pastoral and ministerial relation. This request was granted, and he was dismissed Oct. 26, 1836. This pastoral relation continued nine years, one month and fifteen days.

"On the 7th of October, Saturday in the afternoon, Mr. and Mrs. Cowles took passage in a steam-packet for Charleston, S. C., designing to pass the winter in Georgia, with a brother and sister,—but their thoughts were not God's thoughts. They were ripe for higher service than any which exists below; and for nobler joys than rise this side of heaven; and God took them! On the morning after their packet sailed, a gale of wind began, which continued with ruder and ruder power, till the bark struck—and broke—and gave her numerous passengers to the mercy of the waves, by which most of them, our friends among the rest, were buried in death! This awful event took place in the evening of October 9th, 1837.

"A partial acquaintance with this beloved servant of Christ, would induce the conviction, that he possessed many most excellent traits of character, by which he was remarkably prepared for the sphere in which he moved; and a little inquiry would gather proof, that the first were the correct impressions. You could not long be with him, without discovering that his soul was bound up in the salvation of his fellow-beings. Subsequently to his conversion, this was always said of him, 'he careth for souls.' When in college, he earnestly sought their salvation, and in the revival of 1820, his was no small instrumentality in directing sinners to the blessed Saviour. In his vacations, which were passed at home, the love of souls was the ruling passion of his heart. His instinctive discernment of character, especially of men in the ordinary walks of life, was another great excellence in Mr. Cowles. Doubtless it was very much enlarged in his agency, when, on his extensive travels, he came in contact with individuals of every class, and in all circumstances. Mr. Cowles was remarkably endowed with a susceptibility of feeling for others, which much advanced his usefulness. He was enabled to approach very near the heart. His people had no sorrows, and he was not stricken. Neither had they joys, which were not his own. Thus interested in their welfare; thus sympathetic and tender; being quick in discerning the different grades of feeling, and gifted with uncommon conversational powers, he was permitted to achieve great ends in his pastoral visitations.

"The character of Mr. Cowles as a preacher, perhaps is delineated in the following language: The distinguishing characteristics of his sermons, were their purely evangelical cast, their faithful elucidation of the doctrines and precepts of the gospel, and their adaptation to the peculiar feelings of his people, as modified by the ever varying incidents and circumstances of life. Having these excellences in the pulpit and in pastoral visitation, his success in winning souls to Christ might well be anticipated. During the period of his ministry there were added to his church ninety-eight members, making on an average nearly eleven a year.

"Although our brother had this success at home, yet the bounds of his parish did not constitute his entire sphere of action. He felt for a world. When he became convinced the great Head of the church did not require of him this sacrifice, it was his design to devote himself to the concerns of the American Board, that he might be instrumental at home, in scattering the waters of salvation abroad. We have already seen him introduced into this department of labor, and here he would have remained, had not the fatigues of his agency broken down his constitution. The services which he rendered the Board at this time were truly valuable. On the 13th of February, 1828, he was married to Miss Elizabeth Ripley Adams, second daughter of John Adams, Esq. then principal of Phillips academy, Andover.

"Mrs. Cowles was born in Colchester, Ct. July 7, 1805. Her childhood was marked with those traits of character, which appeared in such attraction at mature age. There were then indications of uncommon mind, and of an affectionate, ingenuous and generous heart. By the removal of her father to Andover, when she was yet an infant, at the period when her mind began to be developed, there were about her influences of a literary character of uncommon order, which were highly favorable to her progress in knowledge. As her years increased, she enjoyed other facilities for the instruction and embellishment of her mind, which were presented in the best schools in our country. These advantages, she most diligently improved, in the acquisition of an education of great variety and perfection. At an early age she found her Saviour, and made a public profession of religion, and united with the church in the theological seminary, Andover.

"Upon her connection with this people, which occurred at her marriage, she was, by her ardent piety and accomplished education and bland disposition, eminently qualified for the station she filled. She was such a companion as a pastor needed—and such a friend as made it safe for all to be subject to her influence. Into the different divisions of female influence, in the parish, hers was ever enstamped; and all, whether at 'Bible class,' 'Sabbath school,' 'circle,' or 'society,' felt themselves the more benefited by her presence. Her cares at home, made it alike her convenience and pleasure, to be active in ways of usefulness; and, doubtless, in the day when her usefulness shall be brought to light, many souls will appear as crowns of her rejoicing forever."

Our limits forbid us to abstract further from this interesting discourse. The appendix embodies various interesting matters pertaining to the loss of the Home, by which so many individuals throughout our country were overwhelmed with grief.

2. *Principles and Results of Congregationalism. A Sermon, delivered at the Dedication of the House of Worship erected by the First Congregational Church, Philadelphia, Nov. 11, 1837. By the Rev. John Todd, Pastor of the Church.* pp. 64.

This sermon is founded on the text, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 19—21. After some remarks on the word *church*, and upon its meaning under the patriarchal and Mosaic dispensations, Mr. Todd states the following as the general principles of the church, as founded by Christ and his inspired apostles. 1. The churches were separate, independent bodies, composed of renewed men, who voluntarily united themselves together to enjoy the preached word and the ordinances of the gospel, and to mutually aid each other to build up the kingdom of Christ. 2. They were instructed and guided, and their poor provided for, by bishops and deacons of their own choosing. 3. The bishop was the overseer, not of other ministers, but of the flock of God. 4. The government and discipline of each church was within itself, and by itself. 5. The gifts of the different members were employed to aid the whole. 6. In cases of discipline, the churches used every proper means to vindicate the honor of Christ, and to reclaim the offender. The preacher, after briefly discussing these particulars, proceeds to point out the principles of Congregationalism, as a form of church government. These are, 1. That Christ is the head of his church, which he hath purchased with his own blood. 2. The Bible is the only standard of faith, government, and practice. 3. It is a fundamental principle of Congregationalism, that every church shall govern itself. Remarks are then made, showing the practical results of Congregationalism, as they appeared in England, Holland, New England, etc. Objections to this form of government are stated and refuted. The sermon is one of great ability and candor. Those who are not convinced by its arguments, will be pleased with its spirit. It is printed by William Marshall & Co. with much taste and neatness.

3. *Abstract of the Massachusetts School Returns for 1837.* Boston: Dutton & Wentworth. 1838. pp. 302.

In 1837, the legislature of Massachusetts appointed a board of education, consisting of the governor and lieutenant-governor, ex officio, and eight other persons, viz. Edward A. Newton of Pittsfield, Emerson Davis of Westfield, James G. Carter of Lancaster, George Putnam of Roxbury, Jared Sparks of Cambridge, Edmund Dwight of Boston, Thomas Robbins of Rochester, and Robert Rantoul, Jr., of Gloucester. Of this board, the Hon. Horace Mann, late president of the senate of Massachusetts, is secretary. The report, whose title is given at the head of this article, was prepared by him, evidently with great accuracy and painstaking. Returns are included from all the towns in the State except Charlemont, Clarksburg, Florida, Goshen, Harvard, Holland, Lenox, Monroe, Tolland, Wayland and Woburn. Returns have been received from a greater number of towns, this year, than ever before, and they have evidently been made with far greater accuracy than in any previous year. The following is the general aggregate:

Number of towns which have made returns,	294
Population, May 1, 1837, (not including State paupers, inmates of hospitals, etc.)	691,222
Valuation in 1830,	\$206,457,662 58
Number of public schools,	2,918
Number of scholars of all ages in the schools, Winter,	141,837
“ “ “ “ Summer,	122,884
Total,	264,721
Average attendance in the schools, Winter,	111,520
“ “ “ Summer,	94,956
Total,	206,476
Number of persons between 4 and 16 years of age,	177,053
Average length of the schools, in months and days,	6.25
Number of teachers, including summer and winter terms, Males,	2,370
“ “ “ “ Females,	3,591
Average wages per month, including board,—Males,	\$25 44
“ “ “ Females,	\$11 38
Amount raised by taxes for the support of schools,	\$465,228 04
Raised by taxes for teachers' wages, including board, if paid from the public money,	\$387,124 17
Raised voluntarily to prolong common schools, including fuel and board, if contributed,	\$48,301 15
Number of academics, or private schools,	854
Aggregate of months kept,	5,619
Aggregate of scholars,	27,266
Aggregate paid for tuition,	\$328,026 75
Amount of local funds,	\$189,536 24
Income from the same,	\$9,571 79

4. *Transactions of the Statistical Society of London. Vol. I. Part I.* London. 1837. pp. 148, quarto.

The articles in this volume are:—Remarks on the Collection of Statistical Knowledge, by W. Jacob, Esq.; Analysis of Statistical Documents respecting France, by T. R.

Preston; Statistics of Epidemic Cholera, by Sir D. Barry, M. D.; Connection between Crime and Ignorance, by G. R. Porter, Esq.; On the Increase of Wealth and Expenditure, by Col. Sykes; and M. Hoffman's Statistical View of the Births and Deaths in the Prussian States, translated by W. R. Deverell, Esq. We make one extract from the tables of M. Hoffman. The total number of persons who died in the Prussian States in the fifteen years from 1820 to 1834, was officially registered according to the following scale of ages:

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Born dead,	147,705	109,363	257,068
Died in the first year,	715,284	581,540	1,296,824
“ “ 2d and 3d year,	317,934	300,630	618,564
“ “ 4th and 5th year,	129,390	125,919	255,309
“ “ 6th and 7th year,	73,331	70,970	144,301
“ “ 8th to the 10th year,	65,161	62,032	128,093
“ “ 11th to the 14th year,	50,559	50,460	101,019
“ “ 15th to the 20th year,	67,880	64,449	132,329
“ “ 21st to the 25th year,	81,096	64,184	145,280
“ “ 26th to the 30th year,	67,494	72,989	140,483
“ “ 31st to the 35th year,	64,714	77,224	141,938
“ “ 36th to the 40th year,	68,725	83,167	151,892
“ “ 41st to the 45th year,	80,497	86,343	166,840
“ “ 46th to the 50th year,	91,213	85,129	176,342
“ “ 51st to the 55th year,	104,898	97,987	202,885
“ “ 56th to the 60th year,	113,184	107,556	220,740
“ “ 61st to the 65th year,	135,108	140,052	275,160
“ “ 66th to the 70th year,	125,620	130,840	256,460
“ “ 71st to the 75th year,	119,016	127,355	246,371
“ “ 76th to the 80th year,	94,777	96,935	191,712
“ “ 81st to the 85th year,	61,148	63,369	124,517
“ “ 86th to the 90th year,	27,556	28,950	56,506
“ after the 90th year,	12,452	14,124	26,576
Total of all ages,	2,814,742	2,642,467	5,457,209

Of 7,593,017 children born in a period of fifteen years, there were born dead, 257,068; that is, of 100,000, 3,386, which is a little above one-thirtieth. And of those who died after birth, but before the completion of their first year, 1,296,824; that is, of 100,000, 17,079. Total of those born dead and who died in the first year, 1,553,892; that is, of 100,000, 20,465. The number of children born dead, and the number dying in their first year, might assuredly be diminished by the influence of competent circumstances and of moral habits; inasmuch as the former would admit of more indulgence and attention to the wants of mothers and children among the great mass of the people; while the latter would occasion the prevalence of more maternal care. Still, however important may be the improvement of the people in these two respects, the number of children who do not survive the first year of their life, will always remain very considerable.

5. *Education in the State of New York.*

From the late annual message of governor Marcy, we select a few items. The whole number of organized school districts in the State, Dec. 31, 1836, was 10,345, from 9,718 of which reports were made to the superintendent. The number of children between five and sixteen years of age residing on that day in the districts from which reports were made, was 536,882; and the whole of all ages instructed in 1836,

was 524,183. The amount of public money distributed to the districts during the year, was \$335,895 10. This amount, together with the sum of \$436,446 46 paid by the inhabitants of the districts, has been applied to the payment of the wages of the teachers, making an aggregate of \$772,241 56 expended for that purpose. Of this amount, however, a few thousand dollars were appropriated in the city of New York to repairing and finishing school-houses. The average period during which schools were kept in 1836 in the districts from which reports were received, was seven months. The number of academies subject to the visitation of the regents of the university of the State is now larger than it has been any time heretofore. There were more than 6,000 students instructed in those that made returns. About 4,500 were classical students, or such as were attending to the higher branches of English education. It appears by the returns that the number of students attending the academies is increasing. The amount of permanent capital invested in lots and buildings, in libraries and philosophical apparatus for the academies that reported, was nearly \$700,000; and the amount paid for salaries and compensation of teachers, exceeded \$93,000. The productive capital of the common school fund, is \$1,916,647 68. Its income during the last fiscal year, was \$94,349 93. The annual apportionment to the common schools, is \$110,000. Although the revenue of the present year falls considerably short of this sum, the surplus of the preceding year is more than sufficient to make up the deficiency. The capital of the literature fund, is \$263,092 67, and produced a revenue for the last year, of \$13,016 16.

6. *Speech in behalf of the University of Nashville, delivered on the day of Commencement, Oct. 4, 1837. By Philip Lindsley, President of the University.* pp. 38.

This speech is addressed to the citizens of Nashville, in behalf of the University. The objections which are urged against the University are first stated and refuted. These are, 1, personal; 2, those of a party complexion; 3, those arising from the locality; 4, from the assumed inefficiency of college education; 5, it is asserted that the University is designed for the rich, not for the poor. These objections are answered at length, and with great point and directness. Dr. Lindsley then shows the advantages which would accrue to Nashville from a flourishing and well-endowed University. It would add to the wealth and prosperity of the city. It would create a reputation for it. It would collect a literary society. It would present facilities for the higher education of the people. A well-endowed and conducted University is a grand conservative principle of civilization, truth, virtue, learning, liberty and religion. The University has ever been the friend and nursery of common schools. In short, colleges or universities are indispensable to the progress or long continuance of civilization and Christianity.

7. *The Inaugural Address of Daniel Read, M. A., Professor of Languages in the Ohio University, delivered at the Commencement, Sept. 1837.* pp. 15.

This is a brief but sensible argument in favor of the study of the classics at college. The sentiments advanced in it respecting the importance of an accurate and extended knowledge of the leading college studies, meets with our full approbation. We are glad that they are finding currency in the West. In the Appendix, it is stated that the institution commenced its operations at Athens, in 1810, as an academy. As such, it was conducted till 1820, when the usual college classes were organized. During this period, a considerable number of young men received the elements of a classical and scientific education, and some were thought worthy of a degree. The first individual who received the degree of B. A. was the Hon. Thomas Ewing, late senator of the United States. This was in 1815, and it was the first literary degree conferred in Ohio.

The first regular college class, consisting of three individuals, graduated in 1823. The whole number of graduates is about 100. Of these, 34 are clergymen, 32 lawyers, 4 professors in college, and 3 foreign missionaries. More than 100 have taken a partial course in the institution. The course of studies is, in most respects, like that of Yale college. It has a valuable philosophical and chemical apparatus. From the very origin of the institution, instruction in the Bible has been systematically attended to. The commencement is on the third Wednesday in September. The number of students is 99.

8. *An Appeal to Parents for Female Education on Christian Principles, with a Prospectus of St. Mary's Hall, Burlington, N. J.* pp. 33.

This pamphlet is taken up in delineating the principles on which female seminaries should be conducted, and with some details respecting the St. Mary's Hall institution. A stock has been created, to the amount of \$25,000, in one hundred shares of \$250 each. This is to be appropriated to the purchase of the property, to the supply of furniture and apparatus, and to such enlargements and improvements as may be necessary. More than half the shares were subscribed when the circular was printed. The Rev. Asa Eaton, D. D. is chaplain and head of the family; Rev. John P. Lathrop, principal teacher; Mrs. Susan Eaton, matron; Miss Almira Homer, assistant teacher; with five other assistant teachers.

9. *The Connection between Early Religious Instruction and Mature Piety. A Sermon preached in St. Paul's Church, Philadelphia, May 22, 1837. By Stephen H. Tyng, D. D., Rector of the Church of the Epiphany.* Philadelphia. 1837. pp. 28.

Dr. Tyng's text is, "Those that be planted in the house of the Lord, shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright, and there is no unrighteousness in him." Ps. xcii. 13—15. The discourse illustrates, 1, the operation of early religious instruction towards the formation of subsequent religious character; 2, exhibits the foundation upon which this important expectation is cherished; and, 3, urges, upon this ground, the claims of the Sunday school enterprise, and of the American Sunday School Union, upon the attention of the community. The sermon will well repay an attentive perusal. It is catholic, sound and judicious.

10. *Christianity fitted for Universal Diffusion. A Sermon preached in North Yarmouth, Me., June 28, 1837, before the Maine Missionary Society, at its Thirtieth Anniversary. By Thomas T. Stone, Pastor of the Congregational Church, East Machias.* 1837. pp. 39.

This sermon is founded on Ps. lxxii. 17. "His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." The proposition eloquently enforced and illustrated by Mr. Stone is, that Christianity is adapted perfectly to the nature of man. The whole history of the world proves that human nature demands some form of religion. It also asks for such a religion as that of Jesus Christ. Man is conscious of guilt and sin, and needs pardon and purification. Christianity assures the believer, that in every worthy enterprise and virtuous effort, the power of God is with him. Christianity possesses a self-diffusive power in the form of its application to human affections. In the person of Christ, it embodies what man feels in himself to be true virtue. Another peculiarity of this religion is, its adaptation to the whole mind in every stage of its progress. The preacher then considers the question: Is it probable that this religion will in fact be set before all men? The inferences from this subject are, 1, that we should all seek a

thorough and intimate acquaintance with Christianity; 2, this knowledge should not be dead nor fruitless; 3, it becomes us to act constantly on the principle, that the Lord Jesus Christ, manifesting himself in his gospel and by means of his disciples, is the real agent in establishing his own universal reign.

11. *The Apostolical Fathers, Polycarp and Ignatius.* Burlington, N. J. 1837. pp. 48.

The Apostolical Fathers, Clement, bishop of Rome. Burlington, N. J. 1837. pp. 32.

The first of these pamphlets contains some account of Polycarp and of his martyrdom, with his epistle to the Philippians; a sketch of Ignatius and of his martyrdom, together with his epistles to the Smyrneans, the Trallians, the Ephesians, the Magnesians, the Romans, the Philadelphians, and to Polycarp. The other pamphlet comprises a biographical sketch of Clement, and his epistle to the Corinthians, with a fragment from Irenæus. The pamphlets are well printed, and will serve to extend a knowledge of the lives and writings of these eminently holy men.

12. *Death and Heaven. A Sermon preached at Newark, N. J., at the Interment of the Rev. Edward Dorr Griffin, D. D., on the 10th of Nov. 1837. By Gardiner Spring, D. D., Pastor of the Brick Presbyterian Church in the City of New York.* pp. 40.

A Discourse occasioned by the Death of the Rev. Edward Dorr Griffin, D. D., delivered Nov. 26, 1837, in the Chapel of Williams College. By Mark Hopkins, D. D., President of the College. pp. 20.

These are both excellent sermons. A considerable part of Dr. Spring's is occupied with an exposition of the text, while Dr. Hopkins, after a brief introduction, proceeds to delineate the life and character of Dr. Griffin. Both are worthy and well-wrought memorials of the exalted character of him whose course was so full of blessings to the church and to the world. Dr. Spring's text is 1 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Pres. Hopkins discourses from Acts xiii. 36. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." From the two sermons, we shall now make out a brief abstract of the life of Dr. Griffin.

Edward Dorr Griffin was born at East Haddam, Ct. Jan. 6, 1770. He was the son of George Griffin, an independent farmer of that place. He was educated at Yale college, where he graduated in 1790. He excelled in every department, and attained the first station in his class. Upon leaving college, he superintended, for a few months, an academy at Derby, a pleasant village near New Haven. There he was attacked by a severe illness, which confined him several weeks. His early religious education, and his serious reflections and prayers during his sickness were made the power of God to his salvation. The study of the law, which had been his favorite object, was abandoned. In the spring of 1792, he united with the church in Derby. In about six months, (having in the mean time studied divinity with the Rev. Dr. Jonathan Edwards of New Haven,) he was licensed to preach the gospel. He was ordained pastor of the Congregational church in New Hartford, Ct., in 1795. But few men in our country ever entered on the work of the ministry under brighter auspices. It was the commencement of the age of American revivals, in which he felt an absorbing interest, and in which he was an early and efficient agent. At New Hartford he was associated with the kindred spirits of Mills, Hallock, Strong and Gillet. About the time of his settlement at New Hartford, Dr. Griffin was married to Frances Huntington, the niece and adopted daughter of Samuel Huntington, governor of Connecticut, with whom he lived

in great harmony, and whom he followed to the grave only about three months before his own death. During the six years in which Dr. Griffin was pastor in New Hartford, about fifty or sixty adjacent congregations were visited with revivals of religion remarkably pure and powerful. In 1795, fifty were added to Dr. Griffin's church, and in 1798 and 1799, about fifty heads of families in his parish became the subjects of renewing grace.

In the fall of 1800, Dr. G. removed to Orange, N. J., where he spent about six months, and had fifty souls as the seals of his ministry; and in Oct. 1801, he was installed as colleague with Dr. M^r Whorter over the First Presbyterian church in Newark. In 1807, there was a wonderful work of grace at Newark. From 230 to 250 in his society became interested in the great salvation. At one sacrament 97 new members were added to the church.

In 1808, Dr. Griffin was solicited with great unanimity to fill at once the pulpit of Park Street church in Boston, and the chair of professor of sacred rhetoric at Andover. "It was no common trial," says Dr. Spring, "to his pupils, that he vacated the professor's chair. To his unchanging friend and patron who nominated him to that office, it was one of the severest trials of his life. The individual who addresses you, was one of a class of about 30, who first enjoyed the benefit of his instructions." After his removal from the seminary, he remained in connection with Park Street church from his installation in July, 1811, till his dismissal in the spring of 1815. While in Boston, he published his Park Street Lectures, which have been widely circulated in four or five editions, and which have been the means of much good. As he was the only orthodox Congregational clergyman in the city except one, his meeting-house was much resorted to by members of the legislature and by strangers, and he thus became extensively known throughout the State, and indeed throughout the country. Many souls were here the fruits of his labors.

In 1815, he became pastor of the Second Presbyterian church in Newark. Here he was once more distinguished not only as a successful preacher of the gospel, but as an assistant founder, and active, zealous friend of our great benevolent and religious institutions. In his study at Andover, the incipient measures were taken which resulted in the formation of the American Board of Commissioners for Foreign Missions. After he removed to Newark, the United Foreign Missionary Society sprung up under his care. Next to Samuel J. Mills, he seems to have done more than any other man to give form and features to several of our great national institutions.

In 1821, he was elected president of Williams college. "He had precisely the kind of reputation," says Dr. Hopkins, "which was needed for the college at this crisis; a comparatively large class entered, and the college continued to increase in numbers." In 1825, the trustees resolved to raise a fund of \$25,000 to establish a new professorship, and to build a chapel. In the raising of this sum, Dr. Griffin was the principal agent. In a time of general embarrassment, he raised \$12,000 in four weeks. The fund was completed; a professorship of rhetoric and moral philosophy was founded; and Sept. 2, 1828, a commodious chapel was dedicated. During his connection with the college, there were several powerful revivals of religion, especially that in 1825, which for a long time changed the whole aspect of the college. In the fall of 1836, in consequence of increasing infirmities, he resigned his presidency, and soon after removed to Newark, N. J., where, in the family of his son-in-law, Lyndon A. Smith, M. D., he lived till his death, which took place Nov. 8, 1837. His last days were tranquil and happy. On the day before his death, his family were called up to see him die. One of them inquired if he suffered any pain. To which he answered, none; and in his own emphatic manner, though scarcely able to articulate, he added, "My heavenly Father—my dear Redeemer's mercy and faithfulness—I pray you give him glory for ever!" During the evening before his death, he remarked, "The Saviour never so manifested his preciousness to me before."

We should be glad to quote the remarks which both the preachers make on the character of Dr. Griffin, but our limits admonish us to forbear. We are happy to add, that the Rev. Dr. Sprague of Albany is expected to prepare a memoir of Dr. Griffin.

13. *A Discourse delivered at Providence, Aug. 5, 1836, in Commemoration of the First Settlement of Rhode Island and Providence Plantations; being the Second Centennial Anniversary of the Settlement of Providence. By John Pitman, Member of the Rhode Island Historical Society.* pp. 72.

Roger Williams landed in Providence in the summer of 1636. The precise date cannot be ascertained. The earliest record of his being there, is found in the journal of governor Winthrop of Massachusetts, of July 26, O. S. 1636. The deed of the land on which Providence is now built, from the chief sachems of the Narragansetts to Williams, bears date March 24, 1638, though the first purchase was made in 1636. The first male child born in Providence was Mr. Williams's eldest son, who was born in Sept. 1638, and named Providence. The year after the settlement of Providence, the services of Williams were of great importance in preventing a union between the Pequots and Narragansetts, and in attaching the latter to the English. The island of Rhode Island was settled in 1638. In 1640, Portsmouth was settled, and in 1642-3, Warwick. In 1644, Roger Williams procured a liberal charter from the English government. On the 19th of May, 1647, the inhabitants met at Portsmouth, and agreed on a form of government, and chose their magistrates—a president and four assistants. In 1654, Roger Williams was chosen president. On the 8th of July, 1663, a new charter was granted by Charles II. In April, 1683, Roger Williams died, aged 83. Various and interesting memorials in relation to the progress of Providence and of Rhode Island generally, may be found in this elaborate production of judge Pitman. Our pages will not allow us to extract many interesting incidents which are recorded by his industrious pen.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

- MOSES P. STICKNEY, Cong. ord. pastor, Eastport, Maine, May 10, 1837.
 FRANKLIN YEATON, Cong. ord. evang. Perry, Me. Oct. 4.
 ALBERT COLE, Cong. ord. pastor, Bluehill, Me. Oct. 24.
 HORATIO HILLSLEY, Cong. ord. pastor, Cherryfield, Oct. 26.
 GEORGE W. ADAMS, Cong. ord. pastor, Brooksville, Me. Oct. 26.
 ELIAS WELLS, JR. Cong. ord. pastor, Foxcroft and Dover, Me. Nov. 8.
 ELI THURSTON, Cong. ord. pastor, Hallowell, Me. Jan. 3, 1838.
 FREDERICK A. ADAMS, Cong. ord. pastor, Amherst, New Hampshire, Nov. 22, 1837.
 ISAAC WILLEY, Cong. inst. pastor, Goffstown, N. H. Nov. 23.
 EDWARD BUXTON, Cong. inst. pastor, West Boscawen, N. H. Dec. 14.
 CYRUS B. DRAKE, Cong. ord. pastor, Royalton, Vermont, Oct. 12, 1837.
 ASA B. SMITH, Cong. ord. F. Missionary, Williamstown, Vt. Nov. 1.
 T. W. DUNCAN, Cong. inst. pastor, Burke, Vt. Nov. 8.
 SIMEON PARMELEE, Cong. inst. pastor, Williston, Vt. Nov. 9.
 S. H. HODGES, Cong. inst. pastor, Chester, Vt. Nov. 15.
 CEPHAS H. KENT, Cong. inst. pastor, Bradford, Vt. Dec. 27.
 WILLIAM SCALES, JR. Cong. ord. pastor, Lyndon, Vt. Dec. 27.
 HIRAM CARLTON, Cong. ord. pastor, Stow, Vt. Jan. 4, 1838.
 WALTER FOLLETT, Cong. inst. pastor, Dudley, Massachusetts, Oct. 2, 1837.
 HUBBARD BEEBE, Cong. ord. pastor, Longmeadow, Ms. Oct. 18.
 J. T. SARGENT, Unit. ord. evangelist, Boston, Ms. Oct. 28.
 JOSEPH VAILL, Cong. inst. pastor, Brimfield, Ms. Nov. 1.
 SEWALL HARDING, Cong. inst. pastor, East Medway, Ms. Nov. 1.
 JOHN WHITNEY, Cong. inst. pastor, Waltham, Ms. Nov. 8.
 CHARLES WILEY, Cong. ord. pastor, Northampton, Ms. Nov. 8.
 LUCIUS R. EASTMAN, Cong. ord. pastor, Sharon, Ms. Nov. 15.
 NATHANIEL BEACH, Cong. ord. pastor, West Millbury, Ms. Nov. 22.
 SAMUEL H. EMERY, Cong. ord. pastor, Taunton, Ms. Nov. 23.
 JOHN BOWERS, Cong. ord. pastor, North Wilbraham, Ms. Dec. 13.
 LYMAN B. PETT, Cong. ord. F. Missionary, South Dennis, Ms. Dec. 13.
 JOHN HIGGEE, Bap. ord. pastor, Granville, Ms. Dec.
 JOEL S. BACON, Bap. inst. pastor, Lynn, Ms. Dec. 22.
 WILLIAM H. TAYLOR, Bap. ord. evang. Sturbridge, Ms. Dec. 25.
 JOSEPH BALLARD, Bap. inst. pastor, Lowell, Ms. Dec. 25.
 HENRY S. GREEN, Cong. ord. pastor, Lynnfield, Ms. Dec. 27.
 WILLIAM BUSHNELL, Cong. inst. pastor, Beverly, Ms. Jan. 3, 1838.
 GIDEON DANA, Cong. ord. pastor, North Falmouth, Ms. Jan. 3.
 CHARLES T. TORREY, Cong. inst. pastor, Salem, Ms. Jan. 4.
 ERASTUS DICKINSON, Cong. inst. pastor, Chaplin, Connecticut, October 25, 1837.
 CUSHING EELLS, Cong. ord. F. Missionary, Blandford, Ct. Oct. 25.
 TIMOTHY DAVIS, Cong. inst. pastor, Litchfield, Ct. Nov. 1.
 LUCIUS ATWATER, Bap. ord. pastor, Danbury, Ct. Nov. 15.
 EDWARD W. ANDREWS, Cong. ord. pastor, West Hartford, Ct. Nov. 15.
 THOMAS BOUTELLE, Cong. inst. pastor, North Woodstock, Dec. 6.
 JAMES SMITH, Cong. inst. pastor, Glastenbury, Ct. Dec. 6.
 JAMES M. MACDONALD, Cong. inst. pastor, New London, Ct. Dec. 13.
 ERASTUS COLTON, Cong. ord. pastor, Cheshire, Ct. Dec. 17.
 ASAHEL C. WASHEURN, Cong. ord. pastor, Suffield, Ct. Jan. 3, 1838.
 OLIVER T. HAMMOND, Bap. ord. pastor, Milford, Ct. Jan.
 CHAUNCEY G. LEE, Cong. inst. pastor, Naugatuck (Waterbury,) Jan. 20.
 HENRY L. STORRS, Epis. ord. priest, Phillipstown, New York, July 27, 1837.
 ASHBEI. OTIS, Pres. inst. pastor, Ossian, N. Y. Sept. 13.
 JOHN GRIDLEY, Pres. inst. pastor, Oswego, N. Y. Oct. 31.

JOHN F. SCOVILL, Pres. inst. pastor, Glenn's Falls, N. Y. Oct. 31.
 LEWIS KELLOGG, Pres. ord. pastor, Whitehall, N. Y. Nov. 1.
 AMOS B. LAMBERT, Pres. inst. pastor, Salem, N. Y. Nov. 2.
 FRANCIS JAMES, Cong. ord. pastor, Walton, N. Y. Nov. 8.
 CHARLES S. RENSCHAW, Cong. ord. F. Missionary, N. Y. Nov. 8.
 JOHN BARTON, Pres. inst. pastor, Camden, Oneida Co. N. Y. Nov. 10.
 WILLIAM BRADLEY, Pres. inst. pastor, Allen St. Ch. New York, N. Y. Dec. 3.
 ALMON UNDERWOOD, Cong. ord. pastor, Poughkeepsie, N. Y. Dec. 6.
 AMZI BENEDICT, Pres. inst. pastor, Manlius, N. Y. Dec. 6.
 VAN VRANKEN, Dutch Ref. inst. pastor, Broome St. New York, N. Y. Dec. 31.
 JOHN EASTMAN, Pres. inst. pastor, Mexico, Jan. 3, 1838.
 SYLVESTER WOODBRIDGE, JR. Pres. inst. pastor, Hempstead, N. Y. Jan. 16.

DAVID HULL, Pres. inst. pastor, Armwell, New Jersey, Nov. 23, 1837.
 J. GARRETTSON, Ref. Dutch. inst. pastor, Bellville, N. J. Dec. 25.

ANSON ROOD, Pres. inst. pastor, Northern Liberties, Philadelphia, Pennsylvania, Dec. 15, 1837.

L. P. W. BALCH, JR. Epis. ord. pastor, Alexandria, District of Columbia, Dec. 15, 1837.

DANIEL FEETE, Ger. Ref. inst. pastor, Lovettville, Loudon Co. Virginia, Oct. 13, 1837.
 JEREMIAH HELLER, Epis. ord. priest, Branch Ch. Pendleton Co. Va. Oct. 22.
 ROBERT GORDON, Pres. ord. pastor, Grafton Ch. York Co. Va. Oct. 29.
 ANDREW P. FREEZE, Epis. ord. priest, Glade Church, Va. Nov. 10.

JAMES O. STEDMAN, Pres. ord. pastor, Tuscomb, Alabama, Nov. 1, 1837.

M. L. FORBES, Epis. ord. priest, Mississippi, Oct. 17, 1837.
 J. WOODBRIDGE, Pres. ord. pastor, Pisgah Ch. Pike Co. Miss. Dec. 2.

HARVEY BLODGET, Pres. ord. pastor, Euclid, Ohio, Oct. 11, 1837.
 JOSEPH WHITING, Pres. inst. pastor, Cleveland, O. Oct. 11.
 J. D. PICKARDS, Pres. inst. pastor, Ohio City, O. Oct. 12.
 ELIJAH S. SCOTT, Pres. inst. pastor, Geneva, O. Nov. 22.
 HENRY L. HITCHCOCK, Pres. inst. pastor, Morgan, O. Nov. 29.

JOHN BLATCHFORD, Pres. inst. pastor, Chicago, Illinois, Nov. 14, 1837.
 JOSHUA T. TUCKER, Pres. ord. pastor, Alton, Ill. Nov. 16.

Whole number in the above list, 94.

SUMMARY.

		STATES.
Ordinations.....	43	
Installations.....	40	
Total.....	83	
OFFICES.		
Pastors.....	71	
Evang. list.....	3	
Priests.....	5	
Missionaries.....	4	
Total.....	83	
STATES.		
		Maine..... 7
		New Hampshire..... 3
		Vermont..... 8
		Massachusetts..... 20
		Connecticut..... 12
		New York..... 15
		New Jersey..... 2
		Pennsylvania..... 1
		Dist. Columbia..... 1
		Virginia..... 4
		Alabama..... 1
		Mississippi..... 2
		Ohio..... 5
		Illinois..... 2
Total.....	83	

DENOMINATIONS.

DATES.

Congregational.....	46	1837. May.....	1
Presbyterian.....	22	July.....	1
Episcopalian.....	5	September.....	1
Baptist.....	6	October.....	19
Unitarian.....	1	November.....	29
German Ref.....	1	December.....	22
Dutch Ref.....	2	1838. January.....	10
Total.....	83	Total.....	83

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

NOAH WORCESTER, D. D. et. 79, Unit. Brighton, Massachusetts, Nov. 8, 1837.
 THOMAS NOYES, et. 69, Cong. Needham, West, Ms. Dec. 29.
 W. W. HUNT, Cong. Amherst, Ms. Dec.

JOHN HOLROYD, et. 56, Providence, Rhode Island, late of Danvers, Ms.

WILLIAM ANDREWS, et. 55, Cong. Cornwall, Connecticut, Jan. 1, 1838.
 STEPHEN BEACH, et. 50, Epis. East Haddam, Ct. Jan. 13.
 NATHAN PERKINS, D. D. et. 89, Cong. West Hartford, Ct. Jan. 18.

ROBERT GIBSON, et. 45, Pres. New York City, Dec. 22, 1837.

EDWARD DORR GRIFFIN, D. D. et. 67, Cong. Newark, New Jersey, Nov. 3, 1837.
 JOHN WATERMAN, Bap. et. 25, Burlington, N. J. Nov. 25.

JAMES PATTERSON, et. 57, Pres. Philadelphia, Pennsylvania, Nov. 16, 1837.
 J. RUTHRAUFF, et. 74, Ger. Ref. Greencastle, Pa. Dec. 15.
 JACOB WAMPOLÉ, et. 35, Evang. Luth. Trap, Montgomery Co. Pa. Jan. 3, 1838.

J. C. COZBY, Pres. St. Mary's Ch. Georgia, Nov. 27, 1837.

G. B. BISHOP, et. 27, Pres. South Hanover, Indiana, Dec. 14, 1837.

ELIJAH P. LOVEJOY, et. 35, Cong. Alton, Illinois, Nov. 7, 1837.
 CULLEN TOWNSEND, et. 38, Plainfield, Ill. Dec.

Whole number in the above list, 17.

SUMMARY.

	AGES.		STATES.	
From 20 to 30.....	2	Massachusetts.....	3	
30 40.....	3	Rhode Island.....	1	
40 50.....	1	Connecticut.....	3	
50 60.....	4	New York.....	1	
60 70.....	2	New Jersey.....	2	
70 80.....	2	Pennsylvania.....	3	
80 90.....	1	Georgia.....	1	
Not specified.....	2	Indiana.....	1	
Total.....	17	Illinois.....	2	
		Total.....	17	

DENOMINATIONS.

Congregational.....	6		
Presbyterian.....	4		
Baptist.....	1		
Germ. Reformed.....	1		
Episcopalian.....	1	1837. November.....	6
Evang. Lutheran.....	1	December.....	6
Unitarian.....	1	1838. January.....	4
Not specified.....	2	Not specified.....	1
Total.....	17	Total.....	17

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1838.

THE LAST THURSDAY OF FEBRUARY.

NARRATIVE OF REVIVALS OF RELIGION IN YALE COLLEGE,
FROM ITS COMMENCEMENT TO THE PRESENT TIME.

[Prepared by Prof. Goodrich.]

THE frequent dispensations of divine grace to the colleges of our country, afford matter of fervent thanksgiving and praise to every enlightened Christian. Here are assembled those who are soon to occupy, for good or for evil, the highest stations of influence and authority in our land. With the natural ardor and inexperience of youth, they are beset with temptations on every side. The love of study may seduce them into unholy ambition, and the love of pleasure into criminal indulgence; their principles may be sacrificed to a sense of shame, and the warm affections with which they left the family circle, may be deadened by familiarity with scenes of vice. Every year is marked with the shipwreck of parental hopes in our literary institutions; every year exhibits anew the unspeakable importance of a peculiar divine influence on the minds of students, to secure to them the attainment of those high ends for which they are placed in a seat of learning.

With a view to awaken increased interest and more fervent prayer on this subject, the Secretary of the American Education Society addressed a circular to the colleges, in the month of February, 1836, requesting an account of the revivals they had experienced since the year 1820. A brief statement, drawn up by the writer of this narrative at the request of president Day, was accordingly forwarded from Yale College; and was afterwards published in the appendix to the last report of the American Education Society. Subsequent reflection has led the Secretary of the Society to feel, that a fuller account of revivals in our colleges, than he at first contemplated, ought to be laid before the public. He has accordingly requested me to furnish such an account with respect to Yale College;—to carry back the narrative to our early revivals, and embody what has already been given to the public, in a more extended and minute statement of the various dispensations of divine grace at this institution.*

It may be proper for me in entering on this narrative, to state the sources from which my information has been principally derived. Of our early revivals, during the last century, comparatively little can now be known. What is here given has been gleaned from the histories of the day, and the records of the institution. For an account of the memorable work of grace in 1802, I am indebted to the Rev. Noah Porter, D. D., of Farmington, Ct., who was then a member of college. Since 1802, all the revivals have occurred at a time when I was connected with the institution, either as a student or an officer; and of

* It is intended to give full and complete histories of revivals of religion in all our colleges so far as they can be obtained. The next account will probably be either from Amherst, Williams or Middlebury college. The history of revivals in Dartmouth college was given in volume ix.—EDITOR.

these I speak from personal recollection, aided by recent inquiries of those who were then in college, and were actively engaged in the scenes described.

The first revival of religion in Yale College, of which we have any record, was in the year 1741. The town of New Haven was visited with a remarkable outpouring of the Holy Spirit about five years before, during the great revival of 1735. As the students worshipped on the Sabbath with the inhabitants of the town, it is highly probable that they shared in the work to some extent; but of this I have no decisive evidence. It appears certain, however, that a spirit of revivals was cherished, at this time, among the more serious part of the institution; since we find a number of those who were then members of college, very actively engaged at a subsequent period, in promoting a similar work of grace on a still broader scale, amidst much opposition and many reproaches.*

This was the well-known revival which commenced in 1740. Though marked by peculiarities which no one can now approve, and followed, in some instances, by separations, whose disastrous consequences were felt for half a century, it was undoubtedly, on the whole, one of the most signal dispensations of divine mercy, with which the church has been favored since the days of the apostles. Whitefield and Tennant were the honored instruments of giving a powerful impulse to the work in its early stages. Among the Connecticut clergy, Wheelock and Pomeroy, who graduated a little before the revival of 1735, and Bellamy, who was then in college, and experienced religion soon after taking his degree, were among the most active laborers in carrying forward the revival of 1740, not only by their exertions in their own immediate neighborhood, but by making extensive circuits for preaching, in this and the adjoining States. The revival at this time in Yale College, may be traced remotely to the labors of Whitefield. This extraordinary man was then on his first tour through New England, having landed at Newport, R. I., on the 14th of Sept. 1740. After visiting Boston and Northampton, and preaching in the intermediate towns, he arrived at New Haven on the 23d of October. The legislature of the colony being then in session, he was induced to remain over the Sabbath; and preached repeatedly, during his stay, to very large assemblies, many of whom "had travelled twenty miles out of the country to hear him." At this time, he appears to have met with very general approbation in New England; nor was it until after his return to the South, and the publication of the journal which he kept on this tour, that the opposition to him commenced, which, at a subsequent period, was so bitter and unrelenting. The interest in spiritual religion which he excited at New Haven, was lively and extensive; and it continued to increase during the whole of the following winter. "A number of ministers in New England," says an eye-witness, "were aroused, and preached oftener than they had done, and appeared more zealous than before; and several came to New Haven, and preached in a manner so different from what had been usual, that people in general appeared to be in some measure awakened, and more thoughtful on religious subjects, than they had been before." Dr. Samuel Hopkins, author of the *System of Divinity*, from whom the above words are quoted, was at this time a member of college; and has given us in the narrative of his own conversion, as contained in his memoirs, the fullest account I have ever seen of this revival. I shall extract from it the more largely, because the book is now out of print, and is rarely to be met with. "In March, 1741, Mr. Gilbert Tennent, who had been itinerating in New England, in Boston and other places in the winter, came to New Haven from Boston, in his way to the southward. He was a remarkably plain and rousing preacher, and a remarkable awakening had been produced by his preaching, and many hopeful conversions had taken place under his preaching, where he had itinerated. On his coming to New Haven, the people appeared to be almost universally roused, and flocked to hear him. He stayed about a week at New Haven, and preached seventeen sermons, most of them in the meeting-house, two or three in the college hall. His preaching appeared to be attended with a remarkable and mighty power. Thousands, I believe,

* Among these may be mentioned Mr. Burr, afterwards president of Nassau Hall, Princeton, "an ardent friend of revivals;" and the Rev. Timothy Allen of West Haven, who was driven from his people for his zeal on this subject. Others might also be referred to if it were necessary.

were awakened; and many cried out with distress and horror of mind, under a conviction of God's anger, and their constant exposedness to fall into endless destruction. Many professors of religion received conviction, that they were not real Christians, and never were born again; which numbers publicly confessed, and put up notes, without mentioning their names, but their number, desiring prayers for themselves as unconverted, and under this conviction. The members of college appeared to be universally awakened. A small number thought themselves Christians before they came to college, and I believe were so. Several of these appeared with an extraordinary zeal and concern for the members of college; and without paying regard to the distinction of higher and lower classes, visited every room in college, and discoursed freely and with great plainness with each one; especially such whom they considered to be in an unconverted state, and who acknowledged themselves to be so, setting before them their danger, exhorting them to repent, &c. The consciences of all seemed to be so far awakened, as to lead them to hang their heads, and to pay at least a silent regard to their reprovers. Every one in the college appeared to be under a degree of awakening and conviction. The persons above mentioned who thus distinguished themselves in zeal, were two of my classmates, Buell and Youngs.* The other was David Brainard."

It may interest the reader to follow Dr. Hopkins, in the detail which he gives of his own experience during this revival. He had been admitted to the communion in his native place, about two years before, apparently without any previous examination on the part of any one, as to his spiritual state. Such seems to have been generally the case at this time, in the New England churches. Prince says, in his *Christian History*, that it was not common to require a statement of one's religious experience, as a condition of church-membership. The candidate merely signified his readiness to profess religion, and was received almost as a matter of course, if his moral character was good. This may account for the fact stated above, that under the preaching of Tennant "many professors of religion received conviction that they were not Christians." It may also, perhaps, account for some of the opposition which afterwards sprung up against the revival, in a quarter from which it was least to be expected; and though it cannot justify, it will in part explain the fact, that even good men, under the influence of excited feelings, went so far, in some cases, as to sit in judgment on their brethren in the ministry, and publicly to pronounce them unconverted men. To us, certainly, the events of that day are full of instruction. They teach us to guard our churches against the admission of doubtful members. They show us to what spiritual deadness on the one hand, and what rash zeal on the other, a church must ever be exposed, whose terms of communion are lax and unguarded. There is reason to fear, that few, comparatively, of those who make a false profession, are ever awakened, under any ordinary circumstances, to a sense of their true character and condition. Under the fervid appeals of Whitefield, and the searching applications of Tennant, Dr. Hopkins still clung to his false hope; and in this state he might have gone, perhaps, to the grave and the judgment, had it not been for the fidelity and plainness of DAVID BRAINARD. He had kept himself aloof, during the revival, from his classmates Buell and Youngs. "But at length," he says, "David Brainard came into my room, I being alone. I was not at a loss respecting his design in making me a visit then, determining that he came to satisfy himself whether I was a Christian or not. I resolved to keep him in the dark, and if possible, prevent him from getting any knowledge of my state or religion. I was, therefore, wholly on the reserve, being conscious that I had no religious experiences or religious affections to tell of. In his conversation with me, he observed, that he believed it impossible for a person to be converted and to be a real Christian, without feeling his heart, at some times, at least, sensibly and

* Samuel Buell, afterwards Dr. Buell of East Hampton, L. I., was at this time a man of mature mind, being nearly twenty-six years old, and of great force of character. It is a striking proof of the estimation in which he was held, while a member of college, that he was licensed to preach within a month after he took his first degree in Sept. 1741. In the month of February following, he visited Northampton during the absence of President Edwards on a preaching tour, and his labors were almost immediately followed by a powerful revival. He died at East Hampton in 1798, aged 82.

David Youngs was settled in the ministry at Brookhaven, L. I., in 1745, and died in 1752.

greatly affected with the character of Christ, and strongly going out after him; or to that purpose. This observation struck conviction into my mind. I verily believed it to be true, and, at the same time, was conscious that I had never experienced any thing of the kind, and that I was a stranger to the exercise of real Christianity." He, however, carefully concealed his feelings from Brainard, though from that moment his hope was at an end. His mind now took a different turn. He was assailed with a temptation which has undoubtedly proved the ruin of thousands in similar circumstances. "I then determined, that no one should know from me, or any other way, if I could prevent it, that I was not a Christian, until I should be converted. For it was mortifying to my pride to be thought to be no Christian, having made a Christian profession, and having had the character of a Christian for some time." In this dangerous state he remained for a considerable time, but through the mercy of God, he was not left to stifle his convictions, or give up the pursuit in despair, as many have done in carrying out this system of proud reserve and concealment. The Spirit of all grace was still striving within him. "The evil of my heart, the hardness and unbelief of it, came more and more into view; and the evil case in which I was, appeared more and more dreadful. I felt myself a guilty, justly condemned creature, and my hope of relief by obtaining conversion failed more and more, and my condition appeared darker from day to day, and all help failed, and I felt myself to be nothing but ignorance, guilt and stupidity." He now lost all desire to conceal his feelings, and eagerly applied to the brethren whom he had shunned, for their counsels and prayers.

The reader will be anxious to learn the manner in which he was relieved from this distressing state, which lasted for a number of weeks. "At length," he says, "as I was in my closet one evening, while meditating and in my devotions, a new and wonderful scene opened to my view. I had a sense of the being and presence of God, as I never had before; it being more of a reality, and more affecting and glorious, than I had ever before perceived. And the character of Jesus Christ the Mediator came into view, and appeared such a reality and so glorious, and the way of salvation by him so wise, important and desirable, that I was astonished at myself, that I had never seen these things before, which were so plain, pleasing and desirable. I longed to have all see and know these things as they now appeared to me. I was greatly affected in view of my own depravity, the sinfulness, odiousness and guilt of my character; and tears flowed in great plenty."

Notwithstanding this clear and decisive revolution of feeling, Dr. Hopkins had not the least suspicion that what he had experienced was a change of heart. On the contrary, he says, "I had formed an idea in my mind of conversion—of what persons who were converted must be, and how they must feel—so entirely different from that which I had seen and felt, that I was so far from a thought that I was converted, that I thought I *knew* I was not, and made no scruple to tell my friends so from time to time." In this state he remained nearly a year, laboring and praying for the salvation of others, and feeling that he was himself a cast-away; until, during a revival of religion at Northampton, where he spent the subsequent winter, the scales fell, as it were, from his eyes, and he saw himself as he was seen by others around him.

It would be equally instructive and delightful to trace the operations of renewing grace in the hearts of the other eminent men, both of the clergy and the laity, who were then members of college. But we are not permitted to do this. We do not even know how many were supposed at the time, to have experienced a change of heart. We have the testimony of president Edwards, however, at a later period, when the results could be better known, that the influence of this revival was extensive and salutary, to a very high degree. "It was for a time," he says, "very great and general at New Haven, and the college had no small share in it. That society was greatly reformed; the students *in general* became serious, many of them remarkably so, and much engaged in the concerns of their eternal salvation. However undesirable the issues of the awakenings of that day have appeared in others, there have been manifestly happy and abiding effects of the impressions then made on many of the members of that college." More than half the students in the three upper

classes, afterwards entered into the ministry; and a large part of those who selected other employments, were distinguished throughout life, as friends of religious institutions and vital piety.

The next revival of which I have any knowledge, was in 1757. At the close of the preceding year, the students began, for the first time, to worship permanently by themselves, as a distinct congregation. Early in 1757, the college church was organized, and placed under the pastoral care of the Rev. Naphtali Daggett, D. D., who had recently been elected professor of divinity. Entering with zeal and earnestness on the duties of his new office, Dr. Daggett was favored with an outpouring of the Holy Spirit, in the course of the year; which was also distinguished by a similar work of grace at Princeton college, under the preaching of president Burr. These revivals are mentioned incidentally by Dr. Trumbull, who was then a member of college, in a Review of the Last Century, published in the Connecticut Evangelical Magazine for 1801. He gives no account, however, of the origin or progress of either; though he plainly intimates, that the one at Princeton was the most powerful. The records of the college church afford us but little light as to the number of hopeful converts in this revival. The students have always been accustomed, to a greater or less extent, to make a profession of religion in the places to which they belong; and there were peculiar reasons for their doing so at this time. In many parts of the State, there was a strong opposition to the manner in which the college church was organized. President Clap maintained, that colleges are, in their very nature, *religious societies*; and that the corporation had a right, of their own authority, to establish a college church, without asking the aid or counsel of the neighboring ministers or churches. The church in Yale College was accordingly organized on this principle. The corporation having voted to establish such a church, say in their address to the communicants who presented themselves for this purpose, "We are glad that you are desirous to attend upon the ordinance in such a manner as may be for your edification as members of this religious society: We approve of and ratify your confederation for that end, and your acting as the brethren of a particular church, under the administration of the Rev. Professor of Divinity, and the inspection of the venerable corporation." The powers of the pastor were conferred in the following terms: "We, the President and Fellows of this college, being a number of ministers specially delegated to have the oversight and government of this sacred school, do approve of your administering all the ordinances of the gospel to the members of this society, who are qualified for them; depending upon it, that you will do it with the utmost care and fidelity, according to the institution of our Lord Jesus Christ."

As many, both of the clergy and laity, objected strenuously to this mode of organizing the church, the students who professed religion, seem to have preferred, in most cases, for the sake of peace, to become connected with the churches to which their parents and friends belonged. To what extent this feeling prevailed may be inferred from the following fact. In the four classes, consisting of one hundred and sixty-five persons, then in college, only eight communicants came forward to join the church at the time of its organization, and only three were added by profession, at a subsequent period. And yet fifty-seven persons belonging to these classes, being more than one third of the whole number, afterwards entered into the ministry. The revival, therefore, may have resulted in numerous conversions, without leaving any traces of its existence on the records of the church.

The year 1783 was marked by another revival of religion, which was a source of peculiar gratitude and joy to the friends of the institution. For a long period the college had been in a very unsettled state. During the revolutionary war, it was repeatedly broken up, so that for seven years there was no public celebration of Commencement. On the return of peace, the number of students was greatly increased, and president Stiles, who acted for a time as professor of divinity, after the death of Dr. Daggett, devoted himself assiduously to the spiritual interests of the institution. His labors were attended in some cases with the happiest results, and undoubtedly prepared the way for the revival which soon followed. "Praised be God," he says in his diary for the year 1781,

"I have reason to hope the blessed Spirit hath wrought effectually on the hearts of sundry, who have, I think, been brought home to God, and experienced what flesh and blood cannot impart to the human mind." In June, 1782, he was relieved from these labors, by the accession of Dr. Wales to the office of professor of divinity. Those who were members of college at that time, speak of the preaching of Dr. Wales, as distinguished for clearness, force, and pungency of application. A revival of religion commenced under his labors, in the early part of 1783. The Rev. Dr. Holmes of Cambridge, who was then a member of the senior class, spoke of it to a friend, when visiting New Haven in 1802, as the same in kind, though by no means of equal extent, with the remarkable work of grace then going on in college. In reference to the fruits of this revival, he says in his *Life of President Stiles*, "In the course of this summer (that of 1783) considerable additions were made to the college church. It had never been so large since its foundation, as it was rendered by these accessions. The president and the professor of divinity had previously entertained great solicitude for this little flock, which was almost entirely composed of members of the senior class, who were soon to leave the university. The admission of eighteen new members from the other classes within one month,* was justly viewed as a very interesting and joyful event. The writer, at least, must charge himself with impiety, should he forget an event of which he was an eye-witness, and which he is certain, caused many thanksgivings to God. In a late interview with a worthy minister, who, at the time here referred to, was a student at college, and who knows the subsequent history of his fellow-students who then joined the college church; on a particular inquiry of him concerning their characters, it appeared that, without any known exception, they have steadily adhered to their early profession. '*By their fruits,*' said the Saviour, '*ye shall know them.*' Will any, after all, call this enthusiasm? Would to God there were more of it in the world! This is an event, which, to use the language of the excellent Dr. Doddridge in a similar case, 'I behold with equal wonder and delight; and which, if a nation should join in deriding it, I would adore as the finger of God.'"

A few months after the close of this revival, Dr. Wales was attacked with a nervous disease which often unfitted him for the discharge of his public duties, and at length terminated his life, in the year 1794. This was a great misfortune to the college. Dr. Stiles did every thing in his power for the spiritual interests of the students, during Dr. Wales's illness and after his death; but the early interruption and speedy loss of his labors, which had commenced with so much promise, were deeply felt, especially in the peculiar circumstances of the country at that time. The infection of the French revolution had spread across the Atlantic. The public mind had become more unsettled on religious subjects, than at any former period; and the young, especially, thought it a mark of spirit to call in question the peculiar doctrines of the gospel, if not the truth of Christianity itself. Hence the religious state of the college was extremely low at the close of Dr. Stiles's presidency in 1795.† The era of modern revivals had indeed just commenced in the New England churches, but it was not until some years after, that the fruits of these revivals began to be received into our seats of learning. The accession of Dr. Dwight to the presidency, at this critical period, was a signal blessing to the institution. His commanding talents, his fervid eloquence, his powerful reasonings in behalf of Christianity, both in the lecture-room and the chapel, checked the tendency to skepticism which had begun to prevail in college, and gave dignity to the cause of spiritual religion, which had been regarded by too many with contempt and derision. Towards the close of the century, too, the effect of the revivals in the surrounding country, was felt at the college. New converts in the freshness of their illumination under these influences of the Holy Spirit, began to join the classes;

* Three were added soon after.

† It is not true, however, as has sometimes been supposed, that the college church, at this time, was "almost extinct." The names of eleven undergraduates have been pointed out to me by persons then in college, who are known to have been professors of religion in 1795. About four years after, the number was reduced to four or five; and at one communion, only a single undergraduate was present, the others being out of town. This fact has given rise to an erroneous inference, that the church at this time contained only a single undergraduate.

and instances of conversion, marked with the same strong impressions of truth as were common at that day, occurred now and then under the preaching of Dr. Dwight; until in the year 1801, the number of communicants among the undergraduates, was not far from twenty.

In the spring of 1802, commenced that memorable dispensation of divine grace, which will ever be recollected with thankfulness and praise in this college. The account which follows of its origin and progress, is in the words of the Rev. Dr. Porter of Farmington, who was then a member of the junior class. After speaking of those who were, like himself, professors of religion, at the commencement of the collegiate year in 1801-2, he thus proceeds: "The grace which some of them had witnessed, and of which they all were informed, in churches abroad, they longed to see in the college. That God would pour out his Spirit upon it, was an object of their distinct and earnest desire, and their fervent and united prayers. For many months they were accustomed to meet weekly 'in an upper room,' and 'with one accord,' for prayer and supplication' for this object. Those meetings are still remembered by survivors who attended them, as seasons of unwonted tenderness of heart, freedom of communication, and wrestling with God. Early in the spring of 1802, indications of a gracious answer to their prayers, began to appear. A member of the senior class, who had long been attentive to the gospel, was now so established in hope, that he was propounded to the church, and on the first Sabbath in March, was received. About this time, another member of the same class was so impressed with his everlasting concerns, and so smitten with conviction of sin, that his anxiety could not be concealed, until it terminated, as it soon did, in consolation and peace. This was JEREMIAH EVARTS; and so clear was his experience, and so distinct, comprehensive and settled were his views of the gospel, that at the next succeeding communion in April, he also was received into the church. About this time, the attention of a few others was turned strongly and with permanent interest, to the concerns of salvation; and on the first Sabbath in May, three of these, and on the next Sabbath, three others, made a public profession of religion; some of whom, however, had for a considerable time, indulged a wavering hope in Christ, and all of them, it is believed, had been seriously attentive to the ministrations and ordinances of the gospel. It now appeared, that while these things were passing, the number of those who were especially impressed with divine truth, was greater than had been supposed; that a new state of things had commenced in the seminary; that God had indeed come to it in the plenitude and power of his grace. Some, who not knowing that there were any to sympathize with them, had concealed their convictions, were now encouraged to speak out, and others, anxious to share in the blessing, joined them; so that in the ten remaining days of the college term, not less than fifty were numbered as serious inquirers, and several, daily and almost hourly, were found apparently submitting themselves unto God. Those were truly memorable days. Such triumphs of grace, none whose privilege it was to witness them, had ever before seen. So sudden and so great was the change in individuals, and in the general aspect of the college, that those who had been waiting for it were filled with wonder as well as joy, and those who knew not 'what it meant' were awe-struck and amazed. Wherever students were found in their rooms, in the chapel, in the hall, in the college-yard, in their walks about the city, the reigning impression was, 'Surely, God is in this place.' The salvation of the soul was the great subject of thought, of conversation, of absorbing interest; the convictions of many were pungent and overwhelming; and the 'peace in believing' which succeeded, was not less strongly marked. Yet amidst these overpowering impressions, there was no one, except a single individual, who, having resisted former convictions, yielded for a short time to dangerous temptation, in whose conduct any thing of a wild or irrational character appeared. Whether, in so large a company of youth, in circumstances so favorable for a sympathetic influence, and under so strong religious impressions, this could have been expected to be very long the case, had they remained together, might be doubted. But the vacation came, and they were to be separated. This was anticipated with dread. It was to be feared that their dispersion, and the new scenes and intercourse

attendant on their going home, would efface the incipient impressions of the serious, and break up the hopeful purposes of the inquiring and the anxious. Such, however, was not the result. It may be even doubted, whether the number of sound conversions was not greater, as well as more good done to the cause of the Redeemer generally, than would otherwise have been the case. Wherever they went, they carried the tidings of what God was doing for this venerated seat of learning; they engaged simultaneously the prayers and thanksgivings of the churches in its behalf; and many of them came directly under the guidance and counsel of deeply affected parents, ministers or other Christian acquaintances. By epistolary communications and personal visits to each other, also, as had been agreed on at their separation, special means were employed to sustain the feelings which had been excited, and to conduct them to a happy result; and it was so ordered by God, that when they again assembled, the revival immediately resumed its former interest, and proceeded with uninterrupted success. In a summary account of it, prepared undoubtedly by Dr. Dwight, and published in the Connecticut Evangelical Magazine for July of that year, it is said: 'On their return after vacation, the same character still predominated, and hitherto not an individual has appeared to lose the interest, which he had professed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all and follow Christ, has, it is believed, become stronger and more settled. The number, also, has been considerably enlarged—upwards of eighty appear now to be deeply interested in their salvation.' This account was dated 15th of June. After this the work still advanced, and continued till the close of the term, though in the latter part of it there were few apparent conversions. In the month of July, twenty-three were admitted to the college church, and on the first day of August thirty-two more, making, with the eight mentioned above, sixty-three, besides those who were united to other churches; the number of whom is not exactly known. It was generally understood, however, at the time, that out of two hundred and thirty students then in college, about one third, in the course of this revival, were hopefully converted to God. A few of these afterwards disappointed the hopes that were entertained concerning them; one by embracing and preaching another gospel; others by merging their profession in visible worldliness; and some by gross vices, particularly intemperance, for which their habits previous to their apparent conversion, had unhappily prepared them; but with these exceptions, they have maintained to this day a reputable Christian profession, or have honored it in their death. Not far from thirty-five became preachers of the gospel, the greater part of whom remain to this day pastors of churches, or in other stations testifying the gospel of the grace of God; and others in various offices of private and public life, have contributed perhaps no less extensively and usefully to its spread and influence in the world. Among these it is sufficient to mention the name of the lamented Evarts, the amount of whose service in the cause of missions, as Secretary of the American Board of Commissioners for Foreign Missions, can never be fully known except in the disclosures of the last day. A tone was given to the piety of the college church by the continued influences of divine grace, which to this day it has not lost; and the prayers of the churches were encouraged for the effusion of the Spirit upon our colleges generally, which have been signally answered.

"The regular exercises of college, it is believed, were at no time during the revival suspended on account of it, nor was preaching more frequent than it had before been; except that, in two or three instances, clergymen from abroad being present, preached at evening prayers. President Dwight, as usual, continued his series of discourses on systematic theology on the morning of the Sabbath, and in the afternoon addressed his charge on some subject of a more directly experimental and practical character. Besides the regular public means of grace, there were the private counsels of the president and the other pious members of the faculty; frequent meetings for conference and prayer by the students; and the free personal, affectionate conversation of those who had before learned of Christ."

The influence of this revival was pre-eminently happy on the order, peace

and spiritual interests of those classes which were the subjects of its power. But a revival in college differs in this respect from every other, that the fruits of it are soon gone into the active scenes of life. Another generation succeeds, in the warmth and thoughtlessness of youthful feeling; and unless the Spirit is poured out more frequently than upon other congregations, a college church is soon left to mourn over its reduced numbers and diminished influence. In the present instance, this was remarkably the case. As the subjects of this revival retired from the institution, and others came forward in their place, there seems to have been a peculiar suspension of divine influence. For nearly six years, the number of hopeful conversions was unusually small. Whether this was owing to any want of fidelity on the part of Christians towards the younger students as they joined the institution, or must be referred wholly to the sovereignty of God in the dispensation of his grace, it is not for us to decide. I incline to think, however, that there was less systematic effort, at that time, to promote revivals of religion, than has since existed in our churches. They seem to have been regarded rather as a blessing to be waited for, than a work to be commenced, first in the hearts of God's people, and then among the impenitent around them, through the faithful labors of awakened Christians, in absolute reliance, of course, on the Spirit of God to produce the desired result. The very magnitude of the blessing so recently experienced, may have led to a kind of despair of its speedy recurrence, which checked prayer and repressed effort. But, whatever may have been the cause, it is a striking fact, that within five years from the close of that most remarkable effusion of the Holy Spirit, the college church was reduced to a lower state than before; since at the commencement of the collegiate year, 1807-8, the number of professed Christians in all the classes, did not exceed fifteen.

It was in this state of things, that God was again pleased to pour out his Spirit, in the month of April, 1808. A revival of great extent and power, had been in progress for a number of months in the city of New Haven, but without producing any perceptible effect on the minds of the students. This was a source of great anxiety and distress to Dr. Dwight; and towards the close of the term, he poured out his feelings on one occasion at evening prayers, in a manner which will never be forgotten by some at least of those who were present. In describing the scene, I shall avail myself of the language of one who was then brought for the first time under genuine conviction of sin. "It was at the close of the week—the day was ending—the Sabbath was beginning—a glorious work was in progress in the city and around the college—immortal minds were awaking from a death of sin to a life of righteousness; and were preparing, not only for the earthly Sabbath which was to follow, but for an eternal Sabbath of rest in the kingdom of God. To this happy state of things in the city, the college presented a most melancholy contrast. There, indeed, stood walls consecrated to religion as well as to science; but with the exception of here and there a room where the disciples of Jesus were found, the whole institution was obviously given up to the dominion of the god of this world. It seemed as though a sense of these things had settled that evening with overwhelming power, on the mind of the president. The chapter was read with an altered tone; the hymn was recited with a faltering accent; and when he joined with the choir, as was his custom, his usually loud and sonorous voice became weak and tremulous. He sung but a single stanza and stopped.

"Next came the prayer. President Dwight was always remarkable for humility of manner in prayer. Even when his lofty mind rose amid the inspirations of a near approach to God, and his language became, as it often became on such occasions, sublime, he was always humble and abased. But on that evening, it seemed as if the subduing power of the gospel was doubly upon him. There was such an apparent coming down—such an obviously holy prostration of soul, as indicated that the Spirit of God was with him. He spake as if 'dust and ashes' were addressing the Eternal on his throne. The burden of his prayer was, 'an acknowledgment of the sovereignty of God in the dispensations of his grace.' And yet he made that solemn truth the foundation of one of the most appropriate arguments ever presented to a

throne of mercy for a revival of religion. Never did a minister plead more fervently for his people—never a father more importunately for his children, than he did for his pupils before him. Nor were the wants of the churches, nor the influence of a revival in the college upon the Redeemer's kingdom in the land—in the world, forgotten."

The next day, Dr. Dwight preached from the story of the young man of Nain, Luke vii. 11—15; and dwelt particularly on that touching passage, "Young man, I say unto thee, arise!" This sermon, with the events of the evening before, was the instrumental cause of the revival which followed. It spread slowly and without confusion or excitement, from room to room, and from heart to heart. Conviction of sin was, in most cases, deep and pungent; the period of its continuance was generally two or three weeks; the transition of feeling in giving the soul to Christ, was more commonly marked by silent peace of conscience, than by rapturous emotions of joy. In most instances which came to my knowledge, the subjects of the change were wholly unconscious, for a time, of its true nature; and felt anxious and alarmed, in many cases, lest they should have lost their convictions of sin, and grieved away the Holy Spirit. As their religious feelings became more clear and definite, they were sedulously directed by Dr. Dwight into the channel of *duty*. He taught us to judge of our character from our principles and actions, and not from excited emotion. He had a peculiar dread—and may it ever be felt by those who follow him as instructors here—of seeing the young inquirer betrayed into the indulgence of a false hope. Knowing how much reliance is placed, in such cases, on the judgment of older Christians, and how easily the most fatal delusions may be created or cherished by injudicious kindness, he studiously avoided any thing which might be construed into an expression of his own opinion, that a change of heart had actually taken place. Where he saw no reason to judge unfavorably, he rather drew off the mind from too anxious an agitation of this question, to the higher consideration of a *life of duty*. "Are you ready from this moment," he would say, "to enter into the service of God? to make his will the rule of your conduct in all things, small as well as great? to do this because it is right, and because you choose his service as your happiness and freedom? This is your duty, whether you are converted or not. To this, then, it is safe to direct you. Strive to enter upon it at once, casting yourself for strength and guidance upon God, and seek the evidence of your piety in the path of duty." By such directions, Dr. Dwight endeavored to guard against two things, which he thought the besetting errors of young believers. The first is that of resting the evidence of a change of heart on the strength of their feelings—the pungency of their distress under a sense of sin, and the fervor of their gratitude and joy in embracing the offered salvation. This reliance on the *degree* of excited emotion, he thought peculiarly adapted to mislead: to betray the confident into false hopes, and the timid into unnecessary doubts and fears; and to make the experience of the young Christian, a perpetual alternation of high-wrought joy and distressing apprehension. The second of these errors, is that of considering piety to consist almost wholly in acts of devotion; of regarding growth in grace as the almost exclusive concern of solitude and retirement; of separating the closet from the daily walk and conversation; and making religion too much a mere inward feeling, without pouring it out through the thousand channels of thought and action, in the intercourse of life. It was to counteract this tendency of the young to give undue prominence to excited feeling, that Dr. Dwight insisted so strongly on a *spirit of obedience*, as the distinctive characteristic of true piety. To form that spirit and direct it aright, was the great object of his instructions to young believers. "Not merely in offices of devotion," he was wont to say, "not merely in prayer and efforts for the salvation of others, momentous as these duties are, but in *every* concern of life, let each act and feeling be turned into the performance of duty. Religion, if genuine, will possess and animate the entire man. It is knowledge in the understanding, and purity in the heart; it is kindness, modesty and candor in our social intercourse; it is uprightness, integrity and generosity in our secular concerns; it is the regulation of our desires, the government of our passions, the harmo-

nious union of whatever things are honest, just, lovely and of good report." It is not because these truths will be denied by any one, but because they are too often forgotten in this day of excited feeling, that I have thus dwelt for a moment, on the prominence given to them in the instructions of Dr. Dwight. Members of the church in our colleges, especially, will find them worthy of the most serious consideration. If they hope to be the instruments of bringing salvation to the hearts of beloved companions; if they wish not to stand in the way of revivals, and hold back the influences of the Holy Spirit, let them ever cultivate that *symmetry of Christian character*, on which he so strongly insisted. Without it, the zeal which would recommend them to Christians, will only render them more repulsive to the unconverted. But those graces which adorn the character in private life, and exhibit religion as the true source of whatever is manly, generous, lovely and of good report, speak with irresistible power to the consciences of the young, and prepare the way for the exertion of that influence which, under God, may make them "wise unto eternal life."

Commencing as this revival did, it was natural that Dr. Dwight should regard it with the liveliest interest. Eloquent at all times, he was unusually fervent and pathetic in his appeals to the students during the remainder of the term, both at the Saturday night meeting, and in the services of the Sabbath. It is well remembered, that in the pulpit, during this season, he almost entirely abandoned his notes, the strength of his feelings not permitting him to be thus confined. He held what have since been called Meetings for Inquiry, one evening every week, and oftener if necessary; and laid himself open, at all times, to the calls of those who wished for more private instruction. On these occasions, he manifested uncommon tenderness of feeling. Had those who sought his instructions been his own children, he could hardly have treated them with more kindness, or shown greater solicitude to see them in the ark of safety.

There was one case in this revival, which awakened very general sympathy, and to which I shall advert for a moment, because it shows how God sometimes makes use of the sufferings of one, to subdue the obstinacy of another. A member of one of the lower classes, became deeply anxious for his spiritual welfare, at the commencement of the seriousness; he was indeed the first person in college, probably, who was brought under conviction of sin. As the work went on, others who were awakened at a much later period, were apparently brought into the kingdom, and were rejoicing in hope, while he was left in the bitterness of despair, with the arrows of the Almighty drinking up his spirit. His health rapidly declined under his sufferings; he was confined in a great measure to his bed; and it was feared that, with a feeble constitution, he must soon sink under the weight of his distress, unless relief should be obtained. In an adjoining room there lived an avowed disbeliever in spiritual religion, who denied the reality of a divine influence in revivals, and from the commencement of the present work, had regarded those who were concerned in it, with scorn. A Christian friend who knew his sentiments, asked him to visit the sufferer, and led him towards the bedside. He stood for a moment looking at the emaciated form before him, he listened to the exclamations which told the distress and horror of an awakened conscience, and then turning went back to his room, to weep there under a sense of his own sin. Not long after, to the wonder of all his companions, it was said of him, as of Saul of Tarsus, "Behold he prayeth!" He became at once a decided and exemplary Christian; he afterwards entered into the ministry, and devoted himself to the cause of missions; and has been for more than twenty years, an active and successful laborer upon heathen ground.

The reader may be interested to learn the issue of those sufferings which led to this happy result. I shall give the relation in the words of one who is best able to speak on this subject. It was just at the close of the term, and late at night. "A few Christian friends lingered about the bed of the agonized and despairing sinner; and many were the prayers offered, that the balm of Gilead might be applied to his wounded spirit. At length a messenger was despatched to summon the president, as it seemed to those in attendance, that unless relief were had, death must close the scene. The hour was late—but he promptly

attended the call, and came emphatically as one sent of God, as the bearer of good tidings of great joy. For a short time he seemed overwhelmed; so deeply did he share in the agony of the agonized. At length, however, taking a seat by the bedside, he gradually directed the anxious inquirer unto the divine sufficiency, the infinite fullness of the Lord Jesus—recited the invitations of the gospel, and then followed his parental counsel by prayer to God. That prayer, it is believed, was heard; and the words which he spake were as healing balm from on high. A sweet serenity seemed to steal over the agitated sinner's mind—a serenity which was the harbinger of a 'joy' that came in a short time after, and was 'unspeakable and full of glory.'

The number of hopeful converts in this revival, was about thirty, of whom twenty-two professed religion at college, and the remainder in other places. Nearly thirty years have past away since this event; and all of them, it is believed, with a single exception, have maintained an unblemished Christian character. Three quarters of the whole number, on leaving college, selected the ministry as their employment; and some of the remainder have been engaged for life in the business of instruction.

At the expiration of somewhat more than four years, it pleased God again to pour out his Spirit, in the winter of 1812-13. This revival, at its commencement, was uncommonly silent: the coming of the kingdom of God was "without observation." A number of individuals, as it afterwards appeared, chiefly members of the senior class, were brought to serious reflection on the subject of religion, very nearly at the same time, by causes which had no connection with each other. In some cases, where both the occupants of a room were thus affected, united prayer was established as a regular evening exercise, without any knowledge that this had been done by others, or any feelings that amounted to conviction of sin. The church does not appear to have been, at this time, in a lively spiritual state. It was not until after the facts just mentioned, became somewhat known, that they were awakened to prayer and effort for a revival. At the commencement of the second term, an event occurred, which served to deepen and bring out to view the impressions of divine truth which already existed, and to add greatly to the number of those by whom they were felt. This was a sudden and decisive change in one, who, though not openly vicious, had been to a high degree thoughtless and even profane; and whose warmth of feeling and energy of character, gave him great influence with most of the students. It was ELIAS CORNELIUS; and the revival of which I now speak, will ever be consecrated in the hearts of Christians, as having given to the cause of the Redeemer, the ardent zeal and undaunted perseverance of that eminent servant of God.* He was under deep conviction of sin; he did not disguise the fact, and the whole institution looked on with wonder, and his former companions with anxiety and alarm. I have lying before me an account of his feelings at this time, taken down soon after by a classmate, from his own lips. It is too long to be inserted here, nor is this necessary, since the leading facts detailed have already been given to the world from other sources, in the history of his life. Suffice it to say, that "on his return to college after the winter vacation, he seated himself before the fire, and began, without any set design, to ponder on his former course of life. It was stained by no deeds of injustice or ingratitude to his fellow-men; and why then did remorse so harass his soul in these his first solitary reflections? He had 'forgotten the God that made him, and lightly esteemed the Rock of his salvation.' He had wasted the golden hours of youth in levity and dissipation; and he shuddered to think how often the name of Jehovah had trembled on his polluted lips. His decision was at once made, and he fortified his mind with resolutions, to which he adhered with the most sacred scrupulosity. He resolved, as preliminary to all other efforts towards amendment, to break off at once from his evil companions. He continued to treat his bosom associates with civility; but when they found him no longer a partaker in their mirth, they one by one withdrew from his society. His next resolution was to leave off profane swearing. He procured a Bible,

* Dr. Cornelius filled the office of Secretary of the American Education Society five years and a half with great ability and acceptance.

which till then he had never possessed, and began to peruse it, and at the same time to pray." In this state he continued for about six weeks, his convictions deepening continually, until the anguish of his soul became almost insupportable. His feelings, when he found relief, are thus described by one to whom he imparted them immediately after. "He requested me to walk with him, and when we had come to a retired place, unable longer to restrain his feelings, he raised his hands and exclaimed, 'Oh sweet submission, sweet submission!' This expression he repeated many times during our walk. That he was in the hands of God, was his theme and the rejoicing of his heart. He expressed no hope of pardon. He appeared not to think of himself. The glorious Being to whose character, law and government he had felt so much opposition, seemed to occupy the whole field of vision, and to fill his soul with inexpressible delight. Soon he spoke of the plan of salvation through the atoning sacrifice of the Son of God. It was unfolded in its glory, and excited his most grateful admiration. He saw how 'God could be just, and justify him that believeth in Jesus.'"^{*} With his characteristic ardor he now sought, in conjunction with his Christian friends, to bring others to the knowledge of the Savior, whom he found so precious to his own soul. Their labors were attended in many instances with the happiest results. Nearly twenty, principally members of the senior class, gave evidence of a genuine change of heart; and impressions were made on the minds of others which were never wholly lost, and which at a subsequent period, as there is reason to believe, resulted in their cordial submission to God.

This was at the end of two years, when another revival occurred, in the month of April, 1815. For some time previous to this event, a spirit of earnest supplication prevailed in a part of the church. A secret concert of prayer for an outpouring of the Holy Spirit, was agreed on, in the preceding month of December, to be held at an early hour every Sabbath morning. One who attended it says, "I well recollect one very cold night, in which we walked nearly half a mile from college, at the early hour of three o'clock, to a private room to pray; and I have always remembered that morning as one of the happiest I ever enjoyed. It was truly a season in which heaven seemed to be let down to earth." These prayers were at length answered, and a revival of great power commenced in the first week of April, 1815. Its immediate cause was the reading at Sabbath evening prayers, of an account of the death of Sir Francis Newport, which has since been printed as a Tract. It was then customary for the members of the senior class, taken catalogically, to read on that occasion, a short sermon or other piece, selected by the faculty. The person to whom the duty fell that evening, was very far from being seriously inclined; but the solemn recitals of this narrative, which he had never before seen, affected his mind so deeply, that he read with increased emotion as he advanced, and at last ended in a faltering accent and with tears. Such an exhibition of feeling where it was least expected, operated, at once, with a kind of electric power on the whole body of the students. Nearly every individual in college, became anxious for the salvation of his soul; and those who had been most thoughtless, seemed to be most affected. But the feeling, to a great extent, was mere sympathy; and where the mind had not been previously imbued with divine truth, which might act effectually on the conscience, the impressions soon died away. Never do we see the value of early religious instruction more strikingly exhibited, than in such a scene. Sympathy is an agent of great power in a revival of religion. Its aid is no more to be rejected, than that of any other sensibility of our nature; nor is there any force in the objection sometimes urged against revivals, that the impressions which attend them, commence to a great extent in awakened sympathy. But the sole use of sympathy is to arrest the attention; to arouse the mind from the lethargy of worldly feeling, and to bring it under the powerful operation of divine truth. If that truth has been deeply impressed in the instructions of early life, if the conscience has been formed and guided by the word of God, what has long lain dormant may now come forth with renewed power; and the feelings which commenced in mere sympathy, may ripen into genuine conviction of sin, and result, through divine grace, in a cordial surrender of the soul to God. But when this preparation is

wanting, the excitement created by sympathy, terminates, in a majority of cases, in nothing but increased stupidity and hardness of heart. The history of revivals in colleges, is full of admonition to parents, on the subject of the early instruction and dedication of their children to God. Of sixty-three who were admitted to the college church, as fruits of the revival in 1802, all but eight were "children of the covenant." Of twenty-two who were received to the communion, after that of 1808, every individual had been baptized in infancy; and of seventy who professed religion here, after the revival of 1831, all but ten were children of pious parents. Such, it is believed, has been the universal experience of colleges. With what zeal should it animate Christian parents, to imbue the minds of their children from their earliest years, with religious knowledge! They may meet with many discouragements, they may see, for a long time, but little fruit of their labors. But let them "cast their bread upon the waters" with the cheering confidence, that "they shall find it after many days."

Such was the general distress of mind, at the commencement of this revival, that a petition was presented to the faculty, from the whole body of the students, requesting a suspension of college exercises, that they might give themselves entirely to the pursuit of eternal life. This was decidedly refused. They were told, that one duty must not be sacrificed to the performance of another; that a moderate attention to their studies was better adapted to secure the end at which they aimed, than a total abandonment of their ordinary pursuits. All, undoubtedly, will agree that this decision was absolutely necessary; since nothing could be more fatal to the progress of a revival, than the confusion which must inevitably result from the suspension of college duties. Still, there are many who feel, that in cases of deep conviction, it is desirable, if it can with propriety be done, to lay aside all ordinary employments, and direct the whole attention to the concerns of the soul's salvation. Such has not been our experience at this college. In cases of extreme distress, indulgence is, indeed, granted as to the performance of public exercises. But where study can be pursued, experience has abundantly shown, that some stated employment of this kind is better suited to lead forward convictions to their desired result, than a total absorption of the mind in its spiritual interests. At this moment, an instance occurs to me in proof of this, which it may be useful perhaps to mention. A young man of mature mind and great force of character, became anxious for his salvation, and applied to the president for permission to relinquish his college duties, and give up his whole time to meditation and prayer. It was urged upon him, that he would probably, in this way, defeat his object, but so bent was he on making the experiment, that he was finally allowed to take his own course. He shut himself up in his room, and resolved never to cross the threshold, till he came out a servant of God. His food was carried to him from the Hall; Christian friends visited him, from time to time, for conversation and prayer; and the interests of his soul absorbed all his thoughts and feelings. But he made no progress; nearly three weeks passed away and he made no progress; his mind was only more dark and confused: and it was not until he returned to his college duties, and suffered his attention to be occupied, to some extent, with other objects, that he gained sufficient elasticity of mind, to make him capable, if I may so speak, of exercising right spiritual affections. It will not be improper now to say, that the person here spoken of was EDWIN STEVENS, late missionary to China. Were he living, no one would testify more strongly than himself, that he acted unwisely on that occasion. He felt throughout the remainder of his life, that though it is God who converts the soul, he does it in coincidence with the general laws of human agency; and that it is not safe for us to violate those laws, even in our anxious pursuit of eternal life.

Though the students were not permitted to lay aside their studies, extraordinary means were adopted to gratify their wish for religious instruction. For some time, a meeting was held in each entry every afternoon, by members of the faculty and other persons, chiefly theological students, who were selected by Dr. Dwight. The following extract of a letter from Dr. Cornelius, who was then a student in theology, being written at the time, will best show the progress of the revival. "Before these small conferences were appointed, all who

were distressed on account of sin, had been accustomed to go and converse with the pious, and those with them. This occasioned a continual running from room to room, and was the cause of considerable confusion. The attention to the subject was such, that religion might properly be said to be the general topic of conversation throughout college. It seemed at one time, as if the whole college were under conviction, certainly a universal solemnity prevailed, and every individual was prepared to hear you open a conversation on the subject. It was at this time, that I wrote my letter to Mr. B., the contents of which I suppose you have seen or heard. The number I then stated to be under impressions was one hundred; this was mere conjecture on my part, most persons estimated the number much higher, and I thought that I was below the truth. But it now appears that much of the feeling then visible was the effect of mere sympathy, and probably not more than eighty or ninety students have experienced real conviction of sin. Several who were at first awakened have returned to their state of stupidity, and since Tuesday of last week, I do not remember to have heard of more than five or six cases of awakening. From that time to the present, the period may be styled the days of conversion. The number of those who hope they have passed from death to life, I cannot exactly state. There are some of whom we stand in doubt. About forty give clear evidence of conversion. For two or three days past, the revival has appeared to be stationary; we now hope it is advancing again. Almost every day, some instances of hopeful conversion occur."

It is more difficult to speak with certainty of the results of this revival, than of any with which I have ever been acquainted. The general understanding at the time was that expressed in the Memoirs of Dr. Cornelius, that "about eighty were numbered as fruits of this revival." I should think the number less; but have no means, at this distant period, of knowing the exact truth. Among the subjects of this work of grace, to whose character death has set his seal, I may mention the Rev. WILLIAM NEVINS, D. D., of Baltimore. During the early part of his college life, his extreme vivacity and thoughtlessness were a source of constant anxiety to his friends and instructors. But under the influence of divine grace, those peculiar qualities which had formerly led him astray, ripened gradually into the most generous fruits of intellect and virtue. His memory will long be cherished with affection by the churches of this country.

The next revival was in the month of August, 1820. This was intimately connected with a powerful work of grace which had recently commenced in the city of New Haven. Spiritual religion had been for a long time in a low state in our churches. A few were mourning over the general declension, but the great body of professed Christians were immersed in worldly concerns to a very uncommon degree, and showed little interest in the salvation of the impenitent around them. Under these circumstances, a church-member who had recently removed into the place, called on one of the officers of the college, in the month of June, to request his counsel and advice. He spoke with much emotion of the spiritual deadness which prevailed in the town and in the college. He felt that it did not become a stranger to take the lead in any active measures on this subject; but he asked whether nothing could be done to awaken the people of God to prayer and effort. After mutual consultation, it was agreed that the pastors of the churches should be requested to call a meeting of a few brethren, to pray over the subject, and decide what should be done. They met accordingly, and there was abundant evidence that the Spirit of God was with them. Before the meeting closed, every mind seemed to labor under a sense of guilt. The brief confession of unfaithfulness to God and to the souls of men, went round the circle with a faltering voice and suppressed emotions, which told more loudly than words could speak, the weight of the burden which pressed on every heart. They met again with increased numbers, and God was again with them in the plenitude of his grace. These meetings were repeated at short intervals, with similar results; till in less than a fortnight a large part of both the churches were in a deeply humbled state, ardently desiring, but hardly daring, as yet, to expect the presence and power of God in the hearts of sinners. But He who meets his returning children while they are "yet a

great way off," was already giving them the desire of their hearts. Before a single extra meeting had been held for the impenitent, when nothing more had been attempted than to carry forward the revival of spiritual feeling in the church itself, numerous instances of seriousness were found to exist among the young, in different parts of the town, and without any known connection with each other. From the town, the revival soon passed into the college; the brethren there having early shared in the feelings and measures described above, and the impenitent among the students being drawn by curiosity or by higher motives, to the numerous meetings which were now commenced. The following extract of a letter from a student now deceased, who experienced religion at this time, presents a more lively picture of the work, than any description that can now be given.* "The scene which is passing in this city is truly interesting and affecting. Every day some instances of hopeful conversion occur. Sinners are flocking in clouds to the Savior. The meetings are crowded to such an extent, that hundreds go away from the conference rooms, not being able to get in. And in college, God is working with a mighty arm. The voice of music and of revelling has ceased; and no sound is heard but the voice of supplication or thanksgiving. Even my thoughtless friend —, is smarting under the arrows of conviction; and we, who have been together on ten thousand errands of folly, now 'walk to the house of God in company.'" And again: "Many of the most thoughtless are now anxious and inquiring. There is a solemn silence and attention among the students, which I cannot describe. It is evident that the Lord is indeed in this place. I cannot see those who have been my companions in folly, rejoicing in the belief that they have become Christians, without wishing that I too may be of the number. Since the commencement of this letter, Prof. — has conversed with me, and convinced me that nothing is wanting but my *own will*. I have found the case very different from what I expected. I had supposed that when I began in earnest to seek the kingdom of God, all difficulties would vanish. Yet I meet with obstacles at every step." These obstacles, however, were soon removed by a higher power; and he was shortly after rejoicing in "the glorious liberty of the sons of God."

As this revival commenced near the close of the summer term, it was confined to the three lower classes, the senior class having just finished their examination for degrees and left town. It was very rapid and powerful, but without any of that undue excitement which attended the preceding revival. A large proportion of the unconverted were, for a season, affected by its influence; and many who did not at that time give themselves to the service of Christ, received impressions which, during the subsequent winter, resulted, as there is reason to hope, in a confirmed consecration of themselves to God. It is difficult, therefore, to draw the line definitely between this revival and the one which followed so soon after. My impression is, that in its immediate and remoter effects, it was the means of between forty and fifty hopeful conversions.

The exercises of commencement and the ensuing vacation, together with the bustle which attends the beginning of a new college year, seemed to dissipate, for a time, the seriousness of those who had not shared in renewing grace during the summer term. The revival in town, meanwhile, went on with increasing prevalence and power; and at length a general impression on the college, more extensive than before, began to be very visible about the end of December, 1820. In tracing the progress of this revival, I shall use the language of a friend who was then a member of the senior class. "There was at this time," he says, "a disposition nearly universal among the students, to give the subject an attentive and candid hearing. Our Sabbaths were more solemn, the brethren were more engaged, and our occasional evening and morning meetings were more full. We were aided, at this time, by several sermons from ministers abroad, and particularly by Dr. Beecher and Mr. Nettleton, and by the pastors of the churches in town, in addition to the unwaried labors of some of the faculty.

"The period of the greatest impression, was the latter part of the spring

* Jonathan Leavett, son of the Hon. Jonathan Leavett of Greenfield, Ms., and grandson of Pres. Stiles.

term. About the first of March, 1821, the college church set apart a day of fasting. It was a memorable season, both for the number and the fervency of the supplications of the brethren. About this time, we commenced also, a series of meetings which were then new, and perhaps have not been practised since, and which appeared to be much blessed. Four or five of the brethren, (the most judicious that could be selected from the four classes,) were designated to meet as many of the impenitent as could be induced to assemble in the Theological Chamber, for the purpose of familiar addresses and conversation. It was expected, that all the brethren would interest themselves to procure the attendance of the impenitent, and especially of the most thoughtless and far from righteousness; and that they would assemble for prayer while the meeting was held. I shall never forget the manly, frank and most impassioned addresses on these occasions, of one who is now no more, the ingenuous and gifted S. C., himself a subject of that revival, and a universal favorite in college.* At this time, the rooms of the brethren, and especially of some of them, were filled, at all hours, with their awakened fellow-students, resorting thither for their prayers and counsels; and you could pass through no entry, and by no door, almost, without overhearing the low, earnest, supplicating voice of prayer. The vacation soon followed, overtaking us at a most interesting stage of the work. The brethren returned at the commencement of the term, in the same spirit in which they left town; and through the summer, both in the college and the city, the revival continued, though with diminished and diminishing power. The number of hopeful converts, I have no means of giving you. The number of communicants, as I remember, was more than doubled; and the hopefully pious in my class increased from about twelve or fifteen to near forty.

"The recollection of these things revives feelings in me, which I pray God may live in me till death, and through death. The year 1821 was to me, and probably to my religious classmates, the happiest year, and perhaps the most useful of all our years, whether by-gone or future. May God repeat such years both to my beloved *Alma Mater*, and the churches of my beloved native State!"

As the number of hopeful converts had been greatly increased by these two revivals, it was thought desirable to commence a course of familiar doctrinal instruction, adapted to their case, in addition to those counsels and cautions of a practical nature, which are ordinarily given to young believers. A Bible class was accordingly formed, and continued during the subsequent winter, in which Weeks's Catechism was taken as a guide; followed by a course of lectures explanatory of the doctrines there exhibited. These were attended by a large proportion of the students; and in the spring of 1822, another revival commenced, though less general and powerful than the two preceding. Between fifteen and twenty were numbered among the fruits of this work of grace.

A friend has reminded me, that I omitted in my former statement† to mention two revivals which occurred, the one in 1823, and the other in 1824. On examining the church records, and reviving my recollections of that period, I find that there was a work of grace, though not of any great extent, in each of those years. The number of apparent conversions in both, as near as I am able to ascertain, was between twenty and thirty.

In the spring of 1825, there was another and more extensive outpouring of the Holy Spirit. One who was then a member of the senior class, has since informed me, that the commencement of that better state of feeling in the church, which led to this revival, may be traced to the humble and persevering exertions of a single individual, of but little standing or influence in college. Deeply affected at the thoughtless state of his impenitent companions, for whose salvation nothing was doing by the children of God, he invited one and another of his brethren in the church to his room, requested them to unite with him in prayer, and besought them to put forth that influence which they possessed to so much greater an extent than he did, in endeavors to awaken the brethren to prayer and effort for the conversion of those around them. God smiled on his

* There is an account of the conversion of this young man in the Tract entitled the Ringleader, No. 355, of the series of the American Tract Society.

† Published in the Twenty-first Annual Report of the American Education Society.

humble labors. Some of the leading members of the church were reclaimed from their backslidings, and a spirit of fervent supplication was given them from on high. A revival followed; and I mention these facts as an inducement to those who feel, that they have but little influence over the minds of others, to "go and do likewise." How many are there who experience, at times, unutterable desires for a revival of religion—desires awakened undoubtedly by the Spirit of all grace—who still conceal them within their own hearts, and from a feeling of discouragement, do nothing to create kindred emotions in the minds of others! If they would only *act* as they feel, if the hidden piety of the church in seasons of declension, could only be brought at once into contact with the consciences of backsliding Christians, how soon would the returning influences of the Holy Spirit, gladden the hearts of God's children! The revival which followed in the present instance, was apparently the means of conversion to more than thirty souls. It was a solemn, searching work. "It prevailed," as a friend mentions who was then in college, "more in the senior than the other classes, and embraced some of the finest and most valuable minds in the institution. The means used were tender, personal conversation with the impenitent, and endeavors to bring them to private interviews with those of the faculty who conducted the revival; the impressive discourses and addresses in the Theological Chamber, and the preaching of the Sabbath. It was not a noisy work, it was still and solemn, and I think unusually genuine in its fruits." There were, however, two marked cases of apostasy among those who entertained hopes in this revival; but it is worthy of mention that the individuals, in both cases, were at a later period made subjects of renewing grace, and are now in the ministry of the gospel.

At the expiration of two years, there was another revival, which commenced early in March, 1827. It was preceded by an unusual spirit of prayer, and uncommon zeal in the discharge of Christian duties, on the part of the church. A friend says, "I remember it as having been marked by the conversion of a knot of very wicked young men, whose piety at a subsequent period became equally eminent." There were twelve hopeful conversions in the freshman class. In the other classes, the proportion, I believe, was less; but the exact number in the whole institution I am unable to state. It was probably not far from thirty.

The year which followed, was one of more than common prevalence of spiritual feeling. That eminent young servant of Christ, James B. Taylor, was then a member of the theological school, and his labors were blessed to the conversion of many souls in New Haven and the neighboring towns. In the spring of 1828, the college was again visited with a revival, of about the same extent with that of the preceding year.

Two years after, in the spring of 1830, the Holy Spirit was again poured out, but not so copiously as in the last mentioned revivals.

The spring of 1831 will long be remembered as one of the most remarkable seasons of refreshing from on high, which has ever been experienced at this college. The preparation for this revival was more systematic and longer continued, than I have known in any other instance, either before or since. Early in the first term, a few of the leading members of the church, some of whom are now laboring as missionaries among the heathen, became deeply concerned for the spiritual interests of college. "A committee was appointed to visit the members of the church, and converse with them on the subject of *personal piety*—to know how each was living before God—how the duties of the closet were performed—to pray with them and for them, and to exhort each other to duty. While this course was pursued, the influence was most happy. But some opposed, and said they 'disliked this interfering with the concerns of God, that he was capable of taking care of his own concerns.' Some on whom the duty of visiting devolved, became disheartened, and this duty, as the business of a committee, was abandoned. It is worthy of remark, however, that those individuals who opposed, and those who were first to be disheartened, have since been under the most pungent convictions of sin; and that some of them have, as they now think, experienced religion for the first time, in this revival."

These words are taken from a statement, (of which further use will be made,)

prepared during the revival, at the request of the Society of Inquiry at Andover; and written, as I have reason to believe, by the Rev. Peter Parker, now missionary at Canton, who was then a member of the senior class. The system of visiting, which he mentions, obviously required great delicacy on the part of those concerned; and as it was found in some instances to give offence, was no doubt wisely abandoned, as the official duty of a committee. But it was the happy peculiarity of that period, that if one mode of doing good failed, another was instantly adopted. The visits were continued by a few brethren in their individual capacity; and the kindness, candor and humility which they manifested, disarmed opposition; while their quiet perseverance drew gradually around them all who felt any interest in the advancement of the Redeemer's kingdom.

"On the 21st of November," the writer proceeds, "a meeting was held to form an association, to be called the Bible class of Yale college. This meeting was fully attended, and a deep and lively interest was manifested by all. At an adjourned meeting, the whole college assembled in the chapel, and the question as to the expediency of introducing the Bible as a regular study of the college, was discussed. There was, I had almost said, but one sentiment on the subject. A committee was chosen to confer with the faculty; and the result was the formation [by one of the faculty] of a Bible class, which was first attended December 5th, and to which *all* were invited." It shows how deep was the spiritual feeling of the brethren concerned, and how much their hearts were set on the success of this undertaking, that when the first meeting was held, and was found to be full beyond expectation, "some were affected to tears, and were so happy in God and the religion they had embraced, that they were constrained to say, If such felicity is found here, *what will heaven be?*"

"At the close of the term, there was a manifest change in the tone of moral and religious feeling. Brotherly love did evidently abound. The last Bible class was peculiarly interesting; and the desire was expressed at parting, that when we should come together again at the commencement of the next term, it might be to witness a glorious display of the goodness of God.

"During the vacation, daily meetings for prayer were held by the brethren who remained in the place—meetings which will doubtless be long remembered with satisfaction. They were seasons of deep heart-searching, fasting and supplication, among more or less of those who remained.

"The first church meeting of the present term [two days after college came together] was one of peculiar interest. The earnest inquiry was, What shall we do to secure the divine blessing? It was finally proposed that all who felt desirous of a revival, should meet on the next Sabbath evening to pray for it, and adopt such measures as duty might dictate. The Bible class on Saturday evening [Jan. 22d] was full to overflowing; after which one individual was disposed to go and converse with the professor, on the subject of his soul's salvation." There was something very striking in the appearance of college at this time. Though not another instance of seriousness was known to exist in the institution, every one seemed to anticipate the result, and the whole of college stood waiting in solemn expectation, to see the arm of the Lord revealed. Within the compass of the next week, the long-sought influence of the Spirit came, not with rapid and overwhelming power, as in the revival of 1802, but rather like the "still small voice," before which the prophet wrapped his face in his mantle as he stood upon the mount. It spread silently and slowly throughout the whole institution. The number under conviction of sin was never very great at any one time, but as these were led by divine grace to put their trust in the Redeemer, others were brought forward in their place, through the prayers and labors of the people of God; until at last there were comparatively few rooms left, where the cry was not heard, "What shall I do to be saved?"—or the voice of thanksgiving raised to the Father of lights "from whom cometh down every good and perfect gift." Many, indeed, of those who were awakened, afterwards yielded to the fatal delusion of putting off repentance to a more convenient season; but before the end of the term nearly one-half of the impenitent in college, were hopefully brought into the kingdom of God. As the fruits of this revival, seventy-four were added at a subsequent period to the college church, and not far from thirty to other churches. A few of

them, as there is painful reason to believe, indulged a false hope; but after diligent inquiry, I find the number to have been less, than in the corresponding work of 1802.

Religious meetings were not greatly multiplied during this revival. To the ordinary exercises with which the year commenced, a sermon was added on Sabbath evening; and at first one meeting for inquiry, and afterwards a second, in the course of the week. These meetings rarely exceeded an hour in length. The brethren of the church, with those who had hoped in Christ, met for a few moments each morning after breakfast, to pray and converse together, and then turned to the ordinary duties of the day. The amount of study during the term, was very little if at all diminished by the revival; and in many instances, there was an immediate and very marked improvement in scholarship, among those who were subjects of the work. Much of the success which attended the labors of the brethren, was owing to an uncommon degree of delicacy and tenderness in their intercourse with the unconverted, and of mutual concession and fervent love among themselves. The sense which they all seemed to feel of dependence on the Holy Spirit to produce the desired results, was stronger and more prevailing than I have ever witnessed in any other case. That man was a mere instrument in the hands of God, that divine truth itself, though "quick and powerful, and sharper than any two-edged sword," must still be wholly ineffectual without the influence of the Holy Spirit to prepare the heart for its reception, seemed to be most deeply impressed upon every mind. It was this sense of dependence which encouraged them to labor, while it kept them humble; which checked all disposition to attach importance to any particular set of measures, and led them to place their whole ultimate reliance on importunate and persevering prayer.

The following remarks, which close the statement mentioned above, will be recognized as emphatically true, by all who witnessed this revival. "The work has been characterized by perfect decorum, insomuch that even the infidel could not gainsay. Little of animal excitement or mere sympathy has been witnessed. It may be said of the revival generally, that persons have attended to the subject from a distinct and powerful impression of divine *truth* upon their consciences. In some instances these convictions have been very pungent, and have been succeeded by joy quite ecstatic. It was remarked by one, that he formerly looked upon the journey of life as long and tedious, but now it had vanished to a point. He appeared to be so absorbed in the contemplation of future happiness, as to have lost sight of the intervening period. *Brotherly love has abounded in a pre-eminent degree.* There has been great union among different denominations, viz. Episcopalians, Presbyterians, Baptists and Methodists. Christian conversation with those not pious, has been abundantly blessed. A deep sense of personal responsibility has been manifest on the part of Christians, and a remarkable clearness in the views of young converts. Many professors have relinquished their former hopes, and sought anew an interest in the atoning blood of Christ."

The circumstances attending the close of this revival, were remarkable. Down to the first week in April, it went on with unabated power; and at no period were the prospects of its continued progress, more encouraging than at that time. It appeared, indeed, as though nothing stood in the way of the conversion of all college; that if the work went forward, as there was every indication it would do, to the end of the term, it must cease for want of subjects; and the whole church seemed to share in the humble but fixed determination that, with the aid of divine grace, nothing should be wanting on their part, to secure so blessed a consummation. At this period, the assistance of Christians in college, was requested by the churches of the city, in efforts to prepare the minds of God's people for a protracted meeting, which was soon to be held. These efforts, and the services of the meeting which soon followed, devolved, to a great extent, in consequence of a failure in expected aid, upon those officers of college who had been actively engaged in the revival there. The sympathy and interest of the college church, were very naturally turned to the wider field which lay open before them, "already white for the harvest." As the work in town advanced with unexampled rapidity and power, and hundreds were

seen, without the slightest disorder or excitement, pressing at once into the kingdom of God, the hearts of the brethren in college, were naturally drawn forth, and their prayers directed, to the scenes of triumphant grace which were opened around them. The revival in college seemed to be merged in the revival in town; and from the close of the protracted meeting, which lasted three days, there was hardly a single new case of conviction among the students, and but few instances, comparatively, of hopeful conversion among those who had been serious before. As the result of the revival in town, nearly nine hundred persons, in all the churches of every denomination, were added to the professed followers of Christ.

The state of the college, for a long time after this revival, was peculiarly happy. For nearly or quite a year, there was not a single instance of punishment, so far as I can recollect, in the whole institution. The necessity of government seemed almost superseded, by the prevailing spirit of order, diligence and mutual affection. In the spring of 1832, quite a number of instances of hopeful conversion occurred, in connection with a protracted meeting in town, but there was nothing within the walls of college of so distinct and definite a character, as to entitle it to the name of a revival. In the next two years, there were at times very favorable indications, and some cases of seriousness, but no general work of grace.

In the early part of the year 1835, there was another effusion of the Holy Spirit, under circumstances which showed, in a very striking manner, that it was sent in answer to fervent and persevering prayer. At the commencement of the first term, there was a meeting of a few brethren of the senior class, not more than five in number, who had an earnest desire, that the year might be one of spiritual feeling to the church, and of renewing grace to the unconverted. They agreed to meet a few moments every evening, to pray for these objects; but so much did they distrust their own hearts, and fear they might make it a mere formal service, that they commenced their meeting as an experiment for only a single week. All felt, at the end of this period, that it was good for them to be there. They wished to increase their number; but were firmly resolved to have no one to join them, whose feelings were not decidedly spiritual, and who did not seem likely under every discouragement, to continue "instant in prayer." In the weekly meetings of the church, and the daily intercourse of life, they sought by every proper means to raise the tone of Christian feeling, and especially to promote brotherly love; and at the end of the term, their number was increased to about fifteen. At the commencement of the second term, they found themselves making but little progress, and about the middle of February, one of their number called on a member of the faculty to mention the course they had taken, and to say that they seemed to *have done all they could*; that the body of the church did not appear ready for a revival. It was agreed, that a special meeting should be called; and to secure a universal attendance, a message was sent by the president to each of the brethren, requesting his presence on that occasion. All were there, and there were manifest tokens, that the Spirit of God was with them. On the succeeding Sabbath, we were favored by exchange, with the services of one whose labors have been greatly blessed to the conversion of souls. Under his tender and searching ministrations on Saturday evening, during the Sabbath, and on the evenings of the next two days, a considerable number were brought under pungent convictions of sin. It was the week of the Concert of Prayer for colleges; and in anticipation of that event, the brethren after their special meeting, had sent out a letter to other churches, soliciting their prayers, and intimating, that there was some reason for encouragement as to this institution. It is now known, that this request created much interest in many places, and that very fervent supplications were offered in our behalf. A clergyman in one of our New England churches on that occasion, called upon a parent to lead in prayer, who had a thoughtless son at this college. He made the attempt, but his voice repeatedly failed him, and he was compelled to stop, leaving the whole congregation, like himself, dissolved in tears. While these prayers were going up for us abroad, the spectacle presented at our own meeting in the college chapel, was solemn and affecting in a very high degree.

A member of the church, whose feelings had become deeply interested in the revival, was cut down so suddenly the day before, and with so little sense of his danger, that he died without even the presence of a medical attendant; and the Concert to which he had looked forward with so much interest, was his funeral service! It was a season which will long be remembered by many a redeemed soul. The prayers which were offered for us in so many churches, were answered, while yet they were rising before the throne of grace, by new and more copious effusions of the Holy Spirit; nor were the unutterable desires of the parent's heart who was mentioned above, forgotten by God, as there is reason to believe, in the dispensation of his grace. The revival went forward with great power to the end of the term, and not far from fifty expressed the hope, that they had given themselves to the service of Christ.

The next spring, there were encouraging indications of a powerful revival, and quite a number of hopeful conversions took place; but the work proved less extensive, than there was reason to expect.

The last revival which I am permitted to record, was in the early part of 1837. It was confined to a single class, and resulted, as there is reason to believe, in the conversion of about sixteen souls.

Thus in the space of ninety-six years from the great revival of 1741, this college has been favored with twenty distinct effusions of the Holy Spirit, of which three were in the last century, and seventeen in the present. In sketching their history, I have dwelt on the circumstances connected with the origin and progress of the most important, because the chief value of a statement like this, aside from the desires it may awaken for a repetition of such blessings, must consist in the knowledge it affords of those means of promoting revivals, on which God has set the seal of his own approbation. To estimate the good which has resulted to the church and the world from these dispensations of renewing grace, the numbers which have already been added to the society of the redeemed, and will yet be added by their widening influence to the end of time, exceeds the limits of human calculation, and must be left for the disclosures of the final day. But in view of what we can know on this subject, who will not join in fervent thanksgivings to Almighty God, for these glorious manifestations of redeeming mercy? Who will not unite in the fervent prayer, that the spirit of DAVID BRAINERD may rest for ages to come on the institution, where he first labored in a revival of religion; and may be extended to every other seat of learning throughout all our land?

ANNIVERSARIES OF SOCIETIES,

CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

WESTERN EDUCATION SOCIETY.

THE Anniversary of this Society was held in the city of Cincinnati, Ohio, November 9, 1837. The third annual Report was read by the Rev. John Spaulding, who has been Secretary of the Society from its commencement. Addresses were delivered on the occasion by the Rev. Dr. Beecher, Prof. Biggs, and the Rev. Messrs. John Rankin and J. T. Brooke.

Extracts from the Report follow:

Some men, and some associations of men write their names in marble. They so impress their image on their own age, as to live a thousand ages hence. Moral influ-

ence, like the soul, is immortal. So that centuries after the actors have passed away, the results of their actions still live. Who can limit the influence of such men as Julius Cæsar and Napoleon Buonaparte; of such men as Richard Baxter and David Brainerd? For good or for ill, it will last after the sun and moon shall have been blotted out. Who can measure the influence of the infidel association of France; which burnt the Bible, annihilated the Sabbath and attempted to turn God out of his own world! or the influence of that chosen band, which within thirty years from the death of their divine Master, spread the gospel over the civilized world! And the influence of a society, devoted to the work of training up heralds of salvation, who can estimate!

Number under patronage.—Since the

last annual report, the Western Education Society has aided *eighty-two* young men in thirteen institutions of learning; of whom *twenty* were new applicants.

Principles of action.—These remain unchanged. The Society aims to exercise wisdom in the choice of candidates for the ministry; to aid them in the way that has been proved best by the experience of years; and to bring into the field laborers with warm hearts, sound heads and efficient hands; workmen that shall not need to be ashamed.

Resignation and appointments.—During the last four and a half years, nearly the whole labor of raising funds, of visiting the beneficiaries, of searching out and bringing forward the suitable young men to study for the ministry, of conducting the correspondence of the Society, &c. has devolved upon the Secretary alone. His health being inadequate to the task, he has resigned, and the Rev. LUTHER G. BINGHAM has been appointed his successor. The Board has also appointed the Rev. GEORGE FOOT as an associate agent. Both have entered upon the discharge of their duties. Bringing to the work the experience of years spent in ministerial and pastoral duties, great good is anticipated from their united and faithful labors.

Reasons for increased effort.—Every year multiplies our labors, increases our responsibility and brings us nearer the judgment. Every new month furnishes new motives to work while the day lasts.

The population of this Valley is now estimated at 5,000,000. Divide this population into congregations of 1,000 each, and 5,000 ministers are demanded to break unto them the bread of life. Not half of that number, including the well-qualified ministers in all the evangelical denominations, can be found on the field.

The colleges in the Valley contain about 1,500 undergraduates. Of this number not far from 700 are professedly the followers of Christ;—of whom about 500 have the ministry in view.

But what are these towards supplying two and a half millions of our population—towards sending the gospel to 500,000,000 of heathen? What are five loaves and two small fishes among so many? All, *all we hold dear*, prompts to renewed prayer, and redoubled effort in this sacred cause.

Is it important that the gospel should be preached to the heathen? Just as important is it, that the missionary should be qualified for his work.

Is it important that every destitute church should be supplied with an able and faithful minister? No more important than that such a minister should be trained up.

Is it important that the Sabbath school and Bible class should bless every neighborhood in our land? It is no more so than that the men should be furnished on whom

we must chiefly depend to keep these institutions alive.

Is it important that the stream of salvation growing broader and deeper, should flow and fertilize through the world? Equally important is it that the fountain be kept full.

Let the efforts to train our youth for the ministry of the gospel cease; and that fountain becomes dry—the Sabbath school is disbanded—destitute churches continue to famish, and the heathen perish for lack of vision.

What can the benevolent societies do without the missionaries—without the ministers—without the men to execute their heaven-born and heaven blessed designs? What becomes of the cause of benevolence, if the operations and influence of our Education Societies cease?

Nearly two-thirds of our ordained foreign missionaries, and about one-half of all the young Presbyterian ministers in this Valley have thus been brought into the ministry. Strike these missionaries and ministers out of existence, and the survivors, clothed in sackcloth, will sit and weep between the porch and the altar.

Let this work with its kindred enterprises move on, and soon will be heard *great voices in heaven—saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.*

The officers of the Society, are Hon. Jeremiah Sullivan, Madison, Ia., President; Rev. Luther G. Bingham, Secretary; and Elisha W. Chester, Esq., of Cincinnati, Treasurer.

WESTERN RESERVE BRANCH.

THE Anniversary of this Society was held at Painesville, Ohio, September 29, 1837. The Report of the Society was read by the Secretary, the Rev. Ansel R. Clark, and the meeting was addressed by the Rev. Messrs. S. B. Canfield, J. Whiting and Rev. E. P. Barrows. The following are extracts from the Report.

The preached gospel is the basis of that wise arrangement of means God has instituted, and by which men every where are to be made the willing and obedient subjects of his government. The truth of God must be known, before its sacred injunctions can be obeyed, or its saving power be felt. Were this fact constantly held up before the mind of the church, she would better understand her duty, and be more disposed to perform it.

That the gospel is the instrument by which all men, both Jews and Gentiles, are to know the Lord, will be disputed by none. But how shall they hear without a preacher? How shall they become acquainted with the gospel, unless it be from the lips

of those commissioned to proclaim it? And how shall they preach, except they be sent? This is the question which meets the church in her attempts to evangelize the world. Not a step can she take, under present circumstances, without coming in contact with the inquiry, Where can ministers be found to satisfy the growing necessities of both Christian and heathen lands? That there is a lamentable want of holy and efficient preachers of the gospel, none can deny. Even these United States, so highly distinguished for religious institutions, are suffering for lack of well-qualified ministers. The less favored portions of this western world; the Canadas on the north; Mexico and the South American States on the south; and the wandering tribes beyond the Rocky Mountains on the west, are more alarmingly destitute. Africa must have an additional 100,000—Asia 500,000—Europe and the islands of the ocean, another 100,000; making a total of at least 700,000 additional evangelical and thoroughly-trained ministers, that are urgently needed, fully to meet the divine command, "Go ye into all the world, and preach the gospel to every creature." But from whence are they to come? By what means are they to be furnished? We answer, in part by that Society whose eighth anniversary we are assembled this evening to celebrate.

That the American Education Society has ever received the approbation of Heaven, is evident from its history and results. It originated in the necessities of the world. The same wisdom and self-devotion which planned and brought into being the foreign missionary enterprise, gave birth to this. That ardent love for the souls of men, which glowed in the bosoms of the devoted youth who wept, and prayed, and talked, and planned, behind the memorable haystack in Williamstown, Ms., in behalf of heathen nations, warmed the hearts of the female band in Boston, when contemplating the noble object of educating pious young men for the gospel ministry. Here was the commencement of the first systematic efforts for this object. This Female Association, by direct exertions, gave rise to the American Education Society, which has already prepared and sent into the world *nine hundred men*, who are faithfully preaching the gospel; some at the most important points; others in the most inviting portions of our own land; some in Africa, some in Asia, some in Europe, and others in the islands of the Sea. Ah! some of them have preached; but they have now gone to their reward. The bones of Munson, trophies of savage victory, in the Batta country—the grave of Moseley among the American Indians—of our lamented Barr, at the South, are permanent remembrancers in the church, to show what this Society has done, and is designed to do.

Not far from fourteen hundred young men

are now under the patronage and fostering care of this Society. And, as a whole, a more promising company of candidates for the ministry the world does not furnish.—With the blessing of God upon the means employed for their moral and intellectual training, they will shortly go forth, in obedience to the Saviour's command, "preach the gospel to every creature." With these prospective results in view, the members of this Society, and all who contribute for its support, may think themselves highly favored of Heaven.

It is a matter of congratulation, and of thanksgiving to God, that notwithstanding the unparalleled pecuniary embarrassment in the commercial world which has the year past afflicted every class in community, and for a time at least cramped the energies of some of our benevolent institutions, the American Education Society has been able to redeem its long-standing pledge, "that no applicant for aid, of the requisite qualifications, shall be rejected." The circumstances in which the Society has been placed the year past, have been trying. These trials, however, have tested the strength of attachment which the professed friends of the cause have felt. They have come forward in this time of need and rendered that assistance necessary to keep the wheels of this department of Christian benevolence moving with increased rapidity. It ought to be known, however, as an inducement to greater exertions, that the Society is now in debt over \$12,000.

With these prefatory remarks, the Directors of the Western Reserve Education Society would proceed to give a particular statement of what has been done, through their superintending care, for the promotion of the object of this Society during the year now closed.

Aid has been extended to ninety-nine young men, connected with eleven institutions or departments of learning. Of these, seven are engaged in theological studies; forty-four in collegiate studies, and forty-eight in preparatory studies. In addition, eighteen others are under the care of the Society, who have not applied for aid during the year, having either left their studies for a season, or availed themselves of the necessary assistance from other sources.

Assistance has been withheld from one, for not complying with the rules of the Society requiring the student to pursue a thorough course of education. Another, in the wise providence of God, has been dismissed from earth, and taken no doubt to higher spheres of usefulness in heaven. The Directors are also obliged to add, though with grief, that the conduct of two other beneficiaries has been such as to bring reproach upon the cause of religion, and upon the Society. As soon as the immorality of these young men became known, the Directors were prompt to cut

off their names from the list of beneficiaries. They will, however, still pray that they may be reclaimed from their wicked ways, brought to repentance for their crimes, and restored to the love and service of God. One, also, has been rejected for want of promising talents.

Two of those who have enjoyed the patronage of the Society have been within the year licensed to preach the gospel, which added to the number mentioned in former reports, make twelve whom this Branch have been instrumental in putting into the ministry.

After the lapse of more than a year from the resignation of the present Secretary as Agent, the Board succeeded in obtaining the services of the Rev. Charles A. Boardman, who they believe is well qualified to take charge of this most important but difficult department of Christian benevolence. Mr. Boardman received his appointment some time last fall, was dismissed from his affectionate charge in Westport, Ct., in December, arrived in Hudson the last of January, and entered immediately upon the duties of his office. Since that time, with the exception of between two and three months which he spent in settling his business in Westport, and in removing his family to Ohio, he has been successfully employed in prosecuting the objects of his agency. He has visited parts of Huron, Lorain, Portage, Geauga, Ashtabula and Trumbull counties. And wherever he has presented the Education cause, he has been met with marked cordiality by the friends of benevolence.

If there are those who still doubt the expediency of employing agents for this object, the Directors would point such to one single fact mentioned in the Treasurer's Report, viz: there is one county that has not been visited by an agent the past year, and \$21 24 is all that has been received from that county during the year for this object. Facts of this character will convince any man who is not given over to hardness of heart and blindness of mind, that he may believe a lie, that it is as vain in the present state of the church to carry forward the objects of benevolence successfully without agents, as it is to convert the world to God without the preached gospel.

Cultivation of Personal Holiness.—It is the nature of man to run to extremes. In one age of the world, the fundamental doctrines of the Bible are dwelt upon, and urged home upon the minds of men, to the almost entire exclusion of practical duty. The understanding is made to assent to these truths, while the conscience feels not the imposed obligation to obey. In another age, duty is preached, commands are uttered with the authority of a sovereign, and men are made to believe that all the requirements of the whole law, consist in the outward doing. Do it, do it, is reiterated

without fully explaining what is meant by the doing, and how it is to be performed.

But the true method of meeting the obligation imposed by God on his fallen creatures, is both to believe and obey. The whole truth of the Bible, both doctrinal and practical, should be preached in its naked simplicity and due proportion. In this way, and in this way alone, the minister will be able to fulfil his divine commission.

This principle is applicable to the business of conducting the benevolent operations of the day. The skilful agent will not urge too far one principle or set of principles, to the neglect of another set, belonging to the same system. Hence the necessity of good sense, clear discernment, and unwearied watchfulness on the part of those appointed to manage these benevolent institutions.

In past reports of this Society, much has been said in favor of a thorough education in those who preach the gospel. And its importance has been felt. Even those who have been accustomed to decry solid learning in a minister, are now found advocating the doctrine of thorough education. And there is danger lest public opinion should swing to the other extreme, and lose sight of the no less important work of cultivating the heart. It is from these facts that the Directors of the Western Reserve Branch Education Society now feel the urgent importance of giving special attention to personal piety on the part of those who are preparing to preach the gospel. They would with constant faithfulness enjoin this duty upon their beneficiaries. However far they may push their researches in intellectual science, however much human learning they may acquire, unless they daily hold communication with God in their closets, and take large draughts at the fountain of salvation, they will be poorly prepared to become heralds of the word of life to their fellow-men.

The cultivation of the mind and that of the heart must go together. The one should not be neglected to the too exclusive attention to the other. Both are indispensable, especially in this age, when there is so much danger from mere frantic fanaticism on the one hand, and dry metaphysical philosophy on the other.

It is a matter of anxious concern with the Directors, that their beneficiaries cultivate to the utmost extent practicable the whole man. Hence the importance of the system of thorough intellectual training—the system of physical exercise—and the system of moral culture.

The officers of this Branch for the ensuing year, are the Rev. George E. Pierce, president of the Western Reserve College, President; Rev. Charles A. Boardman, Secretary; and A. A. Brewster, Esq., Treasurer. The Anniversary of this So-

ciety is to be in future, on the Friday succeeding the third Thursday of September annually.

MICHIGAN BRANCH.

At the late anniversary of the Michigan Education Society, Rev. A. S. Wells presented the Report of the Executive Committee, which was read and accepted.

This urged upon all the churches under care of Synod the importance of this Society, and its claims to the steady and increasing liberality of the friends of a thoroughly educated ministry. Especially were these claims urged upon the attention of the churches in the interior, from the fact that hitherto, or until the year now just closed, by far the greater part of the funds raised for this cause, had been collected from the church in Detroit. In 1834, only \$80 out of the \$439 were raised from the country churches. In 1835, \$177 50, out of \$955 71; and in 1836, \$77 81, out of \$1,327 90. During this year, Rev. A. S. Wells and Mr. G. F. McEwen have presented this subject to the country churches, and more than \$1,000 were contributed by them for the Society. Mr. McEwen, whose zeal and labors during the year have contributed largely to produce these results, is still pleading this cause in the southern and western parts of the State, and it is hoped that as the present commercial embarrassment is felt more severely in the city than in the country, the churches will now come forward unitedly and sustain the society in redeeming its pledge to educate every worthy young man of real indigence and piety. In no other way is it seen how our destitute churches can be supplied with pastors. And while our agent reports about thirty young men, members of churches in Michigan, who stand high in the confidence of the Christian community, that have had their attention turned to the subject, and who would study if the way was open and the means furnished, we dare not assume the responsibility of denying them the necessary aid, nor can we hope that we shall ever have a supply of ministers, if we do not educate our own sons.

It is evident that the church in Michigan is awaking to the importance of rearing up a learned and pious ministry from among the young men of our own churches. And the friends of this cause will learn with pleasure, that the board of trustees of the Michigan college, located at Marshall, and Rev. J. P. Cleaveland, their newly elected president, are about to devote particular attention to this subject, and to have in operation as soon as possible, a preparatory department, and all other means of educating our own sons, and to save the expense

of sending them abroad—an obstacle which has prevented many from entering upon a literary course preparatory to the gospel ministry. And it is a peculiarly auspicious event, that in the providence of God, we are furnished with a man to be placed at the head of such an institution who is so competent for the office, and whose heart is so deeply interested in accomplishing the object.—*From the Michigan Observer.*

The officers of the Society are, Hon. Walcott Lawrence, Monroe, President; Rev. Ashbel S. Wells, Troy, Secretary; and Horace Hallock, Esq., Detroit, Treasurer. The annual meeting of the Branch is at the time and place of the annual Synodical meeting.

WASHINGTON CO. AUXILIARY, VT.

THE Auxiliary Education Society of Washington County, held its Annual Meeting at Waitsfield, on the 28th day of Sept. 1837.

The Treasurer's report was read, from which it appeared that the sum of \$404 45 had been paid into the treasury since the last anniversary. There was no report from the Secretary.

Addresses on the occasion were made by Rev. Messrs. Ingraham, Thacher, Hand, Clark, Hazen and B. W. Smith, Gen. Walton and Mr. C. W. Storrs.

The following resolution, introduced by the Secretary, was adopted, viz:

Resolved, That the clergy of the county be requested to bring the claims of the Education Society before their respective congregations during the months appointed for the taking of collections for this object.

The following are officers of the Society, Hon. Jeduthun Loomis, President; Ferrand F. Merrill, Esq., Secretary, and Dea. Constant W. Storrs, Treasurer.

Extract from the Fourth Annual Report of the Central Board of Agency of Home Missions for the Western States.

How deplorably destitute is Arkansas, with only four Presbyterian ministers, Louisiana with six, the Floridas with one, and Virginia, west of the mountains, with four, or Indiana with not half so many Presbyterian ministers as churches, beside the congregations that might be immediately collected if ministers were on the ground to gather them. Indeed, so great is the famine, that the future historian who faithfully describes our rise or fall, will paint in no measured terms of regret, the great want of devoted Presbyterian ministers, at this rapidly populating era of the West.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board was held on Wednesday, Jan. 10, 1838. Appropriations were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
19 Theol. Sem.	163	19	182	\$3,793
22 Colleges,	308	10	318	6,537
48 Academies,	148	10	158	2,662
89 Institutions,	619	39	658	\$12,992

The returns from the Western Education Society at Cincinnati, the New Hampshire Branch, Waterville college and some others, did not arrive in season to be acted on at the time of the Quarterly Meeting. Their appropriations will probably be more than \$2,000. These will increase the amount of appropriations for the quarter to more than \$15,000.

Of the above, the following appropriations were made to beneficiaries out of New England:

	Former Ben.	New Ben.	Total.	Am't Ap.
12 Theol. Sem.	74	10	84	\$1,593
11 Colleges,	120	5	125	2,572
25 Academies,	82	3	85	1,522
48 Institutions,	276	18	294	\$5,687

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and that they be paid as soon as the funds of the Branches or of the Parent Society will permit.

From the state of the treasury, the Board were compelled to adopt the above course in the payment of the appropriations made to the beneficiaries. They did not feel warranted to refuse appropriations, in whole or in part, under existing circumstances, neither could they, under the great embarrassment of the Society, authorize their immediate payment. It depends upon the friends of Zion and of this cause, to decide when these appropriations shall be paid, and the Society be relieved from its pecuniary pressure. Since the Appeal which was issued two months since, there have been some cheering responses and favorable indications; but the Society is still involved in a heavy debt, and cannot proceed in its operations as usual without greater pecuniary receipts. Though this is a fact, yet it is not deemed advisable that collections

should at this time be taken where they have recently been made for this object. The only appeal to the churches we make is that, when the time for collections for this object arrives, this Society be remembered according to its importance and necessities. There are, however, cases where individuals can render immediate assistance, and would feel it a privilege to do it. Let such persons improve this opportunity to gratify the benevolent feelings of their hearts and aid this fundamental but languishing cause.

MICHIGAN BRANCH.

THE following communication was submitted to the Board for their consideration.

To the Sec'y of the Am. Ed. Society.

Detroit, Nov. 11, 1837.

DEAR SIR,—I this day forward to you an account of the doings of the Synod of Michigan in relation to the benevolent societies connected with Synod, as published in the Michigan Observer of this date. You are respectfully requested to communicate them, as soon as may be convenient, to the Parent Board of which you are the organ. We earnestly desire to be recognized as "*a Branch*" of the American Education Society. As a Synod, we prefer that relation to any other, and have appointed a committee to endeavor to effect its complete and satisfactory adjustment. We request that the Rev. Ashbel S. Wells of Troy, Oakland county, may be, by your Board, duly appointed and commissioned as your General Agent for "*the Michigan Branch*." We respectfully request the appointment of another examining committee for this Branch, and would beg leave to suggest that the chairman of one should reside at Marshall, and the chairman of the other in Detroit or its vicinity.

Very sincerely yours,

JOHN P. CLEVELAND,

Chairman of the Committee appointed by Synod to adjust with the Board of the A. E. S. the relations of the M. E. S.

N. B. It will be understood by your Board, that we cheerfully adopt all the rules and regulations prescribed by your Board for the management of its respective "*Branches*," and regard the form of Constitution adopted by your other branches, as the Constitution of our Society.

The action of the Synod in respect to this subject was,

"*Voted*, That Synod declare 'the Michigan Education Society' to be directly auxiliary to 'the American Education Society' at Boston."

In view of the above communication, it was

Voted, That the Michigan Education Society, having for its territorial limits the State of Michigan, be recognized as a Branch of the American Education Society, subject to the Rules, and entitled to the privileges of Branches.

Voted, That two Examining Committees be established within the bounds of the Michigan Branch, the one at Marshall, and the other at Detroit.

Voted, That the Rev. John P. Cleaveland of Marshall, Rev. John M. Ellis of Grass Lake, and Doct. James P. Greves of Marshall, constitute the Examining Committee at Marshall.

Voted, That the Rev. Ashbel S. Wells of Troy, and Eurotus P. Hastings and Robert Stuart, Esqs. of Detroit, constitute the Examining Committee at Detroit.

Voted, That the Rev. Ashbel S. Wells of Troy, Michigan, be appointed Agent of the American Education Society, to labor within the bounds of the Michigan Branch, as shall be agreed upon by the Secretary of the Parent Society, the Directors of the Branch, and Mr. Wells.

REV. MR. NASH'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The facts which have transpired in connection with my agency since my last quarterly report, are but few, and of no great and commanding interest to the public. I have been enabled to pursue the accustomed tenor of my way without interruption. The greatest part of my time has been employed in the county of Middlesex. I have every where met with kind expressions of concern and sympathy for the Education Society under its present embarrassment, and have seen evidence that it possesses a hold on the confidence of the community, which cannot easily be sundered. I am confident, that to see this institution compelled to dismiss any of its beneficiaries, or in any way to curtail its operations for want of means, would awaken much sensation in the Christian public. The impression is continually becoming deeper and more extensive, that the country and the world are much indebted to it as an efficient instrument of furnishing such a ministry as is altogether indispensable to the conversion and salvation of our lost race. It is also deeply felt, that should it curtail its operations, and come short of redeeming its pledge to aid all who make application with the requisite character, the most disastrous consequences must ensue. In this case it is obvious, that the public confidence, so well earned and of so great value to this and every similar institution, would be forfeited; the present beneficiaries would be disheartened and

discouraged, and other young men deterred from the attempt to prepare themselves for that sacred calling, in which they are far more needed than in any other department of life. It has been many times asserted, that no such thing must be suffered to take place; that in time to come, as in time past, the pledge of the Education Society must be fully redeemed; that no present beneficiary must be stricken from the list, and no applicant refused from mere want of means. Whether such assertions will prove like the apostle's, *Be ye warned and filled*, while supplies are withheld, time must decide.

By some it seems not to be felt that the matter here contemplated is one of personal concern and responsibility. There are individuals who are prompt to say, 'Our benevolent societies must be sustained,' who give no evidence of feeling that they owe it to the country, to the world, and most of all, to Him who died for their redemption, to furnish their share of the means. Men in easy, not to say affluent circumstances, assert there is property enough in the land to sustain and enlarge all our benevolent operations. They say right. But where is this property? They are disposed to forget that part of it is in their own hands. They are ready to speak of the great abundance of their neighbors. With much emphasis and eloquence they tell how easy it would be for Mr. A. and Mr. B., members of the church, and without children, to give tens, hundreds, or even thousands. But for themselves, when opportunity is afforded them to give, they are exceedingly poor, or they have been unfortunate, or they are in debt, or, just at present, they are out of money.

At every turn I meet with persons, who seem not only to feel that it is more blessed to give than to receive, but who are likewise training their children to the exercise of that charity which seeketh not her own. It is most delightful to visit a family in which the work of giving for objects of Christian benevolence is shared among all the members; and a group of children, happy in presenting each his little offering, are early taught that to do good is the great end and aim of our earthly being. I never witness a thing of this kind without saying to parents, This is as it ought to be. You are thus fitting your offspring for the scenes and the duties which await them—scenes and duties in which they must take deeper interest, and act a more important part than their parents, before this world can be converted to Christ.

An instance of this kind lately passed under my observation, which I cannot forbear to mention. A father and mother put into my hands a donation, bearing a fair proportion to what their neighbors gave. Next their daughter, a child of ten or twelve, advanced with a donation of more than

twice the amount that I had received from both parents; the father giving as a reason for the course adopted, that he had followed some of his children to the grave, and should the one before us be also taken from him, he wished to have the satisfaction of knowing that she had with her own hands done something for the cause of Christ. How needful that all whom God has blessed with sons and daughters give them such a training that they shall be fitted to do their part towards the conversion of the world.

During the last quarter, I spent two or three weeks in Maine, visiting beneficiaries in the colleges and the theological seminary in that State. I found these young men, as a body, such as to do honor to the Institution by which they are sustained, and to the cause of Christ, as well as to promise great good in his service. While in Maine I was requested to present the claims of the Education Society in the Congregational churches at Brunswick, Hallowell, Augusta, Bangor, and a few other places. With this request I was happy to comply, and was much gratified with the result. Notwithstanding the pressure of the times is so severe, and no where probably in the eastern States more severe than in Maine, I was happy to see the friends of God and their country so ready to come up to the aid of this Society at a time when its wants are so pressing. In connection with this little effort, it is expected that more than \$1,000 will be received into its overdrawn treasury. It is devoutly to be desired that the same spirit may be manifested by the spiritual community throughout the world, that I witnessed in some of the Redeemer's friends in this new and flourishing State.

Not infrequently in my journeyings up and down the land, do I meet with interesting exhibitions of the happy fruits of devoted piety in heads of families, and of parents training up their children in the way they should go. In no instance have I seen these fruits more delightfully exhibited, than in a family which lately fell under my observation. In this family eleven children have been reared to years of discretion—all members of the visible church, and all honoring their Christian profession; three of the sons ministers of the gospel, and a fourth expecting to devote his life to that sacred calling. On inquiring for the visible cause of so distinguished blessings on this favored household, I was informed that the father had been in his day a man of most exemplary piety, and had labored for the spiritual good of his family with assiduous effort and prayer. O when shall we see the like in the families of all professing godliness! Then may we expect similar results in all. Then may we see the world supplied with Christian ministers, blessed with the influences of the Holy Spirit, and converted to God.

CHEERING RESPONSES.

Extracts from Letters to the Secretary.

"In answer to your Circular of Oct. 10th, I send you \$100 for the benefit of the American Education Society, \$20 of which is from Mr. ———, a friend of the cause in this place. Please to constitute our pastor, Rev. ———, an honorary member of your Society, and acknowledge the receipt of this by your certificate of membership to him. My delay in answering your call has not been in consequence of unwillingness, but for want of means. And in this case you have the evidence of the propriety of making special requests in time of special need. Notwithstanding I had given this season what I thought best to your cause, on the receipt of your Circular I at once made up my mind to cast in another mite, and thank you for reminding me that 'it is more blessed to give than to receive.' I heartily concur in the spirit you breathe in your Circular. Yes, dear Sir, let your motto ever be *onward*. The cause is God's, and it must go forward. I fully believe there are enough in our churches that have the means and disposition to sustain it to any extent. At any rate, I say, give us the trial."

"The sum assessed by the County Conference on my church is \$72; and we have raised \$223, including the donation of Mr. ———, which he put into the contribution box last Sabbath. Another individual in my church contributed \$50, and this is also included in the \$223. I shall, with the leave of Providence, pay it over to the treasurer next week. So you see that I am trying to accomplish my predictions, and this I suppose is always right when our predictions are in their nature good. I shall, however, do very little, I am fully aware, unless the Lord add his blessing. The silver and the gold are his, and he loves the Education cause, as I believe, infinitely better than we do. I cannot but hope that he will send all needed relief. Let us try to have faith, at least, as a grain of mustard-seed. Let us say, 'The Lord liveth, and blessed be our rock.' He is our rock—our foundation, our support, our defence, our all in the cause of benevolence; and particularly in that of Education. Had he meant to destroy us in reference to this subject, 'would he have shown us such and such things' as he has? I trust not."

Other communications of a similar character have been received, but we have not room for their insertion.

CONCERT OF PRAYER FOR COLLEGES.

THE narrative of revivals of religion in Yale College has been inserted in

the present number of the Journal in reference to the Concert of Prayer for Colleges on the last Thursday of February. It is a valuable document, as containing a full and authentic history of the revivals which have been enjoyed in that ancient institution of learning; and also as containing much information in respect to the nature and happy results of revivals in colleges. It is earnestly commended to the perusal of all who feel interested in this subject, with the hope that those who love Zion may be induced, especially on the day of the Annual Concert of Prayer for Colleges, fervently to supplicate the great Head of the church for the sanctification of the young men now connected with our literary institutions.

DONATIONS.

THE Board of Directors gratefully acknowledge a donation of copies of "Letters to Young Men preparing for the Ministry," to the amount of two hundred dollars, and Dea. Daniel Safford of Boston, and Dea. Jonathan Newcomb of Braintree, to be distributed to beneficiaries of the American Education Society; also a donation of eight hundred Nos. of the "National Preacher," from the Rev. Austin Dickinson of New York; and copies of an Address delivered by the Rev. Edward W. Hooker of Bennington, Vt., before the Philadelphian Society in Middlebury college, for gratuitous distribution in the same manner.

FUNDS.

Receipts of the American Education Society, from October 11, 1837, to the Quarterly Meeting, January 10, 1838.

INCOME FROM FUNDS	932 01
AMOUNT REFUNDED	1,680 00
Montreal, L. C. Rev. Geo. W. Perkins, by Rev. Joseph Emerson, Agent	30 00
Fall River, additional coll. in Rev. Mr. Fowler's Society	50
Bequest of widow Rebecca B. Carpenter, late of Rehoboth, by Cyrus M. Whenton, Esq. Ex.	200 00
Bequest of Hon. Charles Bulkeley, late of Berlin, Vt. by George Worthington, Esq. Ex.	3,902 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Essex St. Soc. a Lady	5 00
Bowdoin St. Soc. Rev. A. Bullard	10 00
Franklin St. Soc. a young Lady, by Dea. Proctor	1 00—16 00

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]
Yarmouth, from Hon. Elisha Doane 30 00

BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]
Pittsfield, Mr. Solomon P. Fitch, by Mr. S. A. Danforth 2 00
Lad. Aux. Ed. Soc. by Mrs. Amelia C. Brinsmade, Tr. 20 00—22 00

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]
Beverly, Mrs. Barnes, by Rev. Ansel Nash, Agent, books sold for 14 75
Danzers, Rev. Mr. Braman's Sab. School, by Mr. W. R. Putnam, Super't 14 00
Essex, Rev. Mr. Crowell's Soc. 36 50
Salem, Tabernacle Soc. by Rev. Mr. Worcester 103 12
Rev. Mr. Williams's Soc. by J. S. Williams, Esq. 31 00—134 12
Wenham, Edmund Kimball, Esq. ann. sub. by Dr. E. Alden 5 00
Cong. Soc. by Mr. Foster 16 18
Lad. Read. and Char. Soc. by Mrs. Abigail Foster, 40 of which to const. Rev. Dan. Mansfield an H. M. 46 50—67 68—267 05

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]
Andover, Cong. Soc. South Parish 70 41
Trin. Soc. North Parish 13 31
Cong. Soc. West Parish, 40 of wh. to const. their pastor, Rev. Sam'l C. Jackson, an H. M. 43 50—127 22
Topsfield, Rev. Mr. McEwen's Soc. 35 82—163 04

FRANKLIN COUNTY.

[S. Maxwell, Jr. Esq. Greenfield, Tr.]
Ashfield, Collections 6 70
Colerain, do. 17 88
Heath, do. 10 10
South Deerfield, do. 21 47—56 15

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]
Cumington, Lad. Soc. of Chr. Benev. by Miss Clarissa Briggs, Tr. 5 10
Contribution, by Philander Packard, Esq. 15 06
From the disposable fund of the Aux. 100 00
One-fifth of coll. at ann. meet. 21 25
[The following by Rev. A. Nash, Agent.]
Enfield, a collection 162 77
Northampton, Collections, an extra effort 139 49
Benev. Soc. in 1st Parish 50 50
Lad. Ed. Soc. 1st Parish 23 49
Edward's Ch. Benev. Soc. 20 00—238 48
Williamsburg, Mr. Moses Nash, to const. himself an H. M. 100 00—642 66

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]
Longmeadow, 1st Ch. 8 59
Lad. Asso. 8 63—17 22
Middle Granville, Ch. and Cong. 12 00
Springfield, Rev. Dr. Osgood's Soc. 64 12
Rev. Mr. Baldwin's Soc. 26 28
Society in Chicopee Parish 20 00—110 30
Westfield, Contribution 49 25
188 87
Deduct, paid for printing Report, &c. 15 12—173 75

MIDDLESEX COUNTY.

Bedford, Rev. Mr. Leavitt's Cong. 64 79
Brighton, Lad. Aux. Ed. Soc. by Miss Sarah Worcester, Tr. 30 36
Marlboro', Soc. of Rev. John N. Goodhue, of wh. 40 is to const. him an H. M. 51 61
Medford, Evan. Cong. by Dea. Galen James 83 50
Tewksbury, Cong. Soc. 54 85
Wilmington, do. in part 23 79
[Most of the above by Rev. A. Nash, Gen. Agent.]

**RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY:**

[Dea. Jonathan S. Adams, Groton, Tr.]	
Bozboro', Coll.	14 00
Dunstable, do.	15 68
Fitchburg, Lad. Read. Soc. by Rev. A. Nash, Gen. Agent	10 00
Collection	20 59
Groton, do.	36 06
Harvard, do.	41 96
Leominster, do.	9 12
Pepperell, do.	86 94
Soc. of Rev. Jas. Howe, in part	44 67
Shirley, Collection	5 00
Townsend, do.	50 00
Westford, do.	18 96—332 98

**SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.**

[Mr. Patten Johnson, Southboro', Tr.]	
Framingham, bal. of coll.	1 50
Hopkinton, Coll.	35 00
Natick, Rev. Mr. Moore's Soc.	21 97
Southboro', Coll.	11 61—70 08

**CHARITABLE ASSOCIATION OF
LOWELL AND VICINITY.**

[Dea. William Davidson, Lowell, Tr.]	
Lowell, Lad. Ed. Soc. 1st Cong. Soc. by Mrs. Clarissa Davidson, Tr.	83 95
Contrib.	28 76—112 71—824 66
Of the above, 75 is for Blanchard Temp. Scho.	

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Abington, Soc. of Rev. Jas. W. Ward, in part to const. Mrs. Ward an H. M.	18 00
Middleboro', Soc. of Rev. I. W. Putnam, bal. of coll.	28 00
Soc. of Rev. Homer Barrows	20 00—48 00—66 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]	
Grafton, a Sab. Sch. 't'eacher and her class 7 87, an aged gent. 1, by Mr. George Sibley	8 87
Northbridge, Miss Sarah Fletcher, bal. of Temp. Schol. for 1837	59 00
Sturbridge, a few ind. in the ch. of Rev. J. S. Clark	20 00
Westboro', Lad. Ed. Soc. by Mrs. Lucy H. Fond	7 00
Lad. Char. Soc. by Rev. Charles B. Kittredge	21 25—28 25
Worcester, Dr. Woodward, Sup. of the Lun. Asy. by Rev. A. Nash, Gen. Agent	5 00—121 12

WORCESTER COUNTY NORTH.

[Dea. Justus Fillingwood, Hubbardston, Tr.]	
Ashburnham, Soc. of Rev. George Goodyear	10 00
Athol, Mrs. Persis Goodell, by Mr. Thorp	10 00
Lunenburg, Soc. of Rev. Eli W. Harrington	14 34—34 00

RHODE ISLAND (STATE.)

[Mr. Isaac Wilcox, Providence, Tr.]	
Bristol, Cong. Soc. coll.	21 35
Little Compton, United Cong. Soc. by Mr. B. I. Richmond	33 20
Providence, Lad. Ed. Soc. in the ch. under the care of Rev. Mr. Wilson and Dr. Tucker, by Miss Elizabeth Coville, Tr.	75 00—129 55
\$9,290 49	

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
Augusta, Cont. South Parish, Gent.	110 00
Do. do. Ladies	50 00—160 00
Do. North Parish	1 00—161 00
Bangor, Nathaniel Harlow, Esq. ann. paym't Temp. Sch.	75 00
[Above by Rev. A. Nash, Gen. Agent.]	

Ladies Temp. Schol. in part 66 33
Subscrip. in part 61 50—127 83—202 83

[Both by Prof. Pond.]	
Bath, Sub. and cont. in Soc. of Rev. Jno. W. Ellingwood, 100 of which to const. Prof. Wm. Smyth an H. M.	223 00
Biddeford, 1st Cong. Ch. and Soc. 4 84, 16 00	20 84
Brunswick, G. F. Richardson, Esq. to const. himself a L. M. of Me. Branch	20 00
Hon. R. P. Dunlap	10 00
Rev. Pres. Allen	10 00—40 00
Buxton, Cong. Ch. and Soc.	3 60
Brewer, Sub. in part by Prof. Pond	30 00
Camden, Cont. in Soc. of Rev. Nathaniel Chapman	34 00
Danville, Cong. Ch. a sub.	20 00
Farmington, Cong. Ch. and Soc.	10 00
Freeport, do. do.	25 00
Gardiner, do. do. by Rev. Dr. Tappan	10 00
Hallowell, Lad. Temp. Schol.	75 00
Cong. Ch. and Soc. of which 50 in part, to const. Rufus K. Page, Esq. an H. M. by Rev. A. Nash, Gen. Agent	
Limerick, Cong. Ch. and Soc. in part	137 00—212 00
Litchfield, do. do.	5 16
Lebanon, do. do.	6 00
North Yarmouth, 1st Parish, a cont.	10 00
Poenaal, Cong. Ch. and Soc.	15 38
Phippsburg, Cong. Ch. and Soc.	7 25
Saco, a friend, by Rev. A. Nash, Gen. Agent	51 00
Topsam, Cong. Ch. and Soc. cont. 1836	1 00
do. do. 1837	10 00
Yassalborough, do. do.	20 00—30 00
York Conference, cont. at ann. meet.	3 00
\$1,139 06	

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
Atkinson, Cong. Soc. in part	4 50
Bedford, do. do.	53 75
Centreville, an individual	25
Exeter, 1st Cong. Soc. 25, individuals in 2d Soc. 7	32 00
Francesstown, Cong. Soc. in part	7 00
Daniel Fuller, Esq. ann. paym't for Temp. Schol.	
Greenfield, Cong. Soc. in part	75 00—92 00
Hollis, of which 30 by Capt. J. T. Wheeler to const. himself a L. M. of N. H. Branch	29 25
Londonberry, Cong. Soc. in part, of which 15 by Rev. John R. Adams, to const. his son John McGregor Adams, a L. M. of Co. Soc.	98 07
Lyndeboro', Cong. Soc.	43 84
Mont Vernon, do.	31 00
Milford, do. of which 40 is to const. their pastor, Rev. John W. Salter, an H. M.	18 92
New Ipswich, Cong. Soc.	53 53
New Boston, do. sub. in part	86 87
North Hampton, do.	27 65
Seabrook and Hampton Falls, Cong. Soc.	16 64
Windham, Cong. Soc. in part	12 00
[The above by Rev. Joseph Emerson, Agent.]	
Acworth, Miss Hannah Ware, by Mr. A. Kingsbury	29 38
Canterbury, a Lady	4 00
Keene, Lad. Ed. Soc. 9 25, a friend 50 cts.	1 00
Loudon, Mr. William Wheeler	9 75
John Batchelder, Esq. 2d ann. paym't to const. his son Chs. LeRoy Batchelder a L. M. of the Co. Soc.	
Lempster, Mr. Elliot Cary	5 00—6 00
Nelson, Cong. Soc.	3 00
Northwood, Cont. in Soc. of Rev. Josiah Prentice	24 00
Winchester	14 46
\$695 62	

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]	
Brattleboro', bal. of coll.	2 00
Fayetteville, Coll.	6 33
Grafton, Rev. Mr. Bradford	4 00
Londonberry, a Lady	1 25
Putney, Coll.	1 10
[The above by Dr. N. B. Williston, Tr. Windham Co. Aux. Ed. Soc.]	
Brandon, Coll. in Cong. Ch. by Mr. Winslow	18 00
Bridport, Ed. Soc. by Dr. Joel Rice	28 95
Castleton, Legacy of Dea. Gridley, deceased, by Mr. W. Denison	286 49
Chittenden, Coll. in the Cong. Ch.	5 00
East Rutland, do. do.	22 20
Gent. Asso. by W. Page, Esq.	24 00
Lad. do. do. Miss C. W. Page, Tr.	22 72—68 92
Middlebury, Lad. Ed. Soc. by Mrs. Hough, Tr.	96 00
Coll. in Cong. Soc. by Mr. Ira Allen, Tr. 53 06—151 06	
Saltsbury, Nathaniel Spencer	2 50
St. Albans, subscription by the hand of N. W. Kingman, Tr. of Co. Soc.	30 00
Weybridge, Ed. Soc. by Miss Bryant, Tr.	3 00
\$608 60	

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Brooklyn, Coll. in Trinit. Soc. through Dr. W. Hutchins, Tr. Windham Co. Aux. Ed. Soc.	25 00
Chester, contribution	13 03
Colchester, do.	28 00
Deep River, do.	7 22
East Haddam, do.	6 33
Griswold, bal. of coll.	10 00
Coll. in Rev. Mr. Jewett's Soc.	69 00—79 00
Hadlyme, contribution	8 00
Hampton, coll. in Cong. Soc. through Dr. William Hutchins, Tr.	10 00
Killingly (Westfield Soc.) con. do. do.	24 66
Lyme, coll. in 1st Soc.	17 42
Rev. Chester Colton	8 00—25 42
North Haven, Dorcas Soc.	10 00
North Killingworth, cont.	18 00
New London, coll. in 2d Soc.	19 00
Lads in 3d Soc. to const. Rev. Daniel Huntington an H. M.	40 00—59 00
Norwich, coll. in Rev. Mr. Boud's Soc.	79 87
Pettipaug, cont.	30 59
Pomfret, P. Averill, through Dr. W. Hutchins, Tr.	5 00
Rocky Hill, coll. by Rev. Dr. Chapin	17 87
Souk Mansfield, coll. in Rev. Mr. Atwood's Soc. through Dr. W. Hutchins, Tr.	53 00
Westbrook, cont.	14 00
Woodstock, (Muddy Brook Soc.) coll. through Dr. Hutchins, Tr.	15 00
[The above by Rev. S. H. Riddel, Agent.]	
Durham, Benev. Soc. D. Camp, Tr. by H. White, Esq. Tr. of N. H. Co. Ed. Soc.	20 00
Litchfield, from Stephen Deming, Esq. Tr. of Litchfield Co. Aux. Ed. Soc.	181 00
Middletown, Lads, Ed. Soc. by Miss Eliza B. Pratt, through Dr. E. H. Roberts	40 00
New London, an unknown friend, by T. Williams, Esq.	15 00
Southington, from Timothy Higgins, Esq. 80, and from Mr. E. Twitchell 20, of which 40 is to const. Rev. Elisha C. Jones an H. M.	100 00
	\$890 04

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Clinton, Mr. Taylor	10 00
Fairfield	9 83
Homer, balance	2 35
Housesville, Rev. J. Murdock	5 00
New Hartford, by Rev. Mr. Searle	12 00
Oneida Association, by Rev. L. Brewster	5 44
Phenix, H. Barnes, avails of stove	12 25
Rome, 1st Ch. by Rev. Mr. Hoyt	17 62
Troy, individuals in 2d Pres. Ch.	54 25
Utica, 1st Pres. Ch. 67 20, Fem. Ben. Assoc. in do. 50	117 20
Vernon Centre	2 67
Whitesboro', N. Dexter 10, others 14 25	24 25
St. Lawrence Co. avails of clothing	9 50
	\$282 41

CENTRAL AMERICAN EDUCATION SOCIETY.

[Christian Zabriske, Esq. N. Y. Tr.]

Donation from Mrs. Mary Rowe	50 00
Newark, 1st Ch. from Ladies' aux. soc. by Miss Mehetael Ogden	16 25
Do. 3d Pres. Ch. in part by Rev. S. B. Treat	40
Do. do. do. do.	10—50 00
Orange, N. J. donation from 1st Ch.	14
Paperson, N. J. do. do. 2d do.	10—24 00
Do. Do. from sundries	41 00
South Middletown Pres. Ch. from sundries, by Rev. D. T. Wood, pastor	55 66
Pres. Ch. in Hanover, N. J. two donations	3 25
Donation from Fem. Ed. Soc. of Napoli	11 14
Do. do. Rev. Dr. Rauch	20 00—31 14
Central Pres. Ch. Month. Cou. coll.	18 58
Do. Do. donation from Rev. Wm Adams	20 00—38 58
Do. Do. Month. Cou. coll.	18 39
Young Men's Ed. Soc. Newark, N. J. by Rev. S. B. Treat	25 00
Donation from Pres. Ch. in Ridgbury, N. Y. by Rev. Daniel T. Wood	26 00
Do. from a friend	1 71
Do. do. Pres. Ch. in Fishkill, by Rev. R. J. Armstrong	5 00
Do. do. Do. Bethlehem, Orange Co. N. Y. in part	11 60
Do. do. do. 2d payment	21 25
Do. do. New Windsor, N. Y.	12 00
Do. 1st Cong. Ch. and Soc. in Augusta, Oneida Co. in part to const. their pastor, Rev. O. Bartholomew, a. l. M.	47
Do. from same Ch. and Soc. by Wm. H. Chandler	10—57 00
Do. Rev. Charles Chapman, Jefferson, Schoharie Co. N. Y.	5 00
Do. Ch. at Fort Towson, Mo. by Rev. C. Kingsbury	25 00
Do. Dr. N. Kendrick	59 00
Do. Mrs. Sophia Ford of West Point, N. Y.	3 00—226 56

Balance of a legacy of Isaac Brewster, deceased, 200 acknowledged before	33 75	50 00
Second Pres. Ch. of Brooklyn		
First do. do.	99 55	
Do. do. I. Stephens Jr. 5, S. Putnam 2, and I. Van Dune 2	9 00—108 55	
Third Free Ch. at Brooklyn	26 44—168 74	
Fourth Pres. Ch. in Albany, donation	50 00	
Second do. do. from the Messrs. Prentiss	100 00—150 00	
Merced St. Ch. G. Burnham's sub. of last winter	25 00	
Do. do. Alfred De Forest's	50 00—75 00	
Spring St. Ch. Coll. after serm. by Rev. Mr. Labaree, Sec. C. A. E. S.	113 95	
Do. do. from Rev. Dr. Patton and sister	100 00	
Do. do. don. through Rev. Dr. Patton	10 00	
Do. do. Month. Cou. coll.	14 00—237 95	
Bleeker St. Ch. G. W. Bruen's sub. of last winter	60 00	
Bowery Ch. Don. from Mr. Wm. W. Chester	100 00	
Do. do. sub. of R. I. Hutchinson of 1836	50 00—150 00	
First Free Pres. Ch. in Day St. by T. S. Doremus in part	32 12	
Third do. do. sub. from Horace Leet towards a L. M.	10 00	
Brainerd Ch. coll. in part by Mr. Trow	26 25	
Laight St. Ch. coll. after sermon by Rev. Mr. Labaree, Sec. C. A. E. S.	27 03	
Do. do. do. from D. E. Eaton	10 00—37 03	
Second Avenue Ch. coll. in part	15 20	
Pleasant Valley Ch. Wm. Tanner 5, Jas. Burnett 2, by Rev. Benj. I. Wile	7 00	
Pres. Ch. at Plattsburg, N. Y. from sundry individuals, by Jas. H. Hutchkin, Jr.	18 87	
Pres. Ch. in Geneva, coll. in part by Rev. E. Phelps	61 00	
Western Reserve Branch	396 00	
Do. do.	540 00—936 00	
Western Ed. Soc. Cincinnati	756 00	
West Tennessee Agency	36 00	
Donation from P. Perit, Esq.	75 00	
Do. do. Rev. W. Patton, D. D.	63 14	
	\$3,535 13	

Note. The \$200 inserted in the Journal for May, as from Troy 1st Ch. should have been "Utica Agency."

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Albion, A. Ward 5, F. Clark 5, others 9 18	19 18
Attica	32 87
Aurora (West)	8 03
Barre Centre	20 00
Buffalo, 1st Ch. 137 27, Pearl St. Ch. 23 25	160 52
Byron	17 95
Canandaigua, a young lady, by Rev. Mr. Thompson	6 00
Castleton, a balance	5 50
Dunkirk	13 53
East Bloomfield	7 50
Fredonia	35 54
Geneva, Z. Sheldon 50, others 8	58 00
Geneva, balance	34 60
Jamestown	24 76
Lancaster	28 00
Livonia, a balance	21 00
Lockport, Upper town 21 51, Lower town 6 50	28 01
Mount Morris, Mrs. Achsa Hoat	40 00
Ovid, by Rev. Mr. Lounsbery	53 00
Penn Yan, Ind. Ed. Soc.	40 00
Penfield, by Rev. Mr. Hall	3 75
Pittsford, balance	13 50
Richmond, by Rev. Mr. Cannon	46 00
Ripley	16 18
Rochester, H. Ely 150, E. Ely 15, M. Strong 20, A. Eusworth 5, G. S. B. 5, others 15 50	270 50
Rushville, O. Green 100, balance 20	120 00
Silver-Creek, G. D. Farnham	2 00
Skaneateles, balance	14 43
Warsaw	16 60
West Bloomfield, balance from Cong. Ch.	1 25
Wyoming	15 45
	\$1,090 05

Whole amount received \$17,677 40.

Clothing received during the quarter ending January, 1838.

Ashby, Ms. Young Ladies' Benev. Asso. of the Calv. Soc. by Miss C. Taylor, Tr. 4 shirts, 11 bosoms, 3 collars.	
Boston, Ms. Mrs. Christian Baker, 1 pr. sheets, 6 yds. flannel, 6 pr. socks, valued at 8 05.	
Hancock Factory Village, N. H. Lad. Sew. Circ. by Miss S. Whittemore, Sec. 24 shirts, 19 bosoms, 18 collars, 14 pr. socks, valued at 32 00.	
New Ipswich, N. H. Lad. Read. and Char. Soc. by Mrs. Hannah Johnson, Sec. 1 box containing 4 bed-quilts, 1 comfortable, 11 shirts, 1 pr. sheets, 4 pr. pillow cases, 10 pr. woollen socks, 6 bosoms, 2 pr. drawers, 1 stock and 7 collars, valued at 32 86.	
Westboro', Ms. Lad. Char. Soc. 1 box containing 2 quilts, 4 sheets, 4 shirts, 13 pillow cases, 6 pr. socks and 8 collars.	



REV. ASA BURTON, D.D.

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MEMOIR OF THE REV. ASA BURTON, D. D., THETFORD, VT.

[By the Rev. Thomas Adams, Waterville, Me.]

ASA BURTON, son of Jacob and Rachel Burton, was born at Stonington, Ct., August 25, 1752.* When he was about a year old, his parents removed to the north parish in Preston, where most of his childhood was spent under the ministry of the Rev. Levi Hart, D. D. When two or three years old, he was very sick with the croup, and given over by the physician. Just at that crisis, a "straggling woman," an entire stranger, came in, and prescribed a remedy. As the case seemed desperate, it was applied, and was apparently the means of saving his life. At about nine years of age, his life was again preserved in a manner equally providential. His mother professed religion in early life, and was "esteemed a pious woman." His father did not unite with the church till a few years before his death. They had thirteen children, of whom Asa was the sixth.

When he was in his fourteenth year, his father removed to Norwich, Vt., where he had purchased a large tract of land, including the "plain." There were then but two families in town. From that time till he was twenty years of age, his work was "to fell trees, chop them into logs, and then by hand roll them with levers into heaps to burn them, and carry great logs, and make them into log-fence, as they had no oxen for two or three years." The severity of his toils injured his constitution, and produced a weakness in his breast, so that at twenty he was scarcely able to labor.

A little previous to this, the foundation of Dartmouth College was laid by the Rev. Dr. Eleazar Wheelock. Young Burton was one, with a number of others, who "struck the first blow" where the college now stands. As there were no suitable accommodations in Hanover, the trustees met at his father's house in Norwich, for two or three years. This circumstance brought him under the influence of literary society, and wakened within him desires for a liberal education. But it was while listening to the conversation of the Rev. Isaac Smith of Gilmanton, N. H., who, on a certain occasion, took lodgings at his father's house, that he formed the determination, if possible, to get an education. "His father was against it, and *his mother was for it.*" The consent of the father was at length obtained, and

* The materials of the following sketch have been obtained from a brief autobiography and other papers left in manuscript, by the subject of it, and from correspondence with his pupils and other intimate acquaintance. Whatever is quoted without reference, is from his manuscript papers. He kept no diary.

two months after he was twenty years old, he commenced the study of the Latin grammar, having previously learned nothing but reading and writing, and the first rules in arithmetic. On the day he was twenty-one, he was admitted a member of Dartmouth College. Among his associates while fitting for college, was JOEL BARLOW, who was then "under serious impressions."

At the very commencement of his collegiate life, he experienced a sad and painful interruption to his studies. "A malignant putrid fever" entered his father's family, and in the compass of a few weeks, his mother, a brother and two sisters fell victims to it. Himself was attacked in November, and did not recover sufficiently to resume his studies till the 11th of January. Meanwhile such heavy and embarrassing expenses had been incurred during that season of sickness, and the brother, on whose assistance his father chiefly relied, being removed by death, he was informed that the only way they could live was for him to leave college, and remain at home. He consented, and his father "went to the college to see the president, and obtain a dismissal for him. He was gone the whole day, and returned at night, and informed his son that the president had persuaded him to let him continue his studies. He might therefore proceed."

He was much embarrassed by his straitened circumstances, and was obliged to study the most rigid economy, much of the time carrying his food from home, and cooking it in his own room. "As I knew not," he says, "what branches of arts or sciences were most useful, and at the same time had a thirst for the improvement of the mind, I was very studious, and studied every classic put into my hand so hard as to injure my health. I pursued my studies with greediness through a collegiate course. I was always inclined to go, as we say, to the bottom of every thing. Though I then knew not what was meant by *first principles* in a science, yet I now see that then it was my desire to trace every thing back to first principles." One who knew him well from 1775 till the close of his life, remarks,* "While at college he was considered one of the best scholars of his class. In moral, natural and metaphysical philosophy he was superior to any of his classmates, and he exceeded any one of them in composition." He graduated in 1777. It was in troublous times. He took his turn in keeping guard at night, expecting an attack from the Indians and tories from Canada. On account of existing troubles, degrees were conferred on the graduating class earlier than the usual time, without any public exhibition.

HIS CONVERSION.—He seems to have been the subject of serious impressions from early life; but it was not till he was about twenty years old that his attention was thoroughly awakened to the subject. The conversation of the Rev. Mr. Smith before alluded to, had a salutary influence in a religious as well as literary point of view. "I thought," he says, "if I could obtain a college education, become a good man and a minister of the gospel, I should reach the highest summit of all my desires. These impressions never left me. While I was fitting for college, for the term of nine months, my mind was more or less exercised and impressed. My heart appeared to me very wicked and hard, and stupid beyond description. It seemed to me that I had no feeling, and justly deserved eternal death. At that time I had never been acquainted with any persons under serious impressions of mind. I was very ignorant, and knew but little about either doctrinal or experimental religion. While I was thus troubled, and seeking,

* Hon. J. P. Buckingham.

as I thought, an interest in Christ, at particular times I enjoyed much inward pleasure.

"At times, very suddenly, every thing around me shone with peculiar brightness and serene glory. It seemed to penetrate through my soul, and fill that with light. Then my mind felt serene and calm as the morning, without any agitation or distress. My heart seemed to melt within me, and tears would flow plentifully but silently down my cheeks. I experienced inward sweetness and joy too great for utterance. Yet I manifested nothing externally, which any one noticed; and as I related my feelings to no person, no one knew that I had such discoveries and feelings. Every thing I saw was glorious; I rejoiced that I was in the hand of God, and at his disposal, and the sweetness of my inward feelings was so great, that I could not conceive of any greater happiness.

"I had, through the summer I was fitting for college, several such turns. They continued with me but a few minutes at a time, and were commonly succeeded by darkness and uneasiness of mind. I knew not what to make of them, kept all such feelings to myself, and for the most part considered them as transient, delusive fits, and not to be relied on. They gave me no encouragement to hope I had experienced any thing saving. I therefore lived without any hope for myself through the season, till I was taken sick in November after entering college. During the time of distressing sickness in my father's family, and during my own sickness, I had no hope, and was constantly exercised with a sense of my own sinfulness and fears of death.

"When I began to recover from my sickness and gain strength, I thought I was very stupid and dead; yet I felt no great concern for my soul, but had an ardent desire that others should attend to religion. I talked to persons with much earnestness concerning the importance of religion. Though I then thought I was stupid myself, and had no engagedness in religion, yet afterwards, when I reflected back on myself at that time, it appeared to me that I had much feeling and engagedness in religion. At that time it appeared improper for me, being only a youth, to say much on religious subjects; and I wished I was a minister; for then, I said, I might converse, warn and exhort others as much as I wished, for it would be my work and duty, and no one could be offended with me for it. I was therefore wishing to be a minister, that I might devote myself wholly to religion, and the work of pressing its importance on the minds of others."

It was while in this state of feeling that he was very faithful in conversing with the young lady whom he afterwards married, and was apparently the instrument of her conversion. He proceeds:

"In this state of mind I continued from the time I began to recover from my sickness, till I joined my class at college, on the 11th of Jan., 1774. Through the winter I was, as it now appears to me, engaged in religion. I took much satisfaction in religious duties and devotional exercises; at the same time had little conversation, except with Mrs. Coe and president Wheelock, whom I frequently visited, for I considered him as a father to me; and as I had no hope, I expected he might give me those instructions which would at last prove saving to my soul. Early in the spring I made him a visit, and in the course of our conversation he observed that some persons might be Christians and yet not know it. Those words struck me with some force; for I had always thought a person could not experience a change of heart and not know it.

"When I returned to my room, and was reflecting on that observation

of the president, I said, Is it possible that I may be a Christian, and yet not have known it? If what the president observed is true, this *may* be the case with me. I then began to examine myself, and compare my experiences with the word of God, and what others had experienced; and this course of examination terminated in a hope. And from that time to the present day, I have entertained a hope that I am a child of God; whether well founded or not, has always been a matter of doubt with me."

There were three revivals of religion among the students while he was a member of college, and more than half their number were hopefully pious.

HIS LICENSURE AND SETTLEMENT IN THE MINISTRY.—After receiving his degree, Mr. Burton continued at college, with his classmate, Daniel Foster, and read authors in divinity. They received no instruction, except as to the authors they should read. Their attention was chiefly directed to Witsius' Economy of the Covenants, and Ridgley's Body of Divinity. The account he gives of his licensure, will amuse in this day of thorough theological training. "In August or September, 1777, the Grafton presbytery convened at the house of president Wheelock, and sent for me and Foster to come where they were sitting. We went. They asked us several questions in divinity, to give us directions how to proceed in our studies, as they said, and dismissed us. We returned to our room, but were soon re-called, when we were each of us, to our great surprise, presented with a license to preach the gospel." He preached his first sermon in Norwich, on *justification by faith*. Sensible that he was poorly furnished for his great work, he put himself under the direction of the Rev. Dr. Hart of Preston, Ct., where he spent about three months, reading books on divinity, writing on theological subjects, and preaching occasionally in the neighboring towns. "Here he laid the foundation for other improvements." Attending a ministers' meeting, he was called upon to read a sermon before them. Their criticisms made it in his view a miserable performance. "It was," he remarks, "the best I had, and this now appeared to me unfit to deliver in public, and I did not feel as though I could compose a better one. I felt, therefore, wholly discouraged, and determined to relinquish the study of divinity, and return again to labor for a living." A little encouragement from Dr. Hart, led him to change his determination.

In January, 1778, he was invited to Topsfield, Ms., where he spent four or five months, and would probably have received an invitation to settle with them, had he not told them he should not accept it. He then preached several Sabbaths at Windsor, Vt. A violent cold had fastened on his lungs, and he was obliged to return to his father's house. He "applied to physicians for help, but obtained none, and was fast hastening into a fixed consumption," when "by the blessing of God attending the use of a syrup of elecampane root," he was restored to health. He next preached at Royalton, Vt., where he was invited to settle, but declined.

While making preparation for a journey to Connecticut, Mr. Burton was invited to spend a Sabbath or two at Thetford, the result of which was, a unanimous invitation from both the church and society, to become their pastor. The following statement of his "first impressions," which he has left on record, will show that the proposed field of his labors was not particularly inviting. He had seen a few of the inhabitants of Thetford, and he says, "They appeared to me to be very litigious, quarrelsome, intemperate, immoral, clownish and vulgar; and in view of towns around, they stood lowest in public estimation. I felt as though I could not live among

a people so degraded. But I was told the more degraded and immoral they were, the more room there was to do good; and if I pitched where Satan's camp was, there would be an opportunity for the display of courage, and to raise a degraded people to respectability." When he gave his answer, he preached from Acts xx. 21, 22, from which he advanced the following doctrine, under the influence of which he evidently acted through the whole course of his life. "All true Christians ought to resolve with themselves to follow the path of duty wherever it leads them, let the obstacles in the way be ever so many or ever so great." He accepted their invitation, and was ordained Jan. 19, 1779.

HIS LABORS AND THEIR RESULTS.—Seldom has a man been introduced to a more unpromising field of labor, than was Mr. Burton. The town was new, containing but fifty-seven families. They had had a minister by the name of Sumner, who remained with them but a short time. When the revolution commenced, he proved a tory, and absconded. The church contained but sixteen members, and only three or four of these, in the view of Mr. Burton, gave evidence of piety. He felt that God had sent him there to *do a great work*, and he set himself about it in earnest. He spoke his mind plainly, not only on the truths of the Bible, but on every evil practice which he found prevailing among them. Finding the youth much devoted to vain amusements, he attempted to turn their attention to things of greater moment, by appointing conferences for their benefit, in which questions were proposed, and texts of Scripture given them to explain. "I persuaded them not to unite with the young people in Lyme, in their frolics, as they had done. This excited the rage of the youth in Lyme, and they rose in a body, and sent a committee to dispute and battle me. Thus I had to fight Satan and his host on every side." He did not have to wait long for the fulfilment of the promise; and though he went forth weeping, bearing the precious seed, he soon returned rejoicing, bringing his sheaves with him. "In about two years, God poured out his Spirit on every family in town. About thirty were added to the church." The fallow ground was thus broken up, and he was no longer doomed to the discouraging task of sowing his seed among thorns. His preaching had more effect, the external character of society was changed, and the town rapidly increased in numbers, wealth, intelligence and respectability.*

His labors were very arduous. No meeting-house had been built, and meetings were held in private houses in winter, and in barns in summer. In addition to his other labors, he taught a singing-school, gratuitously, for two winters, that he might improve a part of the services of the sanctuary, in which he greatly delighted. As the country around was destitute of a settled ministry, he had frequent calls for ministerial labor beyond the bounds of his own charge. "At a time when there was a general attention to religion on Otter Creek, and towns in that region, about the year 1783, I was sent as a missionary to those parts, where I spent two months in preaching in log-houses, or barns, or in the open air, during which period, I preached as many as two sermons every day for two months. These labors nearly destroyed my constitution; I went so far beyond my strength as to faint, and was considered by spectators as dying, but God supported me."

Two or three years after the first revival, another season of refreshing

* As evidence of the worth of a settled ministry, he states, that the value of real estate in Thetford increased threefold, within one year from his ordination.

was enjoyed, and the church was increased ; but nothing of special interest occurred for several succeeding years.

His attention was much drawn to the youthful portion of his charge, and about the year 1794, he commenced a series of lectures for their benefit. "Never," he remarks, "did I study harder, or exert myself more to persuade them to be wise for themselves, and blessings in the world ; and never was I more disappointed and discouraged. For though the young people generally attended the lectures, yet they grew in hardness and sin ; and instead of profiting by my labors, they made sport of them. They served as matter of merriment to them whenever they conversed together." Two or three years of darkness and discouragement succeeded. But God did not fail to sustain his faithful servant, but spoke to the youth by his providence, in a tone that could not so easily be made a matter of merriment. "One of the most respectable young men in town, and a leader of our music on the Sabbath, and highly esteemed by his companions in age, was at meeting on the Sabbath well, next day was taken unwell, and next Sabbath was a corpse in the meeting-house. I read the first psalm in the morning, supposing the young people would be as unfeeling as ever at funerals. But when they rose to sing, tears began to flow from one and another ; one sat down, then another and another, until scarcely a number remained sufficient to finish the psalm. It was a solemn day."

Here was the commencement of one of the most remarkable revivals to be found in the annals of the church. "It was small in its beginning, increased gradually, and spread until every part of the town was watered more or less. It was increasing three or four years before it reached its full height, and in that state it continued for some time, and it as gradually declined. For at least eight or nine years, religion was the great subject of attention, and never before or since has this people experienced such a blessed day." As he speaks of this as the most genuine work of grace he had ever known, it may be useful to enumerate the marks by which, in his view, it was distinguished. "1. It was more gradual in its increase. 2. It was unattended with any imaginary impressions or flights. 3. The convictions of all were solid and powerful. 4. When persons gave evidence of a change of heart, and manifested deep repentance and humility, yet the sense they had of the sinfulness and deceitfulness of the heart was so great, but very few embraced any hope for themselves, some for days, and some for months, after they gave their Christian friends clear evidence of a change of heart. 5. The decline of the work was as gradual as its increase and spread. Among the whole number added to the church during that period, only one person has since apostatized. The fruits of the work remained and continued ; and those converts have been the persons, who have given perseveringly evidence of grace, and the persons on whom I have chiefly relied for help and support from that day to this."

As might be expected, Dr. Burton* was not permitted to pursue his labors unmolested by the great enemy of souls. Two protracted cases of discipline, growing out of political contentions, gave the church much trouble, and imposed great labor and anxiety upon its pastor. Among his

* In 1804, the degree of Doctor in Divinity was conferred upon him by Middlebury College. President Atwater, in his letter communicating the fact, remarked, "While we consider that your character as a scholar and divine is so generally known that your praise is in all the churches, we need not be surprised that this event should have given general satisfaction both among the ministers and people who were present on the occasion." Dr. Burton was invited to succeed Dr. Atwater in the presidency, but he declined, assigning as a reason, that duty called him to labor among his people and the neighboring churches.

papers is a written argument of great length, which he delivered before a council that sat upon one of these cases. Amid the violent disputes that prevailed during the war of 1812, great efforts were made by those to whom he was opposed in political sentiments, to effect his dismissal; but he was not one that was to be easily driven from the post which the providence of God had assigned him.

Aside from these difficulties, nothing of special interest marked his ministerial course till the year 1821. "In the fore part of the summer of that year, a number of the brethren agreed to meet on a certain day fixed, every week privately, for prayer for the outpouring of the Spirit. These meetings continued, and a spirit of prayer prevailed in them. They seemed to wrestle with God for his Holy Spirit." A general and powerful revival followed, and in the course of one year and a half, one hundred and fifty were added to the church. After he had arrived at the age of seventy-three, his increasing infirmities led him to desire the assistance of a colleague, and the Rev. Charles White was settled in that capacity. Mr. White was dismissed in 1831, and was succeeded in 1832, by the Rev. Elisha G. Babcock, formerly of Wiscasset, Me., who remains sole pastor.

In 1829, he delivered a half century sermon, in which he reviewed the history of the fifty years of his ministry. Four hundred and ninety members had been added to the church, and three hundred and twenty then remained members of it. And instead of the ignorant, degraded and vicious population he found there, he was now permitted to look around upon one of the most enlightened and respectable communities in the State.

It may be proper in this connection to speak of the character of his pastoral labors. Says one, who sat long under his ministry, "He was in the habit of having two or three conferences in a week; some for church members, others for the young people. For many years he would desire questions to be brought in to him, which he would answer and explain from Scripture. He was the most punctual man in meeting his appointments at the precise hour, that I was ever acquainted with. Neither distance, nor bad weather, nor bad travel would prevent him. Seasons of revival were managed with peculiar ability and ease. He would hold light up to the understanding, and never thought best to work on the passions, nor raise an excitement, only by pressing clear convictions of truth." His visits were strictly *pastoral* visits, religion being his constant theme, in all his intercourse with his people. His habits of punctuality enabled him to perform a great amount of labor. He met his appointments *at the moment*, and uniformly commenced the exercises at the time specified. Those who *needed* his assistance or instruction, could always secure his attention; but idle visitors were given to understand that *he* had no time to waste. He would sometimes rebuke with severity, but would accompany the rebuke with such plain and convincing reasoning, as would constrain the individual addressed to see its justness as well as feel its severity. He insisted much on strict discipline in the church, and was ever ready to bear his full share of responsibility. "I know," he says, "many think a minister in such cases should keep hid, and conceal his opinions. This is worldly and not gospel prudence. At no time does a church more need light than in such cases, especially if difficult. He is the head, the leader under Christ, and he ought to teach and lead them to a just result. A minister should be bold as a lion, wise as a serpent, meek as a dove, and fear no one, but go on before, and lead his flock in the road to heaven." So close were his appeals on the subject of discipline, that individuals have repeatedly come and acknowledged their delinquencies to him, of whom he never had any suspicion.

He was uncommonly successful in guarding his flock against sectarian influence. If any one appointed a meeting within his territorial limits, he always attended; and if "liberty" was given, he would improve it, and so faithfully expose whatever was unsound in the doctrines advanced, that the intruder was seldom disposed to repeat the experiment.

HIS CHARACTER AS A THEOLOGIAN, PREACHER, METAPHYSICAL WRITER AND THEOLOGICAL INSTRUCTOR.—These subjects are so blended in his case, that they cannot easily be separated. Allusion has already been made to his defective preparation for the ministry. "I have often wondered," he says, "how divines could give a license to us, or any persons to preach, who knew no more than we did." During his brief residence with Dr. Hart, he remarks, "I obtained more knowledge in divinity than ever before, and seemed to get more idea of the first principles of the science." After alluding to his settlement in the ministry, he proceeds: "Being now settled, I applied myself closely to my studies. It had for several months appeared to me that divinity, like other sciences, must have first principles, on which the whole system rested. What those first principles were, I did not know, and was very anxious to learn, for I felt that I had no foundation on which to build, until I had ascertained clearly the first principles of the science. I concluded the direct way to obtain a knowledge of first principles would be by reading such authors as made it their object to investigate the powers of the mind, with their operations. I studied with a view of becoming acquainted with the intellectual and active powers of the mind. I accordingly read every author who had made the mind the subject of his investigations, which was then in print. I read every English, Scottish, French and German author, and the more I read, the more my mind was confused. For I found authors had adopted different theories, and not one appeared to me, to have formed any consistent system. Being unable to form any consistent scheme by reading, I concluded to lay aside books, and ascertain, if possible, the truth by reasoning, writing, and a close application of mind." With such powers of mind as he possessed, and with such habits of close investigation, it hardly need be stated that he became a profound theologian. Carrying the same habit into his examination of the word of God, his *profiting appeared*, and he soon stood among the first divines of that day. He carried on an active correspondence with his most distinguished contemporaries, particularly Drs. Hart and Backus of Connecticut, which was occupied almost entirely with theological discussions. In 1795, he united with others in sustaining the Theological Magazine, published at New York, but as he used no signature, the writer has not the means of designating his articles. From the treasures that were accumulated in his own mind, he was accustomed to bring forth liberal supplies to the people of his charge. Probably no one can give a more accurate description of his mode of sermonizing, than he has drawn with his own pen. "For about fifteen years after my ordination, I never wrote more than what is called the skeleton of a sermon." His manuscripts during this period usually consist of from a quarter to a half sheet of common foolscap paper; but the divisions and subdivisions, with the numerous references to Scripture, show that his subjects were thoroughly investigated. He proceeds: "The several parts I used to fill up while delivering the discourse. In this way I was never confined to my notes, and in general never looked at them through a whole discourse. At the same time, I should advise all ministers to make it a practice to write their sermons in full, but carry only the skeleton of it into the sacred desk. For myself, I have ever found

writing the best method of study to furnish the mind with useful ideas, to render them clear and distinct, and fix them in the mind so deeply, that they are not easily forgotten. It is preferable to reading authors, in order to enlarge, strengthen and habituate the mind to a full and close investigation of a subject. What finally led me into the practice of writing all I meant to deliver, was this: We had a trying case of discipline in the church, concerning which the members were about equally divided. The party which differed in opinion from me, was resolved to effect my dismissal, if they could not carry their point without. They expected to succeed before a council, by testifying that I preached such and such things, and of course could no longer be useful here; which I knew I never did preach. I therefore resolved to deliver nothing more than what I had written, so that before a council I could refer them to my sermons for evidence of what I had in fact delivered. My method in selecting subjects for the Sabbath has been to look around on my flock, to learn what subjects would be best adapted to their condition. When I have fixed on a subject, it has never been my study how I can entertain the audience with rhetorical ornaments; but how I could, in the most clear and convincing manner, give them a distinct view of the truths contained in the subject. Hence my attention has been fixed on the truths contained in the subject, and then, in the most natural order, describe, and illustrate, and fix them in the minds of the hearers. This is the only way to give an audience a just and extensive knowledge of all the doctrines and precepts of the gospel—and facts prove this method is most pleasing to God, and tends most to the salvation of souls. For the labors of those ministers have been the most successful, who have adopted and pursued this mode of preaching, as far as my knowledge extends." Says one of his most intelligent hearers, "His language was plain, not elegant, but partook of our ancient Saxon, rather than of our modern style, and was well adapted for a country parish. He was not an orator, but a plain, pathetic and powerful speaker. I think he gained the attention of his hearers better than most public speakers." Says another, "His sermons were full of ideas, and consistent and conclusive reasoning. His opposers were never able to withstand the force and power of his reasonings." He usually brought but one subject before his people on the Sabbath; stating and proving or illustrating his doctrine in the morning, and giving the improvement in the afternoon. He was accustomed to select his subject on Monday, and arrange his duties for the week—and so arrange them as that one duty should not interfere with another. A portion of each day, usually in the fore part of it, was devoted to his sermon. It was finished Saturday in the forenoon. His concerns were then arranged, so that the Sabbath might not find him burdened with worldly cares; and on Saturday evening he uniformly met as many of the church as could assemble, to pray for the presence of God on the Sabbath. His mind thus filled, and his heart warmed with his subject, depending at the same time on the aids and influences of the Holy Spirit, no wonder that he went to his people, in the *fullness of the blessing of the gospel of Christ*.

In 1824 he published his "Essays on some of the First Principles of Metaphysics, Ethics and Theology," in an octavo form of 400 pages. They were written about twenty years before their publication, during the long evenings of one winter, and were never transcribed, but published, with very trifling corrections, as originally written. In these essays are unfolded the principles of what is usually termed the *taste scheme*, of which

he was the principal advocate, in opposition to the *exercise scheme*, so ably advocated by the Rev. Dr. Emmons. It may be interesting to learn the process by which his mind was led to the adoption of this system. After laying aside books, as before mentioned, and endeavoring to ascertain the truth by his own original investigations, he says :

"This course I had not long pursued, before I was fully convinced that the moral world and the mind were governed by uniform and established laws. What led me to this conclusion was the analogy apparent in all the works of God. The natural world was governed by a few simple, established laws ; and all the different ranks of living beings were formed according to one general plan. Analogy in the formation and government of every living creature was very apparent. And between animals and men there was an evident analogy. This led to the conclusion that the intellectual and moral world was governed by a few simple, established laws ; and could these laws be ascertained, it appeared to me the powers and operations of spiritual beings were governed by the same laws, and a consistent system of all the phenomena in the intellectual and moral world might be formed ; and then all operations, events and facts might be traced back to their first principles or regular laws, by which all effects were produced.

"Having come to this conclusion, I made it my study to ascertain these laws ; and when ascertained, to compare every thing in the moral world with them, and also with the word of God and daily experience, and if the phenomena in the moral world harmonized with the first principles I had adopted, agreed with each other, the word of God and experience, I might then rest assured these first principles were the laws by which the moral world was governed.

"To ascertain these laws or first principles, employed my mind for several years.* The advances I made were slow, but I thought, sure ; till at last the scheme printed in my Essays contains the result of my studies."

According to his system, the mind has three distinct faculties :—the understanding, taste and will. The understanding includes memory, reason or judgment, conscience and imagination. He uses the word *perception* to signify all the operations of the understanding. It *perceives* objects, qualities, modes and relations. This is *simple apprehension*. A perception that is past may be revived. This is *memory*. It perceives the truth or falsehood of a proposition. This is *reason or judgment* ; between which he supposes there is little or no difference. It perceives the right or wrong of conduct ; and this, when exercised in reference to our own conduct, is *conscience*. *Imagination* is a "perception of objects combined in such a manner as to answer the design of the agent."

Taste is synonymous with *heart*, comprising the various appetites, is the spring of action, and the foundation of all vice and virtue.

The *will* is a simple faculty ; being a "preparedness of the mind for voluntary exertions." It is not a moral faculty, its operations being wholly controlled by the taste or heart. In other words, *perceptions*, *affections* and *volitions*, constitute the whole intellectual and moral man.

Having thus given his views of the faculties of the mind and their operations, he proceeds to treat of moral agency, liberty, the nature of good and evil, the decrees and prescience of God, depravity, regeneration and other kindred topics ; but of these Essays our limits do not admit even an analysis.

It comes not within our province to decide on the correctness of his

* He remarked to one of his students, that he had spent at least three months' intense study on the words FREE—MORAL—AGENT.

views on any branch of his subject. In one respect, however, his work possesses peculiar merit. He does not, as writers on the mind have too generally done, lead us into a dark region and set us to grasping at shadowy forms, which recede at our approach; but he sets before us the *human mind*, we had almost said, in a *tangible* shape. We can examine it as a whole, and have distinct conceptions of its faculties and operations. Whether his views are correct or not, he tells us plainly *what they are*; and this is more than can be said of many who have written largely and learnedly on the philosophy of the mind.

The work had a slow sale, and the venerable author suffered a pecuniary loss in the publication. It was noticed in rather a sneering style by the *North American Review*. Dr. Burton expressed his conviction that the writer of the notice could never have read the work with any attention. This, indeed, is very evident, from the following exceedingly crude statement. "The common metaphysical topics are first discussed, such as the faculties of the mind, the understanding, perception, memory, judgment, conscience, will and moral agency." It is hoped attention may yet be recalled to a work which, for original thought and profound reasoning, has seldom been surpassed.

The following characteristic remarks from his manuscripts are given, as containing at least some truths, which are worth thinking of at the present day. "My mode of study has been to trace every sentiment back to its first principles. This is the only sure and safe way to proceed; and this requires far more patience and laborious investigation than men in general are willing to give. Hence the reason why we have so many superficial thinkers and professors, and why no greater advances are made in a knowledge of the arts and sciences. And all the new discoveries which have been made in the sciences, have been made by men who trace every thing back to first principles. And as there have been only a few men in any one century who have pursued this mode of study, hence the progress in knowledge has been very slow, and all new discoveries have been made by a few men. Now and then has arisen a Bacon, a Newton and a Locke; who, by investigating subjects in this manner, have reflected new light, and made advances in the field of knowledge. And we should now have many more men of real science, than we in fact have, if students would learn and make themselves masters of the discoveries which others have made for them. But this requires a more patient and painful application of the mind than they are willing to give. It is owing to this idleness of mind, this love of ease and aversion to close application, that so few metaphysical disquisitions are read. And such men, to keep themselves in countenance, while they really know so little, are always raising a cry against metaphysics, as though it were some formidable enemy; when it is a fact that advances in knowledge have always been made by such close and accurate investigations.

"Hence it has come to pass that the present generation are retrograding instead of progressing in scientific knowledge. The world is filled with novels, poetry, plays and declamatory discourses; and a modern author can scarcely be found, who has given such close application as has been recommended. And if such authors may be found, students generally are too indolent to read them with such steady attention as is necessary to make themselves masters of the sentiments they have advanced. So such books remain in the stores of booksellers, and rotting on the shelves of the student. When the day will again come, such as the days of Newton and Locke, when students will study and read authors that will give them a

greater light into the sciences, and especially the science of the mind, God only knows. But till this is the case, we may depend darkness and not light will prevail, more and more, and trash be the chief food of the mind."

With respect to his essays, Dr. Burton remarked, near the close of life, "If my age and health would admit, I would revise the whole, omit many repetitions, enlarge further on the first principles, on which the whole system rests, and add sixty or seventy pages of new matter." He expressed the hope that some person would be raised up by Providence, who would "make the subjects embraced in these essays his careful study, and enter into the spirit of the subject, and enlarge upon it, and defend it, and prepare the way for it to be generally embraced as a system, which agrees with the word of God and experience of mankind, and also facts."

In 1786 he commenced taking students in divinity, from which time till 1816, when he declined taking any more, he had from two to four students constantly under his care. Besides the instruction conveyed by his daily intercourse, he was accustomed to spend about three hours at a time, twice in each week, lecturing to them on the various points of his system. It is not improbable that it will appear, at the great day, that here was his most important sphere of usefulness. Had he done nothing more than act as the instrument in introducing between four and five hundred members into the church of Christ, elevating the intellectual and moral character of the town, and imbuing its whole population with sound gospel instruction, we must have felt that he lived a life of uncommon usefulness. About sixty were prepared for the ministry, either wholly or in part, under his instruction. And when we look over a list of his students,* we feel constrained to inquire, What theological seminary, however richly endowed, or ably sustained, has furnished a larger proportion of able and successful ministers of the New Testament; of those distinguished for their sound theological learning, and extensive usefulness and influence in the church? We have in this instance very conclusive evidence that a student's qualifications for the sacred office do not depend on the number of books to which he has access. The theological library of Dr. Burton, with the exception of a few commentaries, is now in the possession of the writer. One shelf, about six feet long, contains the whole.† He did not bury his students amid the productions of the dark ages, nor deluge them with periodicals; but he

* The following are the names of his students in theology, so far as the writer has been able to obtain them:—Jacob Allen, William Andrews, William Burton, Evans Beardsley, Amos Bingham, Samuel Bascomb, Timothy Clark, Chauncey Cook, Joseph W. Curtis, James Davis, Stephen Fuller, Henry Fuller, Allen Greely, Thomas Hall, James Hobart, Jonathan Hovey, Otis Hutchins, Oliver Hurlburt, Nathaniel Kendrick, D. D., Asaph Morgan, Calvin Noble, Ammi Nichols, Theophilus Packard, D. D., Aaron Palmer, Jonathan Powers, Grant Powers, Asa Rand, William Riddel, Joshua T. Russell, Moses Sawyer, John Shaw, Caleb J. Tenney, D. D., Lothrop Thompson, David Thurston, Wales Tileston, Benjamin White, Chester Wright.

The following names have likewise been furnished, Christian-names not given:—Rev. Messrs. Allen, Bliss, Bush, Carpenter, Crowell, Poor, Danforth, Finney, Freeman, Gillet, Goodell, Judson, Jackson, Kimball, Leland, Niles, Parker, Rolf, Story, Waite, and Wellington. Probably some of the above pursued their studies with him only in part.

The following list of his publications, in addition to his Essays, has been furnished by Rev. Allen Greely of Turner, Me.; which, however, he thinks very incomplete:—Sermon before the Legislature of Vermont, 1786; Sermon at the ordination of Rev. Benjamin White, Wells, Me., June 26, 1811; Sermon at the ordination of Rev. Timothy Clark, Greenfield, N. H., Jan. 1, 1800; Sermon at the ordination of Rev. Thomas A. Merrill, Middlebury, Vt., Dec. 19, 1805; Sermon at the ordination of Rev. Chester Wright, Montpelier, Vt., Aug. 16, 1809; Sermon at the ordination of Rev. C. J. Tenney, Newport, R. I., date not given; Sermon at the funeral of Mrs. Maria Allen, Oct. 13, 1811; Sermon at the funeral of Mrs. Sophia Robinson, Jan. 15, 1810; Sermon at the funeral of Mrs. Joanna Shaw, Nov. 24, 1803; Fast Sermon, Jan. 12, 1815, national Fast; Sermon before the Phi Beta Kappa Society, Dartmouth College, Aug. 16, 1800; False Teachers Described, Lord's day, Dec. 24, 1809; Discourse on the death of Mrs. Lucy Thompson, consort of Rev. Lothrop Thompson of Sharon, Vt.

† Least it should be thought his own mind suffered, it may be proper to state that there was an excellent town library in Thetford, formed through his instrumentality, and chiefly of his own selection. Of course theology had its due proportion. He also had access to the libraries at Dartmouth College.

taught them to think. He led them to the word of God, and told them there to search for wisdom as for hid treasure; and especially he taught them the most important of all lessons, *Bene orasse est bene studuisse.*

It constituted, no doubt, an important part of their preparation for their work, to witness his intercourse with his people, to go with him to the conference room, the bed of sickness and the house of mourning, and to listen to his public discourses, not perhaps, shaped and polished* according to the most approved rules of "sacred rhetoric," yet adapted to the circumstances of an ordinary congregation; the productions of one who rightly divided the word of truth, and gave to every one a portion in due season.†

HIS DOMESTIC HISTORY.—Dr. Burton was married about five months previous to his settlement in the ministry, to Miss Mercy Burton, a half-cousin. They had two daughters. The oldest, a "sprightly, lively child," died at the age of nine years. The other lived till her seventeenth year, and was suddenly removed by a fever, having a few weeks previous given pleasing evidence, of having chosen Christ for her portion. About two months previous to this event, Mrs. Burton, while walking on a wet floor, slipped and strained the muscle of the heel, which occasioned a

* Let it not be supposed that the writer would call in question the wisdom of those who have founded, or are now sustaining the numerous theological seminaries with which our country is furnished. He would, however, respectfully suggest whether the present system does not need some further modification; whether, if the advantages of the former and the present mode of instruction could in some way be blended, candidates would not be found better prepared for the practical duties of the ministry than they now are? The attendants at the law or medical school would be found poorly qualified for the practice of their respective professions, if they did not also enjoy the advantages of a residence with a practitioner.

† Since the above was written, the following testimonials have been kindly furnished:

From Rev. Prof. Skurtleff, D. D., Dartmouth College.—"When I first came upon the stage, and settled at Dartmouth College, Dr. Burton was in the meridian of his popularity and usefulness. I soon united with the Orange Association, which was somewhat celebrated for the deep speculations in which it was engaged. The association was large, embracing, I think, about twenty ministers. Dr. Burton had been a member from its first organization, and was at that time very active and distinguished. I had previously heard much in his commendation from clergymen and private Christians. His praise was in all the churches in this vicinity, and the public generally held him in high estimation as a divine, as a preacher and as a pastor. Of course I was not disappointed in finding his influence great and acknowledged in discussing and settling the most important questions which came before the Association.

"At that period, and for several years after, the religious community of New England were much divided between what was then called the 'taste and the exercise schemes.' The question, as I understood it, was whether the moral character of man was determined by a relish of heart, or predisposition to good or evil anterior to exercise, or whether it commenced with exercise, and consisted in that alone. Dr. Burton was a leader in the taste scheme, and no small credit was awarded him for his deep investigation of the subject, and for the ingenuity and originality which he displayed. His reading was quite limited,‡ and he was neither a classical scholar nor a rhetorician; but his meditations, especially on his favorite principle, and other subjects connected with it, were very intense. As might naturally be expected in such a case, he was thought by many, who substantially agreed with him on the main question, to carry it too far, to make it too prominent in his preaching, and to settle other questions by it, which appeared but slightly, if in any degree connected with it. This, however, is saying no more of Dr. Burton than may be said of nearly all who claim to have original views in any department of literature or science.

"Those who but seldom heard him, sometimes complained that he always labored in a circumscribed field; yet I have been acquainted with no religious society more enlightened than his, in all the important doctrines and duties of our holy religion. Few men in the circle of my acquaintance have been more persevering in a good cause. Often, in deciding upon a plan of operations, he would reprove, in his mild and affectionate manner, the young brethren, for inquiring what the world would think, or what they would say. It was sufficient for him, in any case, to find what was right, and which was the path of duty. 'Consequences,' he was often heard to say, 'belonged to God.'"

From the Rev. David Thurston, Wintthrop, Me.—"As an instructor in systematic theology, I give him a higher place than any other man whom I have ever known. He had studied more intensely the operations of the human mind, than any other man in the circle of my acquaintance. The subject of moral agency was a theme upon which he had bestowed immense thought. This gave a clearness, a depth and comprehensiveness to his views, which were very uncommon, and qualified him, in an eminent degree, to be an interesting and profitable instructor in divinity. His great excellency as a teacher of systematic divinity, consisted in his talent to present divine truth in a manner unusually lucid, rational, comprehensive, convincing. His pupils never had occasion to inquire what he meant in any instruction, which he communicated. Other men might present views as profound, but rarely so distinct. He had followed so many minds, of such various structure, that he had become exceedingly familiar with the whole circle of truths comprised in a system of divinity, with the arguments, objections, answers, bearings, relations, &c. with the whole, and with each particular part. The course of his instructions was admirably suited to develop the faculties of his pupils. He would make suggestions, which would lead them to investigate for themselves. They must depend upon their own resources. In this way the ideas and views which his pupils obtained, were very much their own. Hence few, if any, who ever pursued a regular course of study under his instruction, ever changed materially the sentiments which they embraced under his care. I have never known one.

‡ Dr. Burton was not a general reader; but his intimate acquaintance say he was an extensive reader in his favorite department.

protracted and painful lameness, that terminated in the amputation of the limb. This gave a temporary relief, but the system had become so affected, that she died about a year afterwards, (1800,) in the triumphs of faith. Her husband has left on record an interesting sketch of her character; but we prefer to give the laconic testimony of one, who resided in the family during her life, who says, "I cannot undertake to set up one virtue above another; for she was every thing to him and others, that could be placed in one woman." It was while Dr. Burton was experiencing these severe *chastisements of the Lord*, that the remarkable revival, commencing in 1797, was in progress. He thus speaks of the *goodness* as well as of the *severity* of God. "Though this was a period of much affliction and labor, yet I never enjoyed the presence of God more comfortably, than while it lasted."

His afflictions and labors together wore upon his health, and he was soon unable to preach, but journeying and care soon recruited him. In 1801 he was married to Miss Polly Child of Thetford, "esteemed by all a person of warm piety," but in feeble health. She lived about five years after her marriage, and left one daughter, who still survives.*

After remaining in a state of widowhood about three years, he married Mrs. White,† a widow lady, of Randolph, Ms., sister of the Rev. Mr. Braman of New Rowley. She lived about ten years after their marriage, during which time, while health continued, she contributed much to his comfort and happiness. Her death, which took place in 1818, was preceded by a distressing sickness of nearly two years. Probably few have been happier in their domestic relations, than Dr. Burton; yet few have experienced severer domestic afflictions. "As a father," says one, best qualified to speak of him in that relation, "Dr. Burton was ardent in his affections, but reserved in the manifestation of them. His instructions corresponded with the strict rules of the Bible, never forgetting to teach at rising up and lying down, in the house and by the way, at all times tenderly interested for the spiritual welfare of all his household. He might at times have erred in the extremes of strictness and indulgence, forgetting to blend justice and compassion in one uniform course of conduct, but rather rendering to each a prominent place in the ardor of his temperament. In his family he favored education. Although highly estimating literature, and using unwearied exertions for the promotion of science, he considered domestic economy of great importance, and demanding a large share of attention; wholly disregarding those accomplishments of the age, which might have the least tendency to render the acquisitions of the scholar unfavorable to the occupations of the laborer, as having a tendency to draw a line of distinction in society unfavorable to Christian character. Over those who constituted his church and society, he exercised the friendship, which bore a strong resemblance to the care and fidelity of a parent. His tender solicitude for their welfare won their affection and confidence. There are seldom found pastors of churches more beloved by all the church than Dr. Burton.

HIS PECUNIARY CONCERNS.—A full estimate of Dr. Burton's character cannot be formed, unless we take into view the difficulties with which he had to struggle, and the means by which he overcame them; and it may be a profitable lesson to those entering the ministry, to understand the trials that many of their fathers were called to endure. Dr. Burton's salary was fixed at eighty-five pounds; and for a settlement, his people

* Mrs. West, now of Waterville, Me.

† Mother of Rev. Charles White, his first colleague.

gave him fifty acres of wild land, and were to expend fifty pounds in building him a house. But they were so few in number, and poor, that his salary was to begin at half the amount stated, and rise, as the town increased in population and wealth, till it reached eighty-five pounds, and there remain. It increased to this amount in five years. The summer after he was ordained, his people cleared a spot on the lot given him, just large enough to erect a house. They put up a frame, covered the body, enclosed one room with rough boards and shingles, and part of the roof, dug a well and cellar and stoned them, and built a chimney. Their fifty pounds were now exhausted, and they left their minister to finish his house as he could. When he took possession of his house, it had one room habitable, with one small window in it; and in this situation he occupied it two years. He had a hovel made of logs, covered with hemlock branches, to shelter his cow, and his horse was disposed of elsewhere. It was during the revolutionary war, when there was no circulating medium, and his salary was paid in grain at stated prices. By the kind attentions of his people, the *cleared spot* was gradually enlarged and rendered productive. Wishing to put his house in a more comfortable state, he went to Lyme, (about three miles,) purchased nails, and brought them home on his back in a keg, and with his own hands "shingled the remainder of the roof, all the back part, and one half of the fore part of the house; and that shingling has remained good to this day, (1820,) above forty years."

At this time he was embarrassed with debt, partly contracted while studying at Preston, and partly by a physician's bill of thirty dollars occasioned by the sickness of Mrs. Burton. The debt was not large, but more than he had the means of paying, and therefore very embarrassing to him. At length he was enabled by the kindness of his father, to pay off all his debts; and *then* he formed the resolution—a resolution, which doubtless contributed much to his comfort, prosperity and usefulness through his whole life, that *he would never run in debt more than what he could pay every year*. His wife *seconded* the resolution. They determined to support themselves as well as their income would admit, and no better. "This resolution," he says, "I have kept from that day to this, and have never been much embarrassed with debts. His salary was never raised above \$283 33. The town agreed to furnish him with twenty-five cords of wood annually; but the agreement was soon forgotten, or at least left unperformed. His salary was very irregularly paid, and generally in a way most convenient to the individual paying. The expenses attending his own sickness and that of his family down to the time when he suspended his active labors, he states as amounting to about \$1,000. In these circumstances he expresses his surprise that he had been enabled not only to live, but to increase his property, so that at the period above mentioned, he had, besides his real estate, about \$1,000 at interest. He has, however, solved the mystery with his own pen. In the first place, he adhered strictly to his determination to settle every account within the year. In the second place, he was a *rigid economist*. Economy, he says, includes *frugality, usefulness, and diligence in business*; and he has left some hints on these several topics, which, so far as management is concerned, would make an excellent manual, not only for every minister, but for every farmer in the land. It may all be summed up in one word—he was *thoroughly attentive* to every branch of his duty, as the head of his household, as well as the pastor of his people. Possibly some of his people might think him parsimonious, and yet, when a good object was to be promoted, he uniformly stood foremost in liberality. For instance, when a

meeting-house was built, he agreed to build the pulpit, which cost one hundred dollars. He not only fulfilled this agreement, but built his own pew, and gave in addition, five thousand feet of pine boards, amounting, as he supposed, to about twice as much as was paid by any other individual. We must be allowed to say a word in vindication of ministers. From the purest motives, they sometimes consent to settle on a small salary, where otherwise the institutions of the gospel could not be maintained. *To provide for their own*, and at the same time *provide things honest in the sight of all men*, they must practice the most rigid economy. In these circumstances, it will not be strange if they contract habits, which, to those unacquainted with their circumstances, may look very much like parsimony. But let a people be cautious how they bring an accusation against their minister, for that to which he has submitted for their good, and to which he is driven by their own parsimonious allowance.

When a colleague was settled, he voluntarily relinquished \$133 of his salary; and when he found there was danger that the payment of the residue after his labors had ceased, would endanger the union and prosperity of the society, he relinquished all claim on them for support. It is to be regretted that the venerable man should be grieved, as he certainly was, that the people for whose welfare he had labored so faithfully, and in whose prosperity he felt so deeply interested, should be willing to leave him in his old age wholly to his own resources.

HIS PUBLIC LABORS.—From the time of his ordination till he was seventy years old, his life was a continued scene of labor. But very few ministers were settled in the vicinity, so that in addition to his ordinary labors in his own parish, he was often called upon to preach lectures and funeral discourses in other towns. When ministers were ordained, and difficulties in churches were to be settled, he was called upon to assist, and often had occasion to perform very extended journeys, to perform services of this character. He was twice called upon to preach the election sermon before the general assembly, and served as their chaplain at several of their sessions.

When the University of Vermont was established, he was named in the charter as one of the trustees. This proved a difficult service, for, he says, "the legislature acted on the liberal plan, and accordingly appointed one trustee from every denomination then in being. Hence, when we met for business, we were afraid of each other, and there was no harmony, or unity of design." He was afterwards elected a trustee of Middlebury College, which office he held till age and infirmities induced him to resign. In conducting the public charities of the churches, he always bore a conspicuous part. "By so many labors," he says, "I have been reduced three times to the borders of the grave, and very few expected I should ever recover."

HIS CARE FOR SURVIVORS.—*The time drew near that Israel must die.* The venerable man began to feel that the time of his departure drew nigh; but the frosts of age did not quench the warm interest he felt in the prosperity and happiness of those around him. He was desirous that after his decease, they should have those things always in remembrance, which he had labored so faithfully to inculcate upon them. Those whose future welfare most naturally engrossed his thoughts at this time, were his only child, the church and people of his charge, and his brethren in the ministry.

Previous to the marriage of his daughter, and while there was a possibility of her being left without a protector, he committed to writing the

advice by which he wished her to be guided. First of all he urged her to make her peace with God, and seek first the kingdom of heaven. He then proceeds to give instruction with reference to the various circumstances in life in which there was a probability of her being placed; the management of her property, the friends she should consult for advice, the caution she should exercise in the important business of matrimony, and the disposal of her property if she should die unmarried.

Previous to the settlement of a colleague, and in view of the probability of leaving his people without a spiritual guide, he drew up a paper containing advice to his people on various subjects, and particularly in reference to the settlement of a successor. He manifested peculiar anxiety respecting the character of the man to whom the care of his beloved flock should be intrusted. "See to it," he says, "that you obtain a good minister. Not only one who is pious, orthodox, and engaged in religion, but one who has a strong, penetrating mind, a good scholar, a student; one who thinks for himself, and one who will not fear men, or keep back truth lest it should offend; one of a decided character, able to defend the truth, and maintain his ground. Such a character will be useful and respectable, and render you as a people respectable; for the respectability of a society depends greatly on the respectability of their minister." He goes on to exhort them to use efficient, energetic means, to find such a man as they want. "They must not wait for one to come to them, they must go and look one up. Those who are the best, will not come to you, unless earnestly invited."

When he had been fifty years in the ministry, he addressed a communication to the Orange Association, in which he gave his parting counsel and advice.* A few extracts from this address, giving some of the results of his long experience and observation, will be appropriate to the pages of the Register.

"We read in the Bible, of sins which most easily beset us; such sins beset persons of every character and station in life. And ministers of the gospel are very liable to indulge the following sins, and yet not know it through want of watchfulness.

"1. One of these sins is *love of popularity*. This love of the esteem and applause of our fellow-worms, is one species of pride, which is very apt to mix itself with every sacred performance. How apt the thought is to arise, Will this sermon, this speech, address, or even prayer, be esteemed and applauded by our hearers? This seeking the praise of men more than the praise of God, is most odious in the sight of a holy Being. It is very secret in its operations, and a minister may indulge it and not know it, unless he is very watchful and faithful in self-examination. And while he is influenced by such a sinful motive, he may be applauded, but his labors will not be blessed. This is one reason, why ministers may labor abundantly, yet have no success.

"2. Another sin of this kind is a *love of filthy lucre*. When candidates are licensed to preach the gospel, is there not reason to fear, from real evidence given, that they look around for some parish which is both

* During the whole of his ministry, till within four or five years of the time when he made this communication, he never failed of attending the meetings of this body, if well, and not on a journey, and always had something to read, on some subject of divinity, at every meeting. Among his manuscripts are a large number of dissertations, read on these occasions, generally on important doctrinal or practical subjects; but now and then on a question better calculated to exercise his logical acumen, than to lead to any practical results; as for instance, "Whether on supposition there were no other being in the universe, Satan would be a good being?"

rich and respectable; and are they not prone to pass by parishes in low circumstances? Do ministers at this day appear to have the Spirit in the same measure our forefathers had, who first settled in America?—or the spirit which governed Paul in all his journeys and sufferings? Like all men we are in danger of being greedy of filthy lucre. And so far as this love prevails, it will cool our love to Christ and souls, and our preaching will be formal and not powerful in destroying the kingdom of Satan.

“3. Another sin, which prevails, is a *love of ease, or rest, or freedom from labor*. A minister, who has a thirst for knowledge, and a delight in his study, does not love to be interrupted. He will feel an aversion to labor among his parishioners for their good. This may lead him to neglect visiting his flock, holding conferences, and preaching lectures in remote parts of his parish. His prevailing wish is to spend his time in his study, reading or writing, with a view to be esteemed a learned man, instead of aiming at the salvation of souls. If he has a desire to do good, and be useful among his people, he, like Paul, will not account any sufferings or labors too great, in order to fight a good fight, and to have many souls as seals of his ministry at the judgment-day. And if he is averse to labor among his people, yet does not love his study, as is the case with some, he will be a lazy, useless minister, and dreadful will be the account he will have to give at the last day.

“Ministers especially ought to be men of prayer; praying they may feel the truths they preach, and their hearers savingly profited by them. Unless our hearts burn with love to God and souls, and unless we feel what we preach, can we expect success? To enter the sacred desk and preach the word with a cold, unfeeling heart, is painful work. And we may labor, by speaking loud, and imitating a solemn manner, that our hearers may be impressed; yet if we do not indeed feel the truth, our hearers will discern it. It is hard work to deceive them in this particular. If we desire they may feel the truth, *we* must feel it, and then they will believe we are in earnest. Hence it is a matter of infinite weight, to enter the sacred desk with a lively sense of truth, and a heart glowing with love to God. In order to this, we must daily maintain, not only the form, but the power of godliness. And as prayer is one of the most effectual means of growth in grace, and solemn sense of truth, we ought to be men of prayer.

“Experience is the best teacher. The lessons gained by experience are more useful and profitable than any knowledge gained by speculation and study. If with the knowledge gained by experience I were to begin my labors in the work of the ministry anew, I would devote more of my time, through the week, in visits among the flock committed to my charge. For I am now convinced the more truth is exhibited to view, and impressed home through the week, the more successful will the preaching of the word be on the Sabbath. During the greater part of my ministry, what are now called Sabbath schools and Bible classes, were not known. Hence my labors in the week have been visiting and attending conferences, and especially the latter, when an opportunity is enjoyed of performing the duties of visits to many at the same time. This method redeems time, and answers the same ends with family visits. But now I would exert all my influence to establish Sabbath schools and Bible classes through the parish. I would persuade, if possible, old as well as young to be members of a Bible class, and to be punctual in attending them. Then I would spend the hours necessary, three times in the week, in attending Bible classes in different parts of the parish, and at them not only labor to increase a knowledge of the doctrines and duties of our holy religion, but

especially to bring the truth home, and impress it powerfully as I was able on the conscience and the heart of every individual.

"Were I to live my life over again, with my present experience, I would be more frequent and fervent, especially in my closet, in praying for success to my labors, and would meditate more frequently on death and a future judgment, and the importance of being faithful as the steward of God, that I might maintain a good conscience, and be ready to meet my flock at the bar of God with peace and joy. Indeed I would make it my great object, not to gain worldly prosperity or the praise of men, but to promote my own growth in grace, and the salvation of precious souls.

"You may also, perhaps, wish to know what my views and feelings now are, when near the verge of eternity. In reviewing my life and ministry, my conscience does not accuse me of having ever delivered any thing from the sacred desk, but what I *then* believed was contained in the oracles of truth. Yet in the work of the ministry, I now see many imperfections, and the operations of pride and false zeal, which, at the time, I really thought were genuine exercises of grace. Of this I was most guilty in the earlier part of my ministry; similar mistakes I think I now see in young persons, in their public discourses, who have as yet but little experimental acquaintance with the deceitfulness of the heart. Persons when young have a greater or less flow of animal affections. Some are constitutionally more animated and warm than others. How often, with a full flow of animal affections, ministers will preach and address an audience with oratorical elegance, and with a view, as they judge at the time, to awake the attention, make an impression, and excite the feelings of the stupid, when the secret motive is to gain applause; and while they think they are serving God, are really feeding the latent pride of the heart.

"In a review of my ministry, I see much to condemn, and very little to approve, because sin has been so blended with all my performances; and during my whole life I have never had such a sense of my nothingness and vileness, as I now have; yet it may be that I am now deceived. The longer I live, the more evident it appears to me that it is not in man to direct his own steps; and the more entirely he renounces all self-dependence, and commits himself to the leadings of the Holy Spirit, the more safely will he walk.

"Finally, now I have nothing on which I can place any dependence for salvation, but on the unmerited and sovereign love and grace of God, through Christ; and I have a hope that God will, by his free grace, save me, and think I have some scriptural evidence that my hope is well founded. But I am more and more sure, that if I or others are saved, it must be by grace, from the foundation to the top-stone. I beseech you, then, to pray for me, that I may not be deceived, and live ready, with my lamp burning, waiting and longing for Christ to call me home, and that I may meet him with joy, and go with him into heaven, to feast on the marriage supper of the Lamb for ever."

CONCLUSION.—The history of Dr. Burton's life properly closes with the year 1829, the fiftieth of his ministry. His latest manuscripts bear date in that year. His half-century sermon is an interesting performance. It is of great length, and shows much remaining vigor of thought. But he seems like the patriarch of old, *strengthening himself*, to bless his household. As he now gave up the care of his people to his colleague, he was no longer under the influence of that mental stimulus, which for fifty years had been rousing his energies to action. The faculties of his mind, as if

exhausted by their intense and protracted exercise, suddenly gave way, and he sunk rapidly to a state of second childhood, exhibiting to those who still sought his society nothing but the wreck of his former greatness. As is not unusual where there is such a decay of the faculties, a cloud sometimes obscured his spiritual prospects, and he had some distressing doubts respecting his standing in the sight of God. But the day before his death, which took place May 1, 1836, he remarked to a friend that for a considerable time his faith had grown stronger, and that he had full faith to believe he should be saved. *All fears were removed.*

REFLECTIONS.—A review of the life of this eminent divine would afford many instructive lessons, but our limits do not admit of extended remark.

One very prominent thought suggested, is the *value of a permanent ministry*. Nothing, perhaps, gives a more unfavorable view of the prospects of our Zion, than the unsettled state of the Christian ministry. Few good ministers attain to a high degree of influence suddenly. They must generally labor long, and faithfully, and patiently, before they gain that influence which every minister *must* possess, in order to be extensively useful. Having attained that influence, he is prepared to labor efficiently and successfully for the salvation of souls, and for the promotion of every good work. Those who frequently change the scene of their labors, do not usually gain an extensive influence any where, nor do they make a deep impression on any community. Dr. Burton was often beset with trials and difficulties, which would have furnished a plausible excuse for leaving the station he occupied; but he regarded the charge intrusted to him as too important and too sacred to be given up without the most evident necessity. He might have urged, what young ministers, who have increased in some slight degree their intellectual stature, are very prone to urge, a desire for a "more extensive field of usefulness." But when he looked around on the immortal souls that were training up under his care, he might well think it enough for him to be instrumental in forming them for happiness and glory. We can conceive of no other way in which he could so effectually have promoted his own happiness, as well as usefulness, as by *maintaining his ground*, faithfully cultivating the field where the providence of God originally placed him; and in the evening of his days finding himself surrounded with such abundant and satisfactory evidence, in the intellectual and moral elevation of the people of his charge, that he had not labored in vain.

Another thought suggested, is the *importance of an able ministry for our new settlements*. The sentiment has been too prevalent that men of feeble powers and slender attainments will answer for our newly settled towns, where the people are few, and comparatively unenlightened. The early history of the New England churches shows the importance of a ministry that can *give a character* to the community. The people in Thetford will have cause for gratitude to the latest generations, that a man of God, of eminent talents, was found willing to devote his life to the work of forming the early character of that town.

Here also we may learn the *secret of ministerial usefulness*. The question has been asked, What was the secret of Dr. Burton's success in the work of the ministry? We reply, It was not his distinguished talents. He was a man of talents, but others equally eminent, labor apparently to little purpose. It was not alone his devoted piety. That he was devotedly pious there can be no question; but many who, we think, are equally so, are not permitted to witness such abundant results of their labors. We

add, It was not the superior accuracy of his theological views. Many, who, we have reason to believe, are equally sound in the faith, are constrained to inquire, with sorrow of heart, Who hath believed our report? The whole secret is solved by one short sentence from God's word: The hand of the DILIGENT maketh rich. He brought all his resources into action; and they were made to bear unceasingly upon the great object of his holy calling. He was the firm, devoted advocate of truth; and wherever he went, in whatever circle he moved, the influence of the *ambassador of Christ* was felt. He was *steadfast, unmovable, always abounding in the work of the Lord*, and as a consequence, his *labor was not in vain in the Lord*.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

Introduction.

ALTHOUGH we find literary institutions among the Greeks and the Romans, which in many respects resemble the universities founded during the middle ages, and progressively acquiring a greater degree of perfection; yet this resemblance, being but very imperfect, cannot possibly give rise to a clear commentary on those of modern times. The isolated philosophical schools of the Greeks—such especially as were formed on the model of those set up by the disciples of Socrates, viz. the Platonic, Stoic, Peripatetic, and Epicurean, although they extended far beyond Athens, had however no permanent institution, legally established. In most cases, the disciples assembled round an approved lecturer, wheresoever he fixed his residence.

The genuine Grecian spirit having expired after the death of Alexander the Great, the period of literary productions was for a time at an end; but, when learning was again brought to light, assemblies of philosophers, rhetoricians, and grammarians were formed, in which the various branches of the knowledge of that period were preserved and extended. These assemblies were chiefly to be met with in Alexandria, (at the Museum and the Library,) under the protection of the Ptolemies; in Pergamus, under that of the Eumenides; in Athens; in Apollonia; (where, by the by, Cæsar Augustus studied;) and in the cities of Lesser Asia.

The like assemblies were so multiplied among the Romans, that every considerable provincial city possessed some of them; as they were organized for the express purpose of instructing youth in oratory, philosophy, grammar, and history; and above all, to fit them thus, for the service of the state. Hence, these seminaries were to be found in Rome, Carthage, Massilia, (Marseilles,) Lyons; and, at a later period, chiefly in Constantinople.

Christianity entirely destroyed the genuine soul of those scientific corporations; and in proportion as its mild and uniform spirit gradually pervaded the minds of the nation, these representatives of heathen philosophy and learning were obliged to submit; and although they continued in existence, even after the Christian faith had been declared the religion of the state, in the reign of Constantine, yet still, from that time they ceased to flourish, and lost all their influence in the East.

In the West, where, after the destruction of the Roman empire, Christianity had formed a new nation, learned corporations of the above kind were indeed still organized, although their formation required whole centuries.

After the entire destruction of the Western Roman empire, by the Germanic nations, all arts and sciences seemed indeed to be extinct; and, had not the spirit of Christianity already pervaded the body of the people, such a result might possibly have been the consequence. But Christianity, exactly as it is known to operate, and as it professes to act, cherished within itself all arts and sciences, although it, as yet, kept them concealed.

The cloisters of Italy, but above all, those of Ireland and England, as they were the seats of true piety, so they were also the retreats of learning and of knowledge; and from them, as it is well known, the propagation of Christianity, with all the blessings inseparable from it, went over to the Franks, and to the Germanic nation, which, from that time, under the Carlovingians, but more especially under Charlemagne, became the most important of the middle ages.

There was a school in each of the above-mentioned cloisters, destined, partly to prepare in a suitable manner the novices for a monastic life, as well as to instruct those among them who had not as yet made up their minds to increase the numbers of the brotherhood.

Schools of the same kind were also opened in the bishoprics, as well as by the bishops themselves, for the express purpose of bringing up and educating young ecclesiastics. Charlemagne even established at his court the *SCHOLA PALATINA*, for the education of young Franks. The character of these schools was, of course, strictly Christian, (we might even say, spiritual,) as the clergy at that period, already stood forth, as the patrons of learning and of the sciences.

After Charlemagne, and by the overthrow of the monarchy of the Franks, began that eventful period of the middle ages, in which learning seemed to be more and more depressed, and almost annihilated, had not the spark thereof been preserved in the solitude of cloisters; a spark, which was destined to blaze forth at a later epoch, with increased splendor.

The clergy in general, and even the highest dignitaries in the church, fell into the grossest ignorance, and the cloisters themselves were not altogether free from it.

When the growing power of the hierarchy began later gradually to master the disorders of the several states, and to give a particular bent to the minds of nations, it then became possible for knowledge to acquire a new development throughout the Christian world. The hierarchy protected learning, because they made use of it, as the strongest weapon they could wield, against the superior temporal power of princes.

The Arabs had, on the other hand, propagated a new system in Spain, which soon communicated universally to the other European nations. Besides political history, natural history, geography and physic, it was above all the philosophy of Aristotle, (which the Arabs professed to a great extent,) that now gave an entirely new and particular bent to the minds of the Europeans. There existed in almost every capital town of the much-divided dominions of the Arabs, in Spain, a scientific academy, under the protection of the monarch himself. Princes began also, at that time, to be more and more convinced of the importance of learning, towards the strengthening and increasing of their power against the encroachments of the clergy.

These were the general relative situations of all parties at the commencement of the period, when we see a new era beginning for the arts and the sciences. Learning, which before had almost exclusively been confined to cloisters, and had there been kept alive, now issued forth, freed from its fetters, and acquired, even in the very beginning, a new and vigorous existence, which proved most important and decisive to all Europe.

This regeneration, however, was not attended with the foundation of scientific academies, either by popes or princes; it commenced by the free assembling of students round an esteemed and celebrated lecturer.

Alexander III. and Innocent II. sought indeed in the councils of the Lateran, to reorganize the cloister-schools, but without success.

It was under these circumstances, that the first academies were founded in Italy and in France, viz. Salerno, Bologna, Orléans, Montpellier, &c. Salerno,

however, soon became for all Europe, the seat of natural history and of medicine, and owed this advantage to its situation. The vicinity of the Arabs, at that time the most distinguished patrons of natural history and medicine; its connection with Greece, whence came the knowledge of the works of Hippocrates, and of Galen; but, above all, from its possessing the celebrated Constantine of Carthage.

The renowned Benedictine cloister of Mount Cassino, in the vicinity of the above seat of learning, had, so early as the first ages of Christianity, acquired high reputation, as a nursery of the sciences; and medicine was there studied, for the express purpose of alleviating, in reality, the sufferings of humanity.

The foundation of this school at Salerno, dates from the year 1150, and it continued down to the fourteenth century, to be, almost the only seminary for medical knowledge, in Europe; so that, it not only preserved exclusively, till the thirteenth century, the right of creating doctors in physic, but also had the glory of seeing all the faculties of medicine, of a later foundation, (viz. Montpellier, Bologna, Padua, Pavia and Marband,) make use of the celebrated *REGULA-SALERNISANA*, for teaching the science of medicine.

The academy of Law, at Bologna acquired a new lustre, in the same century when that of Medicine, at Salerno flourished, from the presence of Irnerius, who, not only taught therein the Canon law, which had solely occupied the former professors, but also taught and illustrated with great success, the Roman code.

Students from all parts of Europe, resorted in crowds to this seminary, to which the Emperor Henry V. and especially Lotharius, granted many privileges. Frederick I. (Barbarossa) raised it to the highest pitch of splendor, by his ample concessions and donations, at the time when he employed the above-mentioned professor to settle his quarrels with the Milanese.

The celebrated law of the emperor, the *AUTHENTICA HABITA*, dates from this time. By this law, he freed the foundation from every foreign domination, and granted it its own jurisdiction, extending to every case connected with its proper administration. It was even to be independent of the Bishop of the diocese.

It was, indeed, very natural, that from the great increase and rapid extension of the university, it should constitute itself into a free and independent republic, governed by a Rector and Senate. But, quarrels between the masters and the students, as also with the magistrates of the town, often, nearly brought about its dissolution. The republic of Bologna, upon this, sought to bring the members of the university under their power; to force them to contribute a share in the charges of the state, and to oblige them to teach nowhere but in Bologna. The university, however, remained perfectly free, till the middle of the thirteenth century; free from the duties and charges of the state; and even free from occasional military service, in cases of exigency.

The University of Naples, founded by the Emperor Frederick II. also extended the study of the law to its utmost verge; as this Emperor intended to make use of it, especially against the papal hierarchy. This university, however, from adverse circumstances, never attained to a flourishing state, as Charles V. after the death of Conrad, conquered Naples, and the whole country was thus severed from its previous close connection with the Roman Empire.

The last principal university was that of Paris, which preserved its ascendancy for Theology and Philosophy, as Salerno for Medicine, and Bologna for the study of the Law.

The University of Paris was, according to every probability, organized towards the middle of the twelfth century,* and had its foundation in the great number of scholars attending the lectures of the celebrated Peter Abelard. Thus it was quite natural, that, after such a beginning, scholastic theology should shine at this university, and that the faculty of divinity, should have assumed the first place. Nothing of importance, however, is known, concerning its foundation, although it is proved, beyond a doubt, that so far back as the

* See the article on the University of France in the No. of the American Quarterly Register for Aug. 1836.

twelfth century, it had already acquired a certain degree of celebrity; and that, its oldest written documents bear the dates of the years 1180, 1200 and 1206.

This university had already obtained many privileges, both from Lewis VII. and his son, Philip Augustus, as well as the right to draw up its own legislation. The rector, chosen by the superiors, (Procuratores of the Four Nations, whereof the French had three votes, and the other only one,) from among the Doctors of the faculty of Theology, presided over all, but more especially over the legislation of the university. The Four Procuratores of the Nations, besides the principal ecclesiastics of the faculties, united themselves to the rector, and thus formed a senate, when any subject required a consultation.

Differing thus widely from the Italian universities—founded on a republican soil, and developing themselves under the influence of the republican spirit—the University of France, where the monarchical principle reigned—must have ever felt the influence of the king, and his delegates; but above all, that of the archbishop of Paris. The rectorship was, in the beginning, renewed monthly, and afterwards, quarterly.

The four faculties were, in course of time, organized; and, under their superiors and deans, extended their influence over the whole organization of the university, in those questions especially, which concerned the sciences, viz. promotions, controversies, repetitions, and the inspection of the colleges.

The classification of students, according to the nations they belonged to, prevailed however, during this whole period; and we shall further on, find this same custom observed, in the beginning of the German universities. The French university, moreover, as well as the German ones, at a later period, formed in some measure, a town, for there was comprised under its jurisdiction, not only the professors and students, but all those connected with them; besides the clerks, servants, bookbinders, apothecaries, and the many teachers of the preparatory schools.

It is unnecessary to continue the history of the University of Paris, inasmuch as this has already been given in this work. In giving that of the German universities, it will sometimes be important to refer occasionally to that of the University of Paris.*

History of the German Universities.

We may divide the history of these universities into three periods. The first, from the foundation of the universities, to the Reformation, in 1517. The second, from the Reformation, till the Peace of Westphalia, in 1698. The third, from the Peace of Westphalia, down to our times.

First Period—down to the Reformation.

Germany possessed no universities till the middle of the fourteenth century. Before that epoch, students resorted to Italy and France. Italy was much frequented during the time when the Hohenstaufen dynasty filled the Imperial throne. After the fall of the Hohenstaufens, when the intercourse with Italy began to slacken, not only Theological and Philosophical, but also all the other faculties were flourishing in Paris; and as other universities, besides this one, were organized in France, the German students resorted to that country. Hence we shall not be surprised to see the universities of Germany naturally

* For the history of the oldest universities of Europe, the following works should particularly be consulted. Savigny's History of the Roman Law during the Middle Age. Edition of 1834—Bulæus: Historia Universitatis Parisiensis a Carolo Magno, usque, ad hæc tempora. Vol. I. to VI. Paris, 1665. 1673.—Crevier's Histoire de l'Université de Paris.—Miener's History of the Creation and Development of the High-Schools of the Eastern Hemisphere. Göttingen. 1807. Vol. I. to IV.

organized on the model of that of Paris. The universities in this predicament, are briefly, as follows, viz.

Prague, founded in the year	1348.
Vienna, ...	1365.
Heidelberg, ...	1386.
Cologne, ...	1388.
Erfurt, ...	1392.
Leipzig, ...	1409.
Rostock, ...	1419.
Freiburg, in Brisgau, . . .	1456.
Greifswalde, ...	1456.
Ingolstadt, in Bavaria, . .	1472.
Tübingen, ...	1476.
Mayence, ...	1477.
Wittenberg, ...	1502.
Frankfort, ...	1506.

1. PRAGUE—was founded by the king of Bohemia, and Roman Emperor, who reigned from the year 1347 to 1378. He was a well-educated and learned man, had studied in Paris; and had acquired great knowledge in history, and in the law, whilst in Italy. From his very youth, he had projected the foundation of a university in Bohemia, which he executed soon after his accession to the crown. He had already, in the beginning of the year 1347, received from Clement VI. the authorization to that purpose, and in the month of April of the following year, 1348, he issued directions for the foundation.

From this time, down to the Reformation, we shall see, that the papal authorization was indispensable for the like foundations; the professors and the students being considered as ecclesiastics, the organization rested on a spiritual basis; and, in short, all that related to the sciences and to education, seemed to be in connection with the clergy.

The popes, during this whole period, particularly distinguished themselves as patrons of learning. Teachers and scholars were invited from all parts of the world to this university (Prague) under promise of great immunities and advantages, and in a short time, the latter amounted to one thousand.

Students from Germany and the neighboring nations particularly resorted to this foundation, and Prague rose up, as the first Imperial University, and the first studium generale, in Germany.

This foundation's proceeding, however, from a prince, who undertook the entire care of its organization and preservation, was a circumstance which gave it, as well as to all the subsequent German universities, a character entirely different from that of the older universities; although, the former enjoyed the amplest immunities and freedom.

The first lecturers were invited from Paris, and were the following, viz.

Hermann, of Winterswyk, }	Professors of Theology.
Fridmann, of Prague, . . }	
Wigtold, of Osnabrueck, }	Professors of Law.
Heinrich, of Sicka, . . . }	
Nicolaus, of Gewiozka, . }	Professors of Physic.
Balsneyar, of Tusta, . . }	
Jenko, of Prague, . . . }	Professors of Philosophy.
Dietrich, of Wider, . . }	
Henri Voliere, of Novo-	
Ponte, a Frenchman, }	

All the above, with the exception of Jenko, (who had been a teacher in Bologna,) had previously taught in Paris.

Carcellarini, having had the principal part in drawing up the statutes of the university, obtained the rectorship; and the archbishop of Prague, being Car-

cellarini's *perpetuus*, this latter often assumed great power, in that town especially.

The University of Prague, as well as all the later German universities, having been founded, either by the monarch or by the magistrates, it was naturally incumbent on them, to settle the means of supporting those establishments, before either foundation or organization took place; and this was the reason, why the later universities possessed a much greater degree of security and stability than the earlier establishments; which, in every case, were created by the assembling of scholars at the place of residence of celebrated lecturers.

From this latter circumstance, and from the remoteness of Paris, the number of lecturers and scholars became so multiplied, that the average number, in the first years amounted to 500; and in the year 1378, at the death of Charles IV., to 700. In the reign of the emperor Wenzel, the number of students is said to have amounted to the fabulous number of 40,000!

Charles IV. granted the University of Prague lands, libraries, and expensive movables; founded stipends in favor of poor students, and elected professors with a fixed salary. Besides this, he founded, for the promotion of learning, especially of theology, (which predominated at this university,) and of philosophy, the Collegium Carolinum, in the year 1366, after the model of that of Paris. Twelve teachers attached to the university; two theologians and ten teachers of philosophy, lived together in the same house, where they gave public lectures, for which they received a fixed salary; whilst the isolated professors lived entirely on the salary (*pastus*) paid them by their pupils. No students, however, resided in this college, which circumstance distinguished it from the Sorbonne, at Paris, and the colleges of Oxford and Cambridge.

The two theologians, being considered as the heads of this establishment, the ten teachers of philosophy were in some measure dependent on them. Two other smaller colleges were opened at a later period.

Wenzel also founded several establishments, where the professors and students dwelt together, and the former superintended the morals as well as the studies of the latter. These directors were named, *præpositi*.

The bursen (*Bursæ*), were establishments of the same kind; houses, in which the students and the different baccalaureats, under the inspection of the rector bursæ, lived and ate in common.

In Prague, Vienna, &c. particular quarters of the town had, before this latter mode, been assigned as the residence of the students, in order to obviate the inconveniences arising from their being too widely disseminated. Each separate lodging was, previously to its being occupied, rated according to its worth, by commissions, appointed for that purpose.

The above mentioned bursen were later organized, which circumstance contributed to strengthen still more the connection already existing among the students, and besides this, to bring them more under the inspection of the professors and superiors.

Great depravity and immorality, however, pervaded all the universities, in the course of the fifteenth century. The above organization, therefore, was a very prudential measure, as those disorders had, earlier, caused very repeated and serious feuds and warfare between the burghers and the students, particularly at the Italian universities, as well as at that in Paris.

The division of the universities into national sections, was also a very important object. This organization prevailed in the oldest universities, and was also a characteristic of the first German establishments of the kind. The division into Faculties, thereby nearly fell into disuse.

As students from all the nations of Europe resorted to the universities, and as the admission to such corporations remained entirely free, it was therefore quite natural, that the students, in consequence of the organization into faculties, did not form a compact, collective and dependent body, subjected to their superiors, as they do at present; but had a share in the jurisdiction themselves. The most natural arrangement therefore was, that all the individuals, belonging to the same nation, should be classed together, without regard to the particular branches of science which they severally pursued; which branches, not being as yet so isolated as they were at a later period, had not acquired any

influence in the jurisdiction of the universities. This was more particularly the case in Paris, whence this organization went over to the two oldest universities in Germany, Prague and Vienna.

Thus, at Prague, the professors and students were divided by the founder, into the Bohemian, Bavarian, Polish and Saxon "Nations." Those Nations which were situated on the frontiers of the above mentioned, were included under the same name. Thence the following classification, viz.

To the Bohemian nation belonged	{ Slavonians, Hungarians.
To the Bavarian nation belonged	{ Austrians, Swabians, Franconians, Rhinelanders.
To the Polish nation belonged	{ Silesians, Lithuanians, Russians.
To the Saxon nation belonged	{ Thuringians, Misnians, Danes, Swedes.

A procurator, elected by each "Nation," separately governed it, and was subjected only to the rector of the university, and to the highest earthly powers. He moreover enjoyed a very great influence among his countrymen, and made good use of it, both in the government of his constituents and in the election of the rector, whose counsellor he also was.

These procurators provided the assemblies of their isolated countrymen, kept their seals and statutes, and were, in the fullest extent of the expression, the chiefs of those national corporations.

The privileges which these promiscuous nations began to enjoy, soon, however, produced dangerous symptoms of discord, and Prague thereby lost the high consideration, which it had before enjoyed.

The three Germanic nations, (the Poles, composed mostly of Silesians, adhered to the Germans,) completely oppressed the Bohemians, especially in the public legal judgments; at the elections of the Rectors and Deans; by possessing themselves of the stipends destined for the poorer students; by invading the *Bursen*; and by exercising against them many other kinds of oppression.

Wenzel, to whom both the Bohemian and Germanic nations applied at the same time, decided, after some hesitation, that the proportion of votes in the elections should now be reversed; that the Germans should in future have but one vote, and the Bohemians three. The Germans hereupon insisted on the preservation of the statute of Charles IV., and as they could not obtain their wish, the greater number withdrew from the university in the year 1408.

Thus ended the flourishing period of the University of Prague, at the time when Huss, and Jerome of Prague, and Stieckna, who all three had brought the foundation to the highest splendor, were still in existence.

The dangers attending the earliest organization of the universities had very often been acknowledged, in Paris, as well as in the German foundations, with the exception of Leipzig (which was founded by a colony from Prague) and Frankfurt on the Oder, where those statutes preserved no great degree of influence; and although they prevailed generally at this period, no further mention is made of them.

The second division into faculties under the superintendence of deans legally chosen, was more natural in regard to the smaller establishments in the interior of the country, and in the vicinity of the greater universities. By this means, the whole power was vested in the academical senate, presided over by the Rector; the influence of the students being, moreover, effectually destroyed by the right which government enjoyed of electing the Rector.

Dissensions, however, having soon broken out between the chancellor, the

archbishop of Prague, and the Rector, seconded by the colleges of professors, two protectors (*Conservatores*) were created by the sovereign, and received the mission to defend the privileges of the university, and to interpose their authority, in case of contention.

The Rector of Prague was chosen every six months, the election being made by the four Procurators of the four nations, and the last Rector, (*Rector Antiquus*.) The rectorship, however, so early as the year 1360, was prolonged to one year.

All the regular professors, (*magistri actu*.) had a right to the reversion of the rectorship.

The chief duties of the Rector were: the legal administration of the university; the management of the income, in which latter occupation he was aided by the deans, and especially by the *collectores seu receptores pecuniarum facultatis*, besides two *assessores*. He had also to continue the *annales seu libri facultatis et universitatis*; and lastly, to preside in the weekly assemblies of the faculties. It was requisite that he should be twenty-five years of age, unmarried, and in religious orders; as a learned man, and a divine, were synonymous terms, at the time we are speaking of.

When the universities, as self-subsisting and privileged corporations, gradually slackened more and more their dependence on every other secular and spiritual authority, and acknowledged no other supremacy but that of the prince and magistrates, their power, that especially of the executive Rector, became exorbitant, above all, from their being in possession of civil and criminal jurisdiction. The Rector's perquisites were, however, not very considerable in the beginning; although part of the entrance-fees, and of the fines, fell to his share.

The choice of the dean, as president of the isolated faculties, took place likewise, every six months only; his business was to inspect all the transactions of the isolated faculties; to superintend the lectures, as well as the application of the students; he also conducted the controversies, and granted the promotions to academical dignities, in his branch of science; and lastly, presided in the sittings of the faculty.

As each faculty, from the very foundation of the university, had its own particular statutes, the Rector not only created the jurisdiction relative to all that was connected with the isolated faculties, but also enforced it, above all in regard to the punishments incurred by disciplinary infractions.

The division into faculties soon became the prevailing organization, more especially in the universities established at succeeding epochs. The faculties themselves were moreover liable to distinctions and precedence.

Thus, theology prevailed at Prague; philosophy, on the contrary, enjoyed the precedence in Heidelberg.

As to what concerns the academic degrees, we shall briefly remark, that there were three of them in every single faculty—1. the *bacalaureat*: 2. the *licentiat*: 3. the *magisterium*, (afterwards *doctorat*.) The *magistri*, moreover, were divided into *magistri actu regentes*, and *magistri non regentes*, distinctions which related particularly to the capacity to be elected to the rectorship, and to enjoy other privileges in the respective faculties.

The course of studies, as well as the duration thereof, being strictly laid down in the statutes of the university, the candidate for the latter degree above mentioned, was obliged to afford proofs of the requisite knowledge, and to subject himself to an examination, after which, if successful, he obtained the academical distinction which he sought, together with its privileges, and the insignia thereto belonging. In this fixed and regular order, and in the many formalities observed by the candidates, we may clearly perceive the moderation and sobriety which characterized the tribes of the middle age.

No great progress, however, was made in science until a new spirit pervaded the learning of the age, by the study of the ancient classical literature; as, before that period, theology and philosophy had groaned in the fetters of the antiquated scholastic system, which had been imported into Prague, from Paris, its principal seat.

We must, however, not pass in silence, that Charles IV., when he founded the university, had created a *magister biblicus*; and that already towards the

middle of the fourteenth century, truth began to shine out from the bosom of Protestantism: to wit:—Conrad, of Stieckna: John, of Miliez: Matthew, of Janow: but above all, Huss and Jerome. The sciences of physic and the law were also very limited at that time. The study of the Roman law, however, which had been revived in opposition to the Canon law, at Bologna especially, began to assume a superiority in the German universities, but very notably at Heidelberg.

This latter town and Erfurt, were those, above all, which, until the Reformation, enjoyed the greatest consideration; whilst Prague, Vienna and Cologne, being the seats of the more obscure scholastic system, continued gradually to sink into mediocrity.

2. VIENNA, was, after Prague, the second university in Germany, having been founded by duke Rudolph IV. of Austria; a witty and active prince. On the 13th of May, in the year 1365, he and his two younger brothers, Albert and Leopold, gave out the foundation-diploma, although Urban V. did not issue his Bull to that purpose, at Avignon, until the month of June of the same year. The Pope, however, excluded the faculty of theology, although he had sanctioned all the others; and it was not until the year 1384, that pope Urban VI. at the request of duke Albert III. gave his approbation to its introduction among the other faculties.

It is probable, that the existence of the then prevailing disputes and controversies, (in Paris especially,) and above all the scholastic Nominalismus against orthodoxy and papacy, joined to his fear of the freethinking character of duke Rudolph, were the reasons why pope Urban V. refused giving his assent to the establishment of the faculty of theology.

The outlines of the statutes were included in the foundation-diploma, granted in the year 1365, as well as in a few other documents concerning new privileges, and the division into four nations. Albert III. was the one who in the year 1384, and aided by the professors of the university, laid the groundwork of a particular constitution.

The most eminent professors from Paris, whom Albert had invited at the opening of the university, were the most distinguished disciples of William of Occam,* viz.

Buridamus,	} Professors of Divinity.
Henry, of Heissen,	
Nicolaus, of Dinkelsbuehel, from Swabia,	

Professors from the University of Prague, were likewise invited to Vienna, where Albert III. had founded a college, in the year 1384, to which he appointed twelve professors of philosophy, two or three of whom were likewise to be doctors in divinity, and under the immediate tuition of these latter, were to be brought such among the students, as exclusively studied theology.

At Vienna also, a particular quarter was assigned for the abode of students: many also dwelt together in the Bursen.

The division into "nations," was there decreed, in a competent and public assembly of all the members; and the order in which the four nations stood, as it was determined by lots, is as follows, viz: the Southern; the Rhine-landish; the Hungarian, and the Saxon nations, together with their respective allies.

The faculties, however, soon assumed great superiority here, as they already had elsewhere; and this was mostly owing to the high consideration in which the isolated academical dignities were held.

The faculties therefore, in a short time stood forth triumphant, under the direction of a rector; the more so, as already in the year 1384, conservatores were instituted by the duke, by which means the power of the chancellor was much weakened, whilst that of the academical senate, and of the rector, rose in proportion.

* Occam, or Ockham, a town in Surrey in England. This William of Occam was the founder of the philosophical school of the *Nominalists*, and was the great antagonist of Duns Scotus, the founder of the school of the *Realists*.

The election of the rector was managed as at Prague, the division into nations having originally prevailed in these two oldest universities: and this election, as well as that of the deans of the isolated faculties, took place half-yearly, till the seventeenth century.

The university continued in the above situation till the year 1622, when Ferdinand II. put it into the hands of the Jesuits, who conducted it till the year 1754, at which time, Gerard, lord of Switen, took it under his direction.

Many improvements followed this change, in the medical and judicial faculties, especially; as he himself read lectures on the institutes, for a considerable space of time. He also instituted a professor of chemistry; one of botany, and another of the science of midwifery; and founded a botanic garden, besides considerable collections of instruments belonging to the arts and sciences.

The most eminent professors at that time were:

Stoerk—Professor of the Law.

Nicholas, Johannes Oacquin—Professor of Physic and Chemistry.

This latter, born at Leyden in the year 1727, was above all distinguished for his knowledge in botany, and was elected in the place of Langiers, in the year 1788, as professor of chemistry and botany at Vienna. So early as the year 1759, at his return from the West Indies, he had written his *historia stirpium Americanarum*; and later, in the reign of Leopold II., when inspector of the gardens of Schoenbrunn, he published his *hortus Schoenbr. icones. plantar. var.*: besides his *Flora Austriaca*. He was created a baron by Francis II., and died in the year 1817.

From the time of the election of this eminent man, and above all, in the reign of Leopold II., the university was subjected to many changes; and has acquired high repute in modern times, especially in regard to the natural sciences and medicine. Its school of animal pharmacy is to this day, the most renowned throughout Germany.

3. HEIDELBERG.—Many have been the disputes of the learned, relative to the foundation of this university, as some have even asserted that it was the first genuine *studium generale* organized in Germany. It has however, been proved beyond a doubt, that it owed its foundation to the Elector Palatine Ruprert, whom Charles raised to the electoral dignity, in the year 1354. Its inauguration took place on the 18th of October 1386, pope Urban having granted his permission to erect a *studium generale* with the four faculties, on the 25th of October, 1385; although the preparatory organization had been commenced before the latter epoch.

Both the successors of the first founder, Ruprert II. and Ruprert III. had taken part in its organization.

The celebrated professor Marsilius of Inghen, who had been invited from Paris, and was the first renowned lecturer of the university, contributed much also, towards its establishment.

Thus did the students of Western Germany also possess their university; for the want of which, they had been obliged to resort to that of Paris at first, and at a later period, to those of Prague and Vienna.

Heidelberg, immediately after its inauguration, reckoned 524 students, amongst whom were many counts and noblemen.

The statutes of this university, drawn up under the direction of Marsilius, were modelled exactly on those of the Paris foundation.

Besides the above-mentioned eminent professor from Paris, the following were also invited from Prague; Heilmann of Wooms, and Ditmar of Swerte, as also at a later period, the professor of the canon-law, Johannes de Noet.

Ruprert had founded regular salaries for several professorships; above all, for the very important faculties of philosophy and of the law. The elector Philip, however, towards the close of the fifteenth century, in the year 1498, founded particular colleges for jurists.

Besides this, the afterwards so celebrated Heidelberg library (*bibliotheca*

Palatina seu Heidelbergensis) soon took its rise from several sources, viz: by the accumulation of donations; the legacies of princes, and from privileges, its foundation having been laid in the year 1596, by Marsilius, and by the first chancellor of the university, Conrad of Geylenhausen.

The faculty of philosophy, having from the very beginning assumed great superiority in this foundation, possessed exclusively till the year 1593, the right to elect the rector from among the magistris, actu regentibus, of their own faculty.

The rectorship and the deanery here, as in all the later universities, lasted for the space of one year.

This university adhered to the reformed religion, from the time when the elector of Heidelberg became a convert to that confession, which is contained in the well-known Heidelberg Catechism.

When Tilly in the year 1622 took the town and carried off the library, he thereby put an end to the most flourishing period of the existence of the university. This misfortune may however be looked upon as a circumstance ultimately favorable to learning, as the library was thereby saved: for it must otherwise have certainly perished, at the total destruction of Heidelberg by the French, in the year 1689.

The university at length recovered its existence, after the thirty years' war, more especially under the auspices of the elector Charles Lewis.

Lorenzo Berger and Ezeckiel Spanheim, flourished at that time in this university, besides the distinguished academic professors, Freinsheim and Puffendorf.

Little, worthy of notice, took place in the establishment under the successors of Charles Lewis of the Neuburgish and Salzbachish lines of electors-palatine. We may however state, that the school for political economy was removed hither from Lautern.

A new epoch began for this university, when in the year 1802, Heidelberg was incorporated with Baden, and that Charles Frederic, grand duke of Baden became its second founder, whence it is at present surnamed Ruperto Carolina.

Its present annual income amounts to 108,000 florins.

The most eminent among the six professors of the faculty of theology of our times, are:—

Paulus,	}	Professors of Divinity.
Umbreit,		
Ullmann, invited from Halle,		

The faculty of the law was at all times the most frequented, and is still the most numerously attended. We may select the following professors from the six of which it is composed, as the most worthy of mention, viz.

Thibaut,	}	Professors of the Law.
Zachariae,		
Mittermaier,		
Naegele,	}	Professors of Medicine, (selected from the eight that compose the faculty.)
Tiedemann,		
Imelin,		
Chelius,		
Geiger,		
Puchelt,	}	Professors of Philosophy, (selected from the ten who compose the faculty.)
Schlösser,		
Kreuzer,		
Muncke,		
Rau of Leonhard,		

The present library of Heidelberg, founded in the year 1828, is a very select and perfect collection, containing 120,000 volumes.

The faculties of natural sciences and of medicine, have of late been much improved, by the addition of physical and mathematical apparatus, as also by

the establishment of an anatomy-hall; of a collection of natural history, and of three botanic gardens.

A preparatory seminary for catechumens is attached to the faculty of theology; besides which, there exists also a philological seminary.

This university, formerly much resorted to, reckoned in the year 1834, only 518 students, of whom 332 were foreigners.

4. COLOGNE.—In the course of the fourteenth century, two towns of central Germany, Cologne and Erfurt, emulating the princes of the period, each founded a university.

Cologne had long been one of the richest and most powerful towns of Germany; and having been for many years at variance with the archbishop, and also with the nobility of the adjacent country, it became progressively more independent from that very collision.

Cologne dates the foundation of its studium generale so far back as the year 1385; (for at a very remote period, and more especially after the thirteenth century, at the time when the celebrated scholastic, Albert Groot [Albertus Magnus] resided in that town, a scholastic school was there organized,) this epoch is, however, supported by no authentic documents.

The authorization of pope Urban VI., and the consequent inauguration, followed in the year 1388.

This university, however, soon fell into the hands of the Dominican friars, those sworn enemies to all progress in learning and in religion; and became thus the seat of the most deplorable scholastic system, as demonstrated by the rhapsodies of the Dominicans of Cologne against John Reuchlin, in the course of the fifteenth century.

The statutes of this foundation, as those of Heidelberg, were modelled on those of Paris, and very naturally emanated from the civil magistrate, and from the professors of the university. The establishment, however, soon fell into neglect and ignorance; and notwithstanding the efforts made at the time of the Reformation by Hermann IV. archbishop of Cologne, towards its support, his zeal in the cause proved fruitless.

Adolphus, his successor, was not more fortunate than himself, the professors and divines, as well as the magistrate, constantly rejecting every kind of innovation.

The Jesuits, in the time of the Elector Palatine Maximilian Henry, in the seventeenth century, engrossed all the influence and power in the university, as the monks had done at an earlier period.

Clement Augustus, towards the close of the eighteenth century, did much in favor of the university, by the foundation of public professorships for philosophy, and by increasing the number of professors of the law. A hall of anatomy, a chemical laboratory, and a botanic garden, were also added in the year 1775.

The provost of the canons was always elected as chancellor of the university; and the theological lecturers were divided into *doctores de concilio*, and *extra concilium*.

Almost all the accessaries, however, which conduced so much to the progress of learning in the other universities, were wanting in this foundation, and this want may be attributed partly to the very limited remuneration of the professors, as well as to the apathetic and ignorant spirit of the clergy and of the inhabitants of the town.

This university was broken up at the taking of Cologne by the French; and there remains at present, but *one* theological *seminary* for the education of Roman Catholic ecclesiastics.

Since the accession of Cologne to the kingdom of Prussia, a university has been founded at Bonn, for the students of Westphalia, and those of Rhenish Prussia.

5. ERFURT.—The town of Erfurt never enjoyed an entire liberty, having been subjected to the archbishop of Mayence so early as the year 741. Towards the middle of the fourteenth century, however, when most of the

towns in Germany attained a flourishing degree of independence, Erfurt also acquired a very large share thereof, as Charles IV. granted it many privileges; and because commerce and the fertility of the surrounding country made it rich.

In the year 1378, the magistrate of the town took the resolution to establish a *studium generale*; and Clement VII. in the same year, gave his sanction to that effect.

War, however, caused the foundation to be delayed; and it was not till the year 1392, that the first lecture was given in the University of Erfurt; after it had been consecrated, by Adolphus, archbishop of Mayence, with the sanction of pope Boniface IX.

This university reckoned, in the first years of its existence, 523 students, amongst whom were many dukes and counts.

Erfurt obtained a large extension towards the year 1411, by the accession of the professors and students of the university, founded in the year 1403, at Wurzburg, by bishop John of Eglofsstein, and which, for want of the necessary means, was unable longer to support itself.

Erfurt, as well as the greater number of the German universities, gained much by the troubles created at the University of Prague, by Huss: to which circumstance also the University of Leipzig owed its foundation.

Thus, Erfurt was distinguished for the sciences, during the fifteenth, and till the sixteenth century, after which period it began to sink.

This university, from its very foundation, had received from the magistrate very independent statutes, which subsisted till the sixteenth century; those especially which concerned theologians and jurists remained untouched. Here, as elsewhere, the colleges, from the very first year, were introduced, and much frequented and promoted.

The professor of pharmacy, Amplonius Rattinger, of Berka, who lived in the year 1412, founded the *collegium Amplonianum*, in which fifteen students, under an inspector, and a professor, received their lodging and instruction, gratis. He also bequeathed his library (the first in Erfurt) to this college.

A *schola juris* was also founded in the middle of the fifteenth century, by Henry, of Gerbstet, wherein seven students, with fixed stipends, were educated: two out of the number were, however, obliged to devote themselves to the study of theology exclusively; and all of them were placed under the inspection of a professor of the university.

To these foundations were successively added, numbers of *bursen*; such as the *collegium majus*, erected by the city-counsellors, in the year 1393, besides the *bursa pauperum*; *bursa nova*; *bursa antiqua*; *bursa mariana*; to which many legacies and stipends were attached.

After the foundation of the University of Wittenberg, that of Erfurt, which, together with the University of Leipzig, had been much resorted to, began to sink into neglect.

Erfurt remained a Roman Catholic university, and eventually became the seat of ignorance, having lost every mark of its primitive scientific destination. All the efforts made to raise it again proved fruitless; and when the French, in the year 1806, took possession of the surrounding country, the university was quite forsaken, and was never re-edified by the Prussians, who became masters of the town, in the year 1814.

6. LEIPZIG—the sixth university founded in Germany, owed its establishment to the dissensions that took place between the German and the Bohemian nations at Prague.

When, on the 11th of May, 1409, an extraordinary number of foreigners left Prague, about 2,000 of them, at the instigation of Vincentin Gruner, (as it is believed,) and under the conduct of the celebrated first Rector of Leipzig, Otto of Muensterberg, and John Hoffmann (both from Silesia) directed their steps towards Leipzig, to which place they were cordially welcomed, by the electors Frederick the Warlike, and his brother William.

Every thing was, as soon as possible, organized for their reception, and on the 2d of December, in the year 1409, the inauguration took place, and was

attended by a brilliant concourse. The organic regulations had previously been received on the 9th of September, from pope Alexander V. and from the Emperor Sigismund.

The division into "nations" was also here introduced, besides the organization into faculties; the former, however, assuming no great influence.

Thus, we find the following classification, viz.

<i>Nations.</i>	<i>Including</i>
1. Misnian, ...	{ Meissen, Thuringia, Upper Lusatia, Lower Lusatia.
2. Saxon, ...	{ The Saxon Electorate, Brandenburgh; The Circle of Lower Saxony, The Northern Countries.
3. Bavarian, or Franconian,	{ Bavaria, Franconia, Swabia, Austria, The Upper Rhine, The Palatinate, Hesse, Mayence, Switzerland, Alsace, Brabant, Italy, France, Spain, Portugal, England, Scotland, Ireland.
4. Polish, ...	{ Poland, Bohemia, Moravia, Hungaria, Silesia, Eastern Prussia, Courland, Livonia, Russia.

The faculties, among which, from the very beginning, those of Philosophy and of Law, particularly distinguished themselves, were very slow in their organization: that of Medicine was the first perfectly organized, under the patronage of the elector, Frederick II.

As the professors got nothing more than their lodging and a small salary, from the colleges, a regular taxation was soon established for the different lectures.

This university had, in the beginning, twelve professors, but George I. reduced them to eight. Thus, there remains to this day, a professorship of each of the following branches of science, viz.

Logic; Metaphysics; Ethics; Politics; History; Mathematics; Natural Philosophy; Oratory; Poetry; the Greek and Latin languages; and lastly, of the sciences accessory to History, above all, Diplomacy.

The most eminent lecturers in the above faculties have been the following, viz.

Petrus Mosellanus,	Gellert,
Camerarius,	Reicke,
Christian Thomasius,	Reige,
Feller,	Hindenberg,
Menken,	Hermann,
Gesner,	Weiss, &c.
Ernesti,	

The faculty of jurisprudence especially, has acquired the greatest splendor, in the history of this university, through the medium of the college founded by the five oldest professors at law, whose judgments and decisions were much respected.

The faculty was at first conducted by those five professors, viz. the dean of the faculty, who was at the same time director of the college of law, and professor of the *jus canonicum*: next came the professor *codicis*, (who was *appointed* to the professorship;) the professor *pandectarum*, (whose seat proceeded from a legacy;) the professor *institutionum*; and, lastly, the professor *titularum de verborum significatione, et de regulis juris*; who explained the Institutes.

This faculty was much increased at a later period, although the supplementary professors did not belong to the college: thus we may add—a professor of the Saxon law; another of the law of nations; and one of the law of education, &c.

The most eminent among those professors were, viz.

Radewiz,	} Professors of the Law.
Pistoris,	
Carpzovn,	
Borne,	
Rivinus,	
Menke,	
Hommel,	

The faculty of theology had, in the beginning, two regular professors; it however remained for a long time wholly under the influence of the scholastic system, until the second philosopher, Petrus Mosellanus, (Schade,) began to lecture on the gospel by John, and upon the epistles of Paul, to the great annoyance of both theologians and monks.

These lectures, being much approved of, and frequented, other philosophers, who were also paving the way to the Reformation, besides Cammerarius, multiplied those commentaries; the latter professor especially, carried them to a great extent.

The field of theological inquiry was thus progressively enlarged; and in the year 1580, the faculty obtained a better organization. The celebrated and learned Elector Augustus, had added to it four professors, in order to keep up and multiply theological investigation. The professor of the Hebrew language, also contributed thereto; by his investigations on church-organization, and the dogmas; but above all, on the *loci theologici*, and on practical theology.

Nicholas Scheubel was the first Lutheran theological lecturer elected in the above faculty.

The liberal and scientific spirit of the theology of Melanchton, unfortunately disappeared at a later period, and made room for a severe and morose dogmatic system, which predominated at the university, till the close of the last century. We must own, however, that the dogmatic system was opposed by the following scholars of the Leipzig university, who new-modelled the pietistical theology, which from that foundation was propagated widely, and settled finally at Halle. The scholars alluded to were, viz.

Augustus Herrmann,	Paul Anton,
Franke,	Schade.

Theological investigation became, however, entirely neglected at Leipzig; and made room for dogmatic polemics (compendium of Hutter.) The very sermons were dogmatico-polemical.

Christian Thomasius, a philosopher and jurist, distinguished himself towards the close of the seventeenth century, by his opposition to this severe orthodoxy ; he was however obliged to submit, and thus gave occasion to the foundation of the University of Halle.

The most eminent among the theological lecturers, who have taught at Leipzig, are,

Hoffmann,	}	Professors of Theology.
Casper,		
Borner,		
Salmuth,		
Striegel,		
Schilter,		
Huelsemann,		
Carpzovius,		
Olearius,		
Teller,		
Crusius,		
Ernesti,		
Datke,		
Morus,		

The medical faculty, established in the collegium-medicum under the direction of Gerhard Hohenkirch, in the year 1415, consisted at first of seven colleagues, who taught therein, without having been regularly instituted. The elector, Frederick II. was the first who founded the two professorships of Therapeutics and Pathology. The celebrated physician, Conrad Tockler, laid the foundation of a third physiological professorship, by a considerable legacy.

This faculty, continuing gradually to enlarge itself, soon included the sciences of surgery and anatomy. A botanic garden, and afterwards an anatomical hall, were founded, during the seventeenth century, at the close of which, was also established a clinical institute.

The most eminent medical professors have been

Hohenkirch,	}	Professors of Medicine.
Pistoris,		
Stromer (named also Auerbach, of Bavaria),		
Tockler,		
Schilling,		
Rivinus,		
Platner,		
Hebenstreit,		
Pohl,		
Haase,		
Reinhold,		

This university was nowise in want of accessory colleges. Frederick the Warlike founded two houses, named the Great and the Small Royal Colleges ; the latter of which was also called, Petrinum. In the first dwelt twelve professors, one of whom was always required to be a divine ; and all of them received a fixed annual stipend.

Eight professors only inhabited the small college. Their business was to give public lectures ; and as students, as well as younger scholars, lodged in the college, those professors also exercised an inspection over them, for which purpose junior bachelors were besides created.

Duke George, in the sixteenth century, caused two professors of law to be named to the great royal college ; and these, moreover, were not chosen from among the members of the college of jurists.

The college for women was founded by Otto, of Munsterberg, and erected, as well as organized, by his friend John Hoffmann.

Five professors, from Silesia, and one from Prussia, were to inhabit this establishment, and to receive a regular salary, out of the income of the college.

The jurisdiction of the university was created at the time of its foundation ; and enforced by the consilium rectoris ; consisting of the rector, and four colleagues, besides a syndicus, and an actuary.

The duration of the rectorship, and of the other charges, was fixed to six months.

The Forum of the university judged all misdemeanors, criminal cases only excepted.

The foundation of a library was first laid at the time of the Reformation, by the donation of the library of the Dominican cloister, at Leipzig, and was further increased by successive presents and legacies; and through the patronage of monarchs and of princes.

Casper Bremer is the person to whom the library is most indebted. After having added to it the libraries of several suppressed convents, he drew up the first catalogue of 4,000 volumes. Next to the above-mentioned patron, Joachim Feller made himself most conspicuous, by a new addition of books: he also got up a second catalogue. The library at that time, contained about 26,000 volumes, besides 2,000 manuscripts, among which were to be found those which are both celebrated and ancient.

What above all distinguishes the University of Leipzig, is the great number of stipends founded by the state as well as by private donations, and which a great number of students have always enjoyed.

This establishment, from its very foundation, has been one of the most remarkable, and still continues to enjoy a high and merited reputation.

7. ROSTOCK.*—Both the dukes John III. and Albert IV., besides the senate of the then important commercial town of Rostock, had a share in the foundation of this university in the year 1419.

The authorization granted by pope Martin V. for this establishment, mentioned only the faculties of law, physic and philosophy. Eugenius VI. however, afterwards solemnly added the faculty of theology.

Many changes of fortune, all of them contrary to the weal of this university, began in the year 1437, when the town was excommunicated, and the professors were obliged to retire to Greifswalde, till the year 1443, at which time they returned. Hardly, however, had they got together a small number of students, when quarrels between the duke and the town took place, whereby the university was once more disorganized, and it remained so from the year 1487, till the year 1492.

The plague, which after this raged in a fearful manner at three different times, retarded its recovery.

The celebrated Arnold Bueren, by the many changes which he introduced into its organization, gave it a new life in the year 1530.

In the year 1560, this university received a grant of new privileges from Ferdinand I., and was beginning to reap the benefit of a forty years' repose, when inward discord, added to another dreadful plague, in 1572, defeated the utmost efforts of the prince and professors to save the foundation.

For a long time after this epoch, the professorships remained vacant; and when the university at last began slowly to recover, the whole town was reduced to ashes by a fearful conflagration, in consequence of which the establishment was again broken up for several years.

Another disorganization took place in the year 1760, by the professors of the duke's creation removing to Buetzow, and thus forming two universities in the country, as the professors named by the senate, remained in Rostock. All parties, however, soon feeling the disadvantages and necessities arising from this schism, the University of Buetzow was reunited to that of Rostock. In the year 1790, the duke caused a new university to be built, containing a vast library. He also founded a museum, an anatomical-hall, and a theological seminary.

This university reckons twenty-three regular professors, and little more than one hundred students.

The library, containing many literary treasures, is composed of 80,000 vols.

A philological seminary was also created in the year 1829.

Rostock has never enjoyed great consideration. Its most celebrated professor is the commentator, Fritzsche, whose grammatical and philological

* In Mecklenburg Schwerin.

commentaries are very deserving of notice. We may finally add, that the most extensive "Rational" system prevails at this university.

8. **FREIBURG.**—The university of this town, (formerly the capital of Brisgaw, and now belonging to the grand duchy of Baden,) was founded in the year 1457, by the archduke Albert VI., and had many privileges granted it in the year 1462, by Frederic III. It is named the Albert Lewis University.

When, at a later period, the town was given over to Baden, in consequence of the peace of Presburg, (1809,) the university, which for a long time before had enjoyed no consideration, now began to gain many advantages; although the vicinity of Heidelberg and Tübingen were then, and are still a cause of its being kept back; besides this, it is situated too far from the centre of Germany.

The yearly income of this university is 36,000 florins. The library, already very considerable, is daily receiving new additions.

Its organization was new modelled in the year 1832, and the establishment now reckons 600 students.

The well-known historian Rotteck is the most eminent professor of this Catholic university foundation.

9. **GREIFSWALDE.**—This university, the oldest in Prussia, was founded in the year 1456, by duke Wratislaw of Pomerania, and had its foundation confirmed by Frederic III. and pope Calixtus III. Its first professors came from Rostock, whence they had withdrawn in consequence of the disorders to which that town was exposed from the year 1435, to the year 1443.

This establishment soon, however, fell off from its primitive splendor, in consequence of inward dissensions, of war, and of the plague; and in the year 1524, it was entirely abandoned, by both teachers and students, because the former would not adopt the Protestant confession.

Philip I. in the year 1539, re-established this foundation as a Protestant university, and elected thereto, one professor of theology; one of the law; one of physic, and three of philosophy. This foundation, however, in consequence of its limited income, and of the low salary of the few professors it numbered, continued in a very precarious condition, till the year 1634; at which time Bogislas XIV. changed the mode of instruction, the academic laws, and the statutes; besides which, he increased the income of the university, and founded new professorships.

At the period of the Reformation, the new communion was also introduced into Pomerania, and the foundation has remained Protestant ever since.

It is well known that this university was given to Sweden at the time of the peace of Westphalia, after which period, queen Christiana, above all others, contributed essentially and out of her private means, towards the prosperity of the establishment. Charles XII. in the year 1702, changed the laws of the foundation; besides which, many alterations were made in the legislation and economy of the establishment, by royal commissions of inspection; more especially in the years 1775 and 1795.

This university having fallen to Prussia in the year 1815, it received an organization founded on the model of the Prussian state economy.

The income of the university during the year 1700, amounted to 6,000 Prussian dollars; * in the year 1750, to 11,000; in the year 1775, to about 22,000; and the present annual income is 57,700 dollars.

This foundation received a new academical legislation, and a different æconomical organization in the year 1835. The number of its professors since its accession to Prussia, has increased more than forty; besides which, new faculties, such as the æconomical faculty at Eldina, and the theological and philosophical seminary, have been created.

Prince Putbus is chancellor of the university, and has the power to inflict punishments. The rectorship is renewed annually.

The academic senate is composed of the different regular professors; and exercises a legislation over all that concerns the university, as well as a super-

* The Prussian dollar is worth about seventy-two cents of American money.

intendence over the students, the number of whom is at present, about 300. The most eminent professor at this foundation, is the orientalist Kosegarten. None of the members of the faculty of theology are particularly remarkable.

10. INGOLSTADT.—This university was founded by Lewis the RICH, duke of Bavaria. Although pope Pius II. had issued his organization bull in the year 1450, the inauguration did not take place till the year 1472, in consequence of the almost continual state of warfare in which Lewis, as well as his son George had been involved.

The bishop of Eichstadt was elected as its perpetual chancellor, as well as the conservatores privilegiorum of Freysingen, Augsburg and Regensburg.

The whole university was organized on the model of that of Vienna, and divided into four nations, viz.

<i>Nations.</i>	<i>Including</i>
Bavarian, ...	{ Bohemia, Moravia, Austria, Italy, Tyrol, Swabia.
Rhenish, ...	{ All the countries bordering on the Rhine.
Frank, ...	{ Westphalia, Thuringia, England, Sweden, Denmark, Norway.
Saxon, ...	{ Saxony, Lusatia, Brandenburg, Pomerania, Prussia, Poland, Russia.

The number of professors attached to this university was, at the beginning, very inconsiderable. There was but one for theology; two for the canon law; one for the Roman law; one for physic; and six for the faculty of philosophy; which latter were named collegians, because they lodged and boarded together in a college.

The salary of the professors was also very limited, at first, being but 130 florins at most. The foundation, however, from the great concourse of students arriving from every quarter, soon became more considerable.

Eleven bursen (lodging-houses) were progressively built, each having its own particular statutes; and no student could lodge elsewhere without the special permission of the dean.

This establishment attained a high degree of prosperity even in the lifetime of its founder, from the year 1472 to 1477; as demonstrated by the circumstance, that the professors of philosophy who were but six in number at the beginning, amounted to forty in the year 1477, among whom was the celebrated Conrad Celtes.

This foundation boasted of eminent lecturers during the fifteenth century, of whom I shall name but Reuchlin, and the poets laureat, Jacob Locher, and Urbanus Rhagius, down to the epoch of the Reformation, at which time, through the great influence and the intrigues of Dr. Eck, all freethinkers were driven from the establishment, or left it of their own accord; upon which the instruction fell mostly into the hands of the Jesuits; which last circumstance put an end to the fame of the university.

Albert V. in the year 1562, submitted the foundation to a thorough reform; and although it was quite delivered from the influence of the Jesuits in the course of the eighteenth century; they however returned again in the year 1799, and once more destroyed all the ameliorations that had taken place. The Catholic theological faculty, which, from the above period governed the university, was of the darkest and of the most morose spirit; added to which, the strict censure of books which was there practised, excluded every kind of knowledge from the foundation.

This university however, was richly endowed, possessed a very valuable library, and enjoyed many other advantages; notwithstanding all this, as it still continued to sink into mediocrity, king Lewis in the year 1802, had it transferred to Landshut, and thence to Munich, in the year 1826; at which last place it has now assumed a form entirely new.

11. TÜBINGEN.—This university, founded in the year 1477 by the wise and learned duke Eberhard, the Bearded, who strove by every means to extend knowledge and learning, was, for this reason, named Eberhardine.

Sixtus IV. issued the organization-bull in the year of its foundation, and Frederic III. seven years later, granted it the imperial privileges.

The abbot Henry of Blaubeuren drew up its statutes, and its first rector was John Naclerus, a very learned man.

The eminent Reuchlin taught in this university, although but a short while; his brother, however, occupied a professorship there for a long space of time.

When duke Ulrich abjured the Catholic faith, in the year 1524, (in which example he was followed by the whole town, twelve years after,) the university underwent a thorough reorganization.

This foundation sank, however, entirely in the seventeenth century, having lost every spark of animation. It recovered a new existence in the course of the eighteenth century, and Tübingen, besides its faculty of evangetic divinity, may boast a long list of eminent men, among whom Storr and Flatt deserve more particular notice.

Frederick, king of Wurtemberg, changed the ancient constitution of this university, in the year 1811, leaving it, however, its liberties and privileges; many of which were taken from it at the time, when the new university-system was created, in the year 1829, which not only deprived this foundation of the right it had before enjoyed of managing its own income, but also withdrew from the rector and senate the legislation of the university.

The constraint under which the studies formerly labored has indeed ceased, although it has made room for half-yearly and final examinations, which are supposed very much to cramp the freedom of the studies.

The evangetic theological faculty numbers eminent theologians, viz.

Steudel,	} Eminent Sacred Historians and Dogmatists.
Baur,	
Schmidt,	

12. MENTZ.* The elector and archbishop of Mentz, Diether, of Issenburg, celebrated for his fate, founded this university, in the year 1477, which foundation was afterwards confirmed by Sixtus IV.

Fourteen prebends, in churches belonging to the see of the town of Mentz, were destined as a remuneration to the first professors.

The archbishop of Mentz, Albert of Brandenburg, who at a later period became so celebrated in the history of the Reformation, and was a great patron of learning, (from the year 1514 to 1545,) promoted the weal of the university, in every way. Twelve professors taught, at that time, in the faculty of philosophy.

This university, however, lost much of its importance owing to the many disputes between the professors and the clergy of the town, as well as from the

* This city, which stands on the western bank of the Rhine, is sometimes called Mainz, and more commonly, by English writers, Mayence.

circumstance of the faculties of philosophy and theology falling into the hands of the Jesuits.

Towards the close of the eighteenth century, the foundation was so enriched by the elector, Frederick Charles Joseph, that it drew yearly, 40,000 Rhenish florins from the income of three suppressed cloisters.

Six faculties were created in this university, after the last organization, in the year 1784.

The faculty of theology (Catholic, of course) reckoned twelve regular professors; that of law, eight regular and three irregular; that of physic, eight regular; that of philosophy and mathematics, eight; that of history and statistics, six; and finally, six lecturers were attached to the faculty of finance.

The library contained 80,000 volumes, and was particularly rich in old literary master-pieces; but in old prints especially. The university was also in possession of a very competent organization, and proper institutes.

When the French took Mentz, previous to their invading Germany, the university of that town fell to the ground, and has never been raised again, not even since Mentz was given to Hesse-Darmstadt, and has become a frontier-fortress to Germany.

13. WITTENBERG.—The private physician of the elector Frederick the Wise of Saxony, suggested the first idea of founding this university, which soon after became so celebrated, as the place where the Reformation of Germany fixed its seat.

This establishment was organized on the 18th of October, 1502, after the Emperor Maximilian I. had granted it privileges.

Martin Pollich was the first rector, as well as the first doctor of divinity, of the newly-founded university, which was, however, removed from Wittenberg, several times, soon after its creation, in consequence of the plague. Thus it was transferred to Herzberg, in the year 1506; to Jena, in the year 1527; once again to Jena, in 1535; to Torgaw, in 1557; to which last town Luther's widow followed the establishment, and where she died.

It is a well-known fact, that Luther was recommended to the university, in the year 1508, by John Staupizen, as professor of the scholastic philosophy of Aristotle; he was however elected doctor of divinity in the year 1512.

In the year 1517, began the controversy, so important from its consequences, by Luther's assembling round him, the men, who later became so celebrated, viz.

Andreas Boderstein, of Carlstadt,
Philip Melancthon,
Nic: Amsdorf,

Johann Bugenhagen,
Justus Jonas, &c.

Wittenberg, as well as Leipzig, were at a later period, deeply engaged in the controversies of theologians, concerning the severe Lutheran, or the milder Melancthonian system; and the former of these universities showed more perseverance and tenacity, in its faithful adherence to the severe Lutheran system, than any of the other foundations.

The controversies of the Wittenbergers, with the Calixtinian freethinking school of Helmstadt, are particularly remarkable, as well as that with the pietistical school, later set up at Halle.

This university was destroyed by the French, and has never since been re-organized.

In the year 1817, a theological seminary was built at Wittenberg, in commemoration of the Reformation.

14. FRANKFORT ON THE ODER.—The university of this town was founded by Joachim I. elector of Brandenburg, and his brother Albert, archbishop and elector of Mentz, so eminent in the history of the Reformation.

This establishment was, at first, only a gymnasium, and was named, the Great College, after having been sanctioned by Pope Alexander VI. The successor of this pope, Julius II., granted the permission, to this foundation's being erected into a university, in the year 1500; and the emperor Maximilian,

in the same year, confirmed the establishment, and endowed it with many privileges.

Conrad Wimpira was its first rector, and professor of divinity. The four faculties were there established, on an equal footing. It is remarkable, however, that the division into "nations," long since abolished, was revived at this university.

Ulrich of Hutten, was a student in this establishment, soon after its foundation, and was later a graduate of the faculty of philosophy. The well-known poet Hessus, also studied some time at this foundation.

This university, Catholic from the beginning of its existence, adopted the Reformed communion after the conversion of Joachim I. in the year 1540.

Among the first evangelical professors, the following are the most eminent, viz.

Alexander Alesius,	} Professors of the Law.
Scotus Andreas,	
Musculus,	

Matthæus Maller, professor of the canon law, at this university, who founded, at his own expense, a collegium juris consultarum, died in the year 1518.

Hieronymus Schurff, came from St. Gallen to this university, where he taught the civil law, till his death, which happened in the year 1554.

This foundation being much patronized by the electors, its income rose, in time, to 12,000 Prussian or Rix dollars.

John George founded, in the year 1572, a community, where sixty students were boarded at a cheap rate. It was particularly favored with private as well as public stipends.

The first groundwork of the university library was laid in the year 1696, by the elector, who caused part of the library of the castle to be removed thither; and it was further increased in process of time by donations and legacies.

The University of Frankfort on the Oder has never enjoyed a high literary reputation, and is moreover much fallen off in modern times.

It was finally broken up, or rather joined to the University of Breslaw, in the year 1811.

[To be continued.]

COLLEGIATE EDUCATION IN NEW HAMPSHIRE.

[By the Rev. Calvin Butler, Richmond.]

THE liberal education of young men is a subject of the highest interest and importance. It was one of the first subjects of public attention with our Puritan fathers. "Scarcely had they arrived in this Western world, before their thoughts were turned to the establishment of a college." While yet struggling with the difficulties and dangers of a new settlement, they laid the foundation for (what is now) Harvard College.

Dartmouth College, in New Hampshire, (the circumstances of whose foundation were scarcely less remarkable than those of Harvard,) was the fourth established in New England, and dates its existence in the year 1769, when the State was estimated to contain less than 60,000 inhabitants. That part of the State about the college was then rapidly settling; and the college immediately enjoyed a degree of prosperity without a parallel among the earlier colleges of this country. In ten years,* its graduates numbered 99; in 21 years, 333; in 30 years, 644; in 50 years, 1,308. Its present number of graduates, (67 classes having been graduated,) is 1,883.

The college early attracted many from other States, especially from the adjacent States of Vermont (which had no college till the year 1800) and Massachusetts.

* The first class was graduated in 1771.

The number in the college at the present time, according to the last catalogue, is 234, viz. Sen. 42, Jun. 57, Soph. 61, Fresh. 74. Of these, 48 are from Massachusetts, 32 from Vermont, 8 from Maine, 3 from New York, 1 from Pennsylvania, 1 from Ohio, 1 from Tennessee, 1 from Upper Canada, and 1 from Scotland; the rest, 138, are of New Hampshire.

The following Table shows the Counties of which the Students, belonging to New Hampshire, are residents.

	Dartmouth College.							Other N. E. Colleges.												
	Pop.	Sen.	Jun.	Soph.	Fresh.	Total.	Inh. to 1 stud.	H. C.	A. C.	M. C.	V. U.	B. C.	W. C.	B. U.	Y. C.	Total.	Total of stu.	Inh. to 1 stud.		
Rockingham,	44,452	5	7	9	7	28	1,587	9	3	2	0	3	0	3	2	22	50	889		
Strafford,	58,916	4	6	2	7	19	3,100	1	0	0	0	1	0	2	1	5	24	2,454		
Merrimack,	34,619	5	5	8	7	25	1,384	2	0	0	0	1	0	1	4	8	33	1,049		
Hillsborough,	37,762	1	9	5	7	22	1,716	3	2	0	0	0	0	0	1	6	28	1,348		
Cheshire,	27,016	0	4	0	2	6	4,502	0	3	0	0	0	1	3	2	9	15	1,801		
Sullivan,	19,687	1	4	2	4	11	1,789	1	0	1	0	0	0	0	0	2	13	1,514		
Grafton,	38,691	3	3	10	9	25	1,547	1	0	0	1	0	0	1	0	3	28	1,382		
Coos,	8,390	0	0	1	1	2	4,195	0	0	0	0	0	0	0	0	0	2	4,195		
Total the State,	269,533	19	38	37	44	138	1,953	17	8	3	1	5	1	10	10	55	193	1,392		

Note. How many students there may be from New Hampshire in other colleges not here mentioned, we have no means of knowing; but it is presumed, not many. The population is that of 1830.

From the preceding it appears,

1. That of 193 students, 55, about two-sevenths, go out of the State for their education; while, of 234 in the college, 96 are from other States.

2. That from Rockingham, Merrimack and Hillsborough counties, with a population of 116,833, there are 111 students; and from the rest of the State, with a population of 152,700, there are but 82 students, while the ratio of the other three counties, would give these 145.

3. That Rockingham county, with 44,452 inhabitants, is educating 50 students, which is one student to 889 inhabitants; this ratio would give the State 303 students. And Strafford county, with 58,916 inhabitants, is educating 24 students, which is one student to 2,454 inhabitants; this ratio would give the State only 110 students. And if the whole State should adopt the present ratio of Cheshire county, the number of her students would be reduced to 150.

If the whole State were to come up to the present ratio of Rockingham county, the number of students would stand thus:

Rockingham,	50	Cheshire,	30
Strafford,	66	Sullivan,	22
Merrimack,	39	Grafton,	43
Hillsborough,	42	Coos,	9

Does it appear that the people of Rockingham county are doing too much for the education of their sons? In a country like ours, whose government may be appropriately called a Representative Democracy, it is the wide diffusion of thorough knowledge and high principles, integrity and virtue, that forms the sure basis of permanent prosperity and happiness. The *common schools* of New England have done much to make this country what it is—the *boast* of the philanthropist and the *envy* of the monarchist. But “it is impossible that education in common schools should be what it ought to be, except through the influence and of course in connection with the highest attainments of education in institutions of another grade. What is done for one department is done in some degree for all.” “Every thinking man sees, and cannot but see, the connection and mutual dependence of all the different departments and stages of education.” It is to be earnestly hoped, that soon every part of this State will be honorably represented in our highest institutions of learning. Let no father plead inability to educate a son: every dollar judiciously expended in education, will duly return a hundred fold—in character, influence, and rational enjoyment.

COLLEGE STATISTICS.

Table showing the number of Graduates at Dartmouth College, each year, from 1800 to 1838, and the number from the several States where they belonged, while members of College.

Years.	Of N. H.	From Vt.	From Ms.	From Me.	From Ct.	From N. Y.	From Md.	From Va.	From S. C.	From Ohio.	From Mich.	Resid'ce not as- certai'd.	Total.
1800	9											19	28
1801	15											14	29
1802	4											18	22
1803	19											25	44
1804	19	8	5	2									34
1805	12	1	10	3	1							1	28
1806	16	3	10	4									33
1807	23	4	13		1								41
1808	15	2	16	4	1						1	1	40
1809	14	2	10	4	2				1			2	35
1810	7	4	7	1	1	1						6	27
1811	30	5	14	4									53
1812	19	9	3	2	1								34
1813	23	3	9	5	1								41
1814	14	7	11										33†
1815	16	6	6	3									31
1816	13	3	4	3	1								24
1817	20	8	8	1	1							1	39
1818	17	3	4	1		1							27†
1819	14	7	3									1	25
1820	16	7										1	24
1821	12	10	4										26
1822	31	6	6	1									44
1823	24	5	4										33
1824	14	9	4			1							28
1825	17	6	3				1						27
1826	23	6	6		1								36
1827	21	9	7			1							38
1828	23	5	9	1	2								40
1829	26	4	2									1	33
1830	11	11	7			1							30
1831	22	2		2		1						1	28
1832	21	4	6	1		1							33
1833	24	2	3	1									30
1834	19	4	3	1									28†
1835	33	3	11	1									48
1836	28	6	8	2						1			45
1837	18	8	4	5				1					36
Total,	702	182	220	52	13	7	1	1	1	1	1	91	1275

The Annual Catalogues for 1800, 1801, 1802, 1803 and 1810 have not been obtained, and the residence of those belonging to the classes of those years (excepting New Hampshire) is not complete. F.

Concord, N. H. March 2, 1838.

† One of this class belonged to New Brunswick.

† Including one belonging to Lower Canada.

HISTORICAL ACCOUNT OF THE NEW HAMPSHIRE MEDICAL SOCIETY.

[Prepared at the direction of the Society by JAMES B. ABBOTT, M. D. of Loudon, and
THOMAS P. HILL, M. D. of Sanbornton.]

THE NEW HAMPSHIRE MEDICAL SOCIETY is one of the oldest institutions of the kind, established in this country. Soon after the American Revolution, when the happy effects of that glorious event began to be realized in the spirit of enterprise and improvement, which have so generally characterized the people of the United States, the attention of some of the principal physicians of New Hampshire was called particularly to a consideration of what could be done for the benefit of themselves and their brethren of the medical profession; also the preservation of the lives, and the promotion of the health, and consequently the happiness of their fellow-men. After correspondence and conference on this subject, it appeared to them that no better way could be adopted for the accomplishment of their object than the formation of a society for this purpose.

Accordingly, a petition was preferred to the Legislature for the establishment of such an institution by law; and a charter for the same was granted, bearing date, February 11, 1791. The nature, design and objects to be secured by it, will be best expressed in the act of incorporation, which is here inserted.

"As health is essentially necessary to the happiness of society; and as its preservation or recovery is closely connected with the knowledge of the animal economy, and of the properties and effect of Medicine; and as the benefit of Medical Institutions, formed on liberal principles, and encouraged by the patronage of the Law, is universally acknowledged:

"§ 1. *Be it therefore enacted by the Senate and House of Representatives in General Court convened,* That Josiah Bartlett, Joshua Brackett, Ammi Ruhamah Cutter, Hall Jackson, Nathaniel Peabody, William Page, Moses Carr, James Brackett, John Rogers, John Jackson, Ezra Green, Ebenezer Rockwood, William Cogswell, Kendall Osgood, George Sparhawk, William Parker, Jr., Samuel Tenney, Benjamin Page, and Isaac Thom, be, and they hereby are, formed into, constituted and made a Body Politic and Corporate, by the name of the NEW HAMPSHIRE MEDICAL SOCIETY; and that they and their successors, and such other persons as shall be elected in the manner herein-after mentioned, shall be and continue a Body Politic and Corporate by the same name for ever.

"§ 2. *And be it further enacted,* That the Fellows of said Society may, from time to time, elect a President, Vice-president, and Secretary, with such other officers as they shall judge necessary and convenient. And the Fellows of said Society shall have full power and authority, from time to time, to determine and establish the names, number, and duty of their several officers, and the tenure and estate they have in their offices, respectively; and also to authorize and empower their President, or some other officer, to administer such oaths to such officers as they, the Fellows of said Society, shall appoint and determine, for the well ordering and good government of the said Society—provided the same be not repugnant to the laws of this State.

"§ 3. *And be it further enacted,* That the Fellows of said Society shall have one common Seal, and power to break, change, and renew the same at their pleasure.

"§ 4. *And be it further enacted,* That the Fellows of said Society may sue and be sued, in all actions, real, personal, and mixed, and prosecute and defend the same unto final judgment and execution, by the name of the NEW HAMPSHIRE MEDICAL SOCIETY.

"§ 5. *And be it further enacted,* That the Fellows of said Society may, from time to time, elect such persons to be Fellows thereof, as they may judge proper; and that they, the Fellows of said Society, shall have power to suspend, expel, or disfranchise, any Fellows of said Society.

"§ 6. *And be it further enacted*, That the Fellows of said Society shall have full power and authority to make and enact such Rules and By-laws, for the better government of said Society, as are not repugnant to the laws of this State; and to annex reasonable fines and penalties to the breach of them, not exceeding the sum of Twenty Pounds, to be sued for and recovered by said Society, and to their own use, in any Court of Record in this State proper to try the same; and also to establish the time and manner of convening the members of said Society; and also to determine the number of Fellows that shall be present to constitute a meeting of said Society; and also that the number of said Society, who are inhabitants of this State, shall not at any time be more than seventy, nor less than fifteen; and that their meeting shall be held in Concord, or such other place within this State, as a majority of the members present, in a legal meeting, shall judge most fit and convenient.

"And whereas it is clearly of importance, that a just discrimination should be made between such as are duly educated and properly qualified for the duties of their profession, and those who may ignorantly and wickedly administer medicine, whereby the health and lives of many valuable individuals may be endangered, or perhaps lost to the community:

"§ 7. *Be it therefore further enacted*, That the President and Fellows of said Society, or such of their officers or Fellows as they may appoint, shall have full power and authority to examine all candidates for the practice of Physic and Surgery, who shall offer themselves for examination respecting their skill in their profession; and if upon examination, the said candidates shall be found skilled in their profession, and fitted for the practice of it, they shall receive the approbation of the Society, in letters testimonial of such examination, under the Seal of said Society, signed by the President, or such other person or persons as shall be appointed for that purpose.

"§ 8. *And be it further enacted*, That if the said President, and such other person or persons so elected and appointed for the purpose of examining candidates as aforesaid, shall obstinately and unreasonably refuse to examine any candidate so offering himself for examination as aforesaid, such and every such person so elected and appointed as aforesaid, shall be subject to a fine not exceeding One Hundred Pounds, nor less than Twenty Pounds, to be recovered by the said candidate, and to his own use, in any court within this State proper to try the same.

"§ 9. *And be it further enacted*, That it shall be the duty of the said MEDICAL SOCIETY, from time to time, to describe and point out such a medical instruction or education, as they shall judge requisite for candidates for the practice of Physic and Surgery, previous to their examination before them, or their officers appointed for that purpose, respecting their skill in their profession, and shall cause the same to be published in two newspapers printed in different counties in this State. And every candidate examined and approved by the President and Fellows of said Society, or such of their officers or Fellows as they shall appoint, shall be held to pay such reasonable fees of office as shall be established by said Society for the examination of candidates, and letters testimonial in favor of such as shall be approbated. And the Treasurer of said Society for the time being, shall have full power and authority to sue for and recover the same, in any court proper to try the same.

"§ 10. *And be it further enacted*, That the Fellows of said Society may and shall for ever be deemed capable in law, of holding and taking, in fee-simple, or any less estate, by gift, grant, devise, or otherwise, any lands, tenements, or other estate, real or personal, provided that the annual income of the whole real estate that may be given, granted, or devised to, or purchased by, the said Society, shall not exceed the sum of Two Hundred Pounds, and the annual income or interest of said personal estate shall not exceed the sum of One Thousand Pounds: And the annual income or interest of the said real and personal estate, together with the fines and penalties paid to said Society, or recovered by them, shall be appropriated to such purposes as are consistent with the end and design of the institution of said Society, and as the Fellows thereof shall determine.

"§ 11. *And be it further enacted*, That His Excellency Josiah Bartlett, Esq.,

be, and he hereby is, authorized and directed to fix the time and place of holding the first meeting of said Medical Society, and to notify the Fellows thereof accordingly."

In the year 1816, June 21, an additional act was passed in the Legislature, by which the Society is authorized and empowered to admit into its body two hundred members, instead of seventy, the original number of Fellows.

The first meeting of the Society was holden at Lamson's Hall, in Exeter, on Wednesday, May 4, 1791. The following is the recorded account of the meeting.

"Present, His Excellency Josiah Bartlett, Esq., Joshua Brackett, Hall Jackson, Nathaniel Peabody, John Rogers, Ebenezer Rockwood, William Cogswell, William Parker, Jr., Benjamin Page, and Isaac Thom, members.

"Voted and elected Hall Jackson, Chairman, who took the chair accordingly.

"Proceeded to the choice of President, and the ballots being taken and counted, it appeared His Excellency Josiah Bartlett, Esq. was unanimously elected President.

"Proceeded to the choice of Recording Secretary, and the ballots being taken and counted, it appeared that William Parker, Jr. was unanimously chosen to that office.

"Attest, JOSHUA BRACKETT,
HALL JACKSON,
NATHANIEL PEABODY,
EBENEZER ROCKWOOD,
JOHN ROGERS,
BENJAMIN PAGE,
ISAAC THOM,
WILLIAM COGSWELL."

"Rockingham ss.

"At Exeter, May 4, 1791, the aforementioned William Parker, Jr. was duly sworn to execute the duties of his office as Recording Secretary.

"Coram, NATHANIEL PEABODY, Jus. Peace."

"Proceeded to the choice of Vice-president; the ballots taken and counted, it appeared the Hon. Joshua Brackett, Esq. was unanimously elected Vice-president.

"Proceeded to the choice of additional members of this Society.

"Levi Bartlett, John Preston, Thomas Stow Ranney, Amos Gale, Thomas Sargeant, Thomas Russel, Nathaniel Kidder, Joseph Tilton, Peter Green, Philip Carrigain, Jonathan Gove, Moses Nichols and James Howe were elected Fellows.

"Voted, That a committee be appointed to form a system of laws and regulations for the Society, to be laid before them at their next meeting.

"Voted, That Joshua Brackett, Ammi R. Cutter, Hall Jackson and John Jackson be the committee; and that the aforesaid committee be requested to report a device of a Seal for the Society.

"Voted, That this meeting be adjourned to the first Thursday in June next, to meet at Hannaford's, in Concord."

The Society met according to adjournment. Little was done. Nathan Smith, Calvin Frink and Thomas Stearns were elected Fellows; and Nathaniel Peabody and Levi Bartlett were added to the committee for preparing laws and regulations for the Society.

The meeting was adjourned to assemble in Exeter the third Wednesday in September following.

The Society met according to adjournment, but there not being a quorum present, the meeting was adjourned to the last Tuesday in November ensuing, to meet at Greenleaf's tavern, in Portsmouth.

The Society convened according to adjournment, and "proceeded to examine the laws and regulations for the Society exhibited by their committee, and having agreed to sundry amendments,

"*Voted*, To postpone the further consideration of the laws, &c. to the next annual meeting, and that Samuel Tenney and William Parker, Jr. be a committee to prepare them as altered by this meeting, to be laid before the Society at the annual meeting.

"*Voted*, That the Secretary give public notice in two of the New Hampshire newspapers, of the time and place of holding the annual meeting, which by the adoption of a certain article in the laws and regulations of the Society to be hereafter inserted, is to be on the Wednesday following the general election of the State at the place of holding said election."

The annual meeting, agreeably to the above vote, was held at Dover, June 13, 1792, at which time the Society adopted a system of By-laws and Regulations which are similar to those now in use. A few alterations, deemed advisable, as circumstances have changed, have been introduced.

Some extracts from the present code of By-laws and Regulations, will now be made, illustrative of the proceedings of the Society.

"*Annual Meeting*. The annual meeting of the Society shall be holden the Tuesday preceding the first Wednesday in June, at 10 o'clock, in the town of Concord, or at such other place as the Society may appoint, fourteen days' notice being previously given by the Secretary in two public papers. Nine Fellows shall constitute a quorum to transact business. At this meeting there shall be elected, by ballot, a President, Vice-president, two Counsellors and two Censors from each district, a Secretary, Treasurer, Librarian, the Library Committee, Committee of Correspondence, and two Delegates to attend the Medical Examinations at Dartmouth College."

"*Assessments*. Every Fellow shall annually contribute one dollar to the funds of the Society, and pay the same to the Treasurer; and no Fellow shall be allowed the loan of any book or other article belonging to the Society, nor be allowed to vote at any meeting, until he shall have made such payment."

"*Resignations*. A Fellow may resign his Fellowship, after giving satisfactory reasons to the Council."

"*Expulsion*. In cases in which the Council of the General Society have original jurisdiction, a complaint shall be lodged with a Counsellor of the district to which the accused party belongs; and if the said Counsellor is convinced that the charge is not a frivolous or vexatious one, he shall annex an order to the complaint, directed to the accused party, requiring him to appear before the Council; which the complainant shall serve on the accused, by leaving an attested copy of the complaint and order with him at least fifteen days before the meeting of the Council, and make a return of his doings thereon to the Secretary, on or before the meeting of the Council.

"No deposition shall be received from either party, unless in case of the consent between the two parties before the Council, the adverse party has been served with a regular notice agreeably to the statute regulating the taking of depositions out of court."

"*Consultations*. It is deemed disreputable, and shall be unlawful, for a Fellow or Associate of this Society, in the capacity of Physician or Surgeon, to advise or consult with any person, unless he has one or more of the following qualifications:—

"1. He shall have been duly examined and licensed by the Censors: or

"2. He shall have received the degree of Bachelor or Doctor of Medicine at some university: or

"3. In case he has come from some other State or Country, shall produce to the Censors such evidence or testimonials of his qualifications for the practice of Medicine and Surgery, as they shall deem and certify to be sufficient.

"And every Fellow or Associate, who shall consult with, abet, or assist any person not qualified as above, or who has been expelled from the Society, either by visiting his patients, or advising with him in any way whatever, shall for such offence, be disqualified from voting at any meeting for one year, shall be liable to the censure and reprimand of the Council, and in aggravated cases, to expulsion. *Provided nevertheless*, That it may be admissible for Fellows or

Associates to consult with practitioners not regularly licensed, who entered the practice prior to the year 1810, and who are reputed for integrity and morals. But if in any case, a difference of opinion should arise as to the necessity or propriety of such consultations, the case shall be referred to the Council."

"Dissertations. It shall be the duty of the President of the Society to read a dissertation or an essay annually, at 11 o'clock, A. M., on the day of the annual meeting, and that the other dissertations be read immediately after. If the persons appointed to read a discourse or dissertation before the Society shall neglect to prepare himself, and shall offer no satisfactory reason, he shall forfeit and pay to the Society the sum of five dollars, to be disposed of for the use of the Library: Provided always, that if such person shall duly cause to be presented to the Society a copy of his dissertation, he may be excused from delivering the same, and the copy so presented shall be read by the Secretary: And every dissertation read before the Society shall be written on quarto paper, ten inches in length, and eight inches in breadth, leaving one inch inner margin to admit of binding; and shall be left with the Librarian, to be kept on file, subject at any time to the inspection of members."

"Advice. Patients may be brought before the Society for advice, permission having been obtained from the President. After their examination, a committee of three shall be appointed to report a method of treatment."

"Delegates. There shall be annually chosen two delegates to attend the examination of candidates for Medical degrees at Dartmouth College, whose duties shall commence the January succeeding the annual meeting, and continue in office one year."

"Election of Fellows. No person shall be elected a Fellow, who is not an Associate of some District Society, and does not sustain a fair moral character."

"Services. There shall be no officer of profit or emolument. All duties shall be performed gratuitously. Nevertheless, the Society may refund moneys actually expended in the discharge of duties required by the Society; and may, by special vote, award a reasonable compensation for the extra services of its members.

"There shall be a committee chosen every annual meeting to make a selection of books to be recommended to be read by Medical students.*"

"Every deed or writing, excepting certificates of Fellowship, to which the common Seal is affixed, shall be done in council, signed by the President, and attested by the Secretary. The Council shall nominate or propose all candidates for admission as Fellows or Honorary Members—They shall, at least once in three years, specify such authors as they shall judge most proper to be studied by Medical students—They shall examine all communications, and select such as are proper to be printed, or read before the Society. They shall select two suitable persons to read dissertations annually before the Society—And all the transactions of the Council, except the adjudication of differences, shall be laid before the Society, and shall be there acted on by distinct articles; and if approved, shall be valid, and not otherwise."

"Qualifications of Licentiates. 1. No candidate for the practice of Physic and Surgery shall be admitted to examination, until he shall have attained the age of twenty-one years.

"2. He shall have a competent knowledge of the English and Latin languages, and a general acquaintance with the principles of geometry, and of natural and moral philosophy.

"3. He shall have studied three full years under the direction of some reputable physician or physicians, possessing the requisite qualifications for consultation."

"Censors. It is the duty of the Censors to examine all candidates for the practice of Medicine and Surgery, that possess the requisite qualifications. They shall meet at least twice in every year, and shall give public notice of the time and place of each meeting, one of which shall be the day preceding the annual meeting of the Society. Any two of the Censors present shall con-

* A list of authors is reported from year to year, and were it not for enlarging this document to an unwarrantable size, might be here inserted.

stitute a quorum for business. In every examination, the following course shall be pursued:—The candidate shall be called on for written testimonials of his having complied with the requisitions of the Society in respect to education: and it shall be especially inquired, whether any portion of the time which he has professed to devote to his professional education, has been employed in school-keeping, or any other occupation; and all time so employed shall be deducted from the time professedly devoted to his medical education. Likewise, the candidate's knowledge of the Latin language, and of the principles of geometry, and of natural and moral philosophy, shall be carefully inquired into, and fully shown, either by certificates from teachers of established reputation and good credit, or actual examination; and in every case where the Censors are not fully satisfied on these points, the examination shall close, and letters of approbation and license shall be refused. In case the Censors are satisfied on the points above stated, the candidate shall be critically examined in the following branches, viz. anatomy, physiology, chemistry, materia medica, midwifery, surgery, pathology and therapeutics; and if the acquirements of the candidate appear to be such as to qualify him to take charge of the lives and health of his fellow-men, he shall receive a letter of approbation and license, of the form following—for which he shall pay the sum of ten dollars, to be devoted exclusively for the benefit of the library.

STATE OF NEW HAMPSHIRE.

"We, the Censors of the New Hampshire Medical Society, duly appointed and authorized, have examined A. B. of C. in the county of D., a candidate for the practice of Physic and Surgery; and having found him qualified, do approve and license him a practitioner in Medicine and Surgery, agreeably to law in that case made and provided.

Dated at _____, this _____ day of _____, A. D. 18—.

E. F. }
G. H. } *Censors.*

By virtue of the power in me vested, I have hereunto caused the Seal of the New Hampshire Medical Society to be affixed.

J. K., *President.*

Attest, L. M., *Secretary.*"

"*District Societies.* Every application for the establishment of a District Society shall be made in writing to the Council, and if approved by the Society, they shall issue a Charter in the following form, viz.

STATE OF NEW HAMPSHIRE.

*The Council of the New Hampshire Medical Society, }
To A., B. and C., Fellows of said Society, }*

GREETING.

"Your application made in due form, requesting that a District Medical Society might be instituted, to consist of the Fellows and Associates residing in the towns of _____, was duly considered and approved by the Society, on the _____ day of _____, Anno Domini 18—.

Be it therefore known, that a District Society, by the name of _____, is hereby established, to consist of the Fellows of the New Hampshire Medical Society and the Associates now resident in the towns above mentioned, and of such others as they may hereafter elect: and A. B. is hereby authorized to call a meeting of the same, for the purpose of electing officers, and transacting any other business necessary for organizing said Society.

In testimony whereof, we have hereunto subscribed our names, this _____ day of _____, Anno Domini 18—.

C. D. }
E. F. } *Council.*
G. H. }

By virtue of the power in me vested, I have caused the Seal of the New Hampshire Medical Society to be hereunto affixed.

I. J., *President.*

Attest, K. L., *Secretary.*"

"Each District Society may establish such regulations, and appoint such officers as they may think necessary for their own good government, not repugnant to the laws of the General Society."

"Each District Society may elect, as Associates, all practitioners of physic and surgery residing within their District, who possess the requisite qualifications for consultation."

"Associates shall be entitled to the same privileges as the Fellows, in the respective Societies to which they belong."

"Fellows and Honorary Members of the General Society may attend the meetings of any District Society, but are not entitled to the privilege of voting."

"Fee Bills. Whereas it is inconsistent with the dignity of the medical profession, for physicians, in their corporate capacities, to establish fee-bills, or fix the rate of professional charges,—This Society therefore will not establish the rate of medical charges; and any such proceeding in the District Societies are hereby declared to be null and of no effect. Nevertheless, in order to promote harmony, and to prevent jealousy and collision in business, it is recommended to individuals in their respective towns, to adopt an uniformity in charges; and it should be deemed a point of honor to adhere to them, provided that gratuitous services to the poor be not prohibited."

"Adjustment of Differences. The Council of the General Society shall have original jurisdiction in all cases of controversy, between two persons belonging to different districts, and also cases of complaints preferred against a member, which, if it prove correct, render him liable to expulsion from the Society. And in all cases where such differences shall arise between Fellows and Associates, not members of the same District, they shall be referred directly to the Council of the General Society: And differences existing between members of the Council, shall be decided by the remaining members thereof. In any breach of the By-laws of this Society by any individual member or members, it shall be the duty of the complainant in all cases to prefer the charges within one year from the annual meeting next after the offence is committed."

"District Societies. The Secretaries of the District Societies shall annually transmit to the Secretary of the General Society, on or before the first Monday preceding the annual meeting of the State Society, an abstract of the proceedings of their respective Societies; also a list of all the Associates; and in case of neglect, shall forfeit and pay to the Treasurer of the General Society, the sum of ten dollars.

"The proceedings and acts of District Societies shall be subject to the control of the General Society, and may be by them amended or abolished as they shall deem expedient.

"Each District shall be entitled to the examining fees for the increase of the District library, or as they may otherwise dispose of the same.

"Resolved, That when a Fellow of this Society resigns his membership in the District Society to which he belongs, his membership will at the same time cease in this Society.

"Resolved, That it be the duty of each member of this Society to use his influence, and discourage in every way in his power, any young gentleman from entering the study of physic, without an education that would entitle him to admission as a member of Dartmouth College.

"Resolved, That it be the duty of the President to call on all members present at every meeting, to report such epidemic and prevailing diseases as have occurred at any time within the circle of their practice, and the method of treatment which has been successfully pursued in their cure; and all other facts and information relative to the practice of medicine, which may be thought worthy of notice. That those cases, when convenient, shall be communicated in writing; and that it shall be the duty of the Secretary to record a condensed account of the same in the Cure-Book of the Society."

The POLICE of the Society, similar to the Police of the Massachusetts Medical Society, which was selected from Percival's Medical Ethics, and prepared with great circumspection, is here inserted as showing the excellence of the principles of the Society, and the integrity of the gentlemen composing the body. It was adopted about nineteen years since.

"Consultations. Consultations should be encouraged in difficult and protracted cases, as they give rise to confidence, energy, and more enlarged views in practice. On such occasions, no rivalry or jealousy should be indulged; candor, justice, and all due respect should be exercised towards the physician who first attended; and as he may be presumed to be best acquainted with the patient and his family, he should deliver all the directions, and perform such

operations as are agreed upon, unless he request otherwise. It should be the province, however, of the senior consulting physician to propose the necessary questions to the sick.

"The consulting physician is never to visit without the attending one, unless by the desire of the latter, or when, as in sudden emergency, he is not to be found. No discussion of the case should take place before the patient or his friends, and no prognostications shall be delivered which are not the result of previous deliberation and concurrence. Theoretical debates shall be avoided in consultations, as occasioning perplexity and loss of time; for there may be much diversity of opinion on speculative points, with perfect agreement on the mode of practice. Physicians, in consultations, whatever may be their private resentments or opinions of each other, should divest themselves of all partialities, and think of nothing but what will most effectually contribute to the relief of those under their care.

"If a physician's mind is not open to conviction, from whatever quarter it may come, he should in honor decline the consultation. In consultations, all debates and discussions are to be confidential; and the utmost punctuality should be observed in consultation visits.

"*Interferences.* Medicine is a liberal profession. Practitioners ought to be men of education; and their expectations of business should be founded on their qualifications, not on artifice and insinuation. A certain undefinable species of assiduities and attentions to families usually employing another, is to be considered as beneath the dignity of a regular physician, and as making a mere trade of a learned profession; and all officious interferences in cases of sickness of such families, evince a meanness of disposition unbecoming the character of a practitioner or gentleman. No meddling inquiries should be made concerning them, nor hints given relative to their nature or treatment, nor any selfish conduct pursued that may directly or indirectly tend to weaken confidence in the physician or surgeon who has the care of them.

"When a physician or surgeon is called to a patient who has been under the care of another gentleman of the faculty, he shall ascertain, before any examination of the case, whether that gentleman still continues his visits, and whether the patient considers himself under his care: in which case, he is not to assume the charge of the patient, nor to give advice, (excepting in instances of sudden attack,) without a regular consultation: and if such previously attending gentleman has discontinued his visits, and the patient does not consider himself under his care, his practice should be treated with candor, and justified so far as probity and truth will admit: for the want of success in the primary treatment of the disorder, is no impeachment of professional skill and knowledge. It frequently happens, that a physician, in incidental communications with the patients of others, or with their friends, may have their cases stated to him in so direct a manner, as not to admit of his declining to pay attention to them. Under such circumstances, his observations should be delivered with the most delicate propriety and reserve. He should not interfere in the curative plans pursued, and should even recommend a steady adherence to them, if they appear to merit approbation.

"*Differences of Physicians.* As diversity of opinion, and opposition of interest, may in the medical, as in other professions, sometimes occasion *controversy*, and even *contention*; whenever such cases unfortunately occur as may affect the honor and respectability of the profession, and cannot be immediately terminated, they should be referred to the arbitration of the neighboring physicians. But neither the subject matter of such references, nor the adjudication, should be made public, as they may be personally injurious to the individuals concerned, and what is of more consequence, discredit the profession, and expose the faculty to contempt and ridicule.

"*Discouragement of Quackery.* The use of quack medicines should be discouraged as disgraceful to the profession, injurious to health, and often destructive to life. No physician or surgeon therefore, shall dispense a secret nostrum, whether it be his invention, or exclusive property: for if it be of real efficacy, the concealment of it is inconsistent with beneficence and professional

liberality; and if mystery alone give it value and importance, such craft implies either disgraceful ignorance, or fraudulent avarice.

"Conduct for the support of the Medical Character. A physician should cautiously guard against whatever may injure the general respectability of the profession, and should avoid all contumelious representations of the faculty at large, all general charges against their selfishness or improbity, or the indulgence of an affected or jocular skepticism, concerning the efficacy and utility of the healing art.

"Fees. General rules should be adopted by the faculty in each town, relative to the pecuniary acknowledgments of their patients, and it should be deemed a point of honor to adhere to them; and every deviation from, or evasion of such rules, should be considered as meriting the indignation and contempt of the fraternity. Gratuitous services to the poor are by no means prohibited. The characteristic beneficence of the profession is inconsistent with sordid views and avaricious rapacity. The poor of every description should be the objects of our peculiar care. Doct. Boerhaave used to say they were his best patients, because God was their paymaster.

"Exemption from charges. The clergyman of the town, and all members of the medical profession, should be attended gratuitously; but visits should not be obtruded officiously, as such civility may give rise to embarrassments, or interfere with that choice on which confidence depends. Distant members of the faculty, when they request attendance, should be expected to defray the charges of travelling: and such of the clergy from abroad, as are enabled by their incomes to make a reasonable remuneration for medical attendance, are not more privileged than any other order of patients."

At the first annual meeting of the Society, efforts were made for the establishment of a Library; and Doct. Joshua Brackett presented to the Society as a donation, his medical books, consisting of one hundred and twenty volumes. He reserved to himself, however, the right of retaining them in his possession during his life.* The Library has been enlarged from time to time, until it now contains a respectable number of volumes. By vote of the Society, it is divided and placed in the hands of the District Librarians for the use of those Societies.

Six District Societies have been chartered by the State Society, viz. the Centre, Western, Strafford, Southern, Grafton and Rockingham.

At the annual meeting of the Society in June, 1820, "it having been suggested by Prof. Mussey, that the interests of medicine in this State might be promoted by having two Delegates appointed by this Society, whose duty it shall be to attend the examinations of candidates at Dartmouth College for medical degrees, and also to sign medical diplomas, therefore,

"Resolved, That this Society at each annual meeting, appoint by ballot, two Delegates for the above purpose; provided, that the corporation of the college should at their next annual meeting authorize their medical school in such a connection with this Society.

"In pursuance of the above Resolution, Doct. Josiah Bartlett and Doct. Ebenezer Larned were elected Delegates from the Society for the ensuing year."

This is considered a very advantageous arrangement both to the Society and the College. It serves as a bond of union between them, and produces a unity in feeling, interest and effort for the advancement of medical science. The benefit is mutual. While it no doubt increases the number of students who resort there for medical instruction, it excites a spirit of medical enterprise in the members of the Society, as they are alternately elected to attend the examinations.

* Besides the above donation, the Society received from Doct. Brackett's widow at her decease, a legacy of \$500, to be applied to such purposes as the Society shall direct. In reference to the above donation and legacy, we find in the records of the Society the following:—

"To perpetuate in the New Hampshire Medical Society's Library the name of its founder,
"Resolved, That the name of BRACKETT shall be marked in golden letters on the covers of all the books that were presented by him, or purchased by Mrs. Brackett's legacy." A biographical notice of these two characters was also voted to be prepared, and entered upon the records of the Society.

A report is made every year to the Society by the Delegates. These reports are highly creditable to the Medical Institution at Hanover. This Institution is among the oldest and most respectable in the Union. The following extract is made from a late report of the Delegation.

"In reporting to this Society, we would observe that we consider the Institution in high standing, and meriting the confidence of this Society, and of the profession throughout the State. With regard to the character of the instruction given, the thorough qualifications and elevated standing of the professors in the several departments, it would be useless for us to speak. Their merits are too well known to receive any addition from any thing which we can say. One great source of instruction and of facility in improvement, especially in Anatomy, Surgery and Physiology, is the extensive and splendid Anatomical Museum connected with the Institution. The additions to it within a few years have been numerous and important. The indefatigable professor of Anatomy appears to spare no labor nor expense to make this Museum worthy the Institution, and worthy of any institution in our country. In fact, there are probably few in the United States which are superior, and in some respects, none which equals it."

A Medical Journal, or a periodical of that nature, has at times been contemplated by the Society, but nothing of that kind has as yet been published.

This Society has taken a bold and decided stand in the cause of *temperance*. As early as the year 1827, we find the following Resolutions *unanimously* adopted.

"*Resolved*, 1. That in the opinion of this Society, the use of distilled spirit is *never necessary*, and generally hurtful to persons in health; and that it affords no protection against contagious diseases; but, on the contrary, promotes a disposition to be affected by such diseases, especially when taken habitually, or somewhat freely.

"2. That we consider that distilled spirit is not essentially necessary in the treatment of a single disease, and that it might be safely removed from the shelves of the physician and apothecary.

"3. That it is the duty of each member of this Society, entirely to abstain from distilled spirit, and to discourage its use among those with whom he may have influence."

At a later date, we find a Resolution recommending "*total abstinence from all intoxicating drinks*."

The influence of the profession as a class has been great, and probably has done more towards the building up of the cause of temperance, than that of any other class in the community. Individuals of the Society have been conspicuous leaders in the cause. Among the foremost of these, may be mentioned Prof. Mussey of Hanover, whose exertions have been unremitted, and whose influence has been extensively felt.

At the annual meeting in 1836, the following Resolution was passed:—

"*Resolved*, That in our opinion, humanity calls for the establishment of an Insane Hospital in some central place in this State, and that the Secretary of this Society furnish the Speaker of the House of Representatives with a copy of this Resolution."

A large majority of the members of the Society are professors of religion; and we think it not too much to say, that next to the clergy, no class of citizens are more influential in elevating the standard of sound morality, and entertain more enlarged views of the importance of the Christian religion.

From a review of their proceedings, it will be seen that the Society have never lost sight of those humane principles laid down in their by-laws and regulations. In all their plans and operations, their object seems to have been to accomplish the charitable designs of the benevolent founders of the Institution.

The number examined by the Censors and licensed to practice, since the formation of the Society, is one hundred and twenty-seven; and the number who have received medical degrees at Dartmouth College since the connection between the Society and that Institution, is three hundred and seventy-eight.

FELLOWS OF THE NEW HAMPSHIRE MEDICAL SOCIETY.

Those individuals whose names are in Small Capitals, have been Presidents of the Society.

ORIGINAL MEMBERS.*

JOSIAH BARTLETT,	Kingston.	Ezra Green,	Dover.
JOSHUA BRACKETT,	Portsmouth.	Ebenezer Rockwood,	Wilton.
AMMI R. CUTTER,	Portsmouth.	William Cogswell,	Atkinson.
Hall Jackson,	Portsmouth.	Kendall Osgood,	Peterborough.
Nathaniel Peabody,	Exeter.	George Sparhawk,	Walpole.
William Page,	Charlestown.	William Parker, Jr.,	Exeter.
Moses Carr,	Somersworth.	Samuel Tenney,	Exeter.
James Brackett,	Lee.	Benjamin Page,	Exeter.
John Rogers,	Plymouth.	Isaac Thom,	Londonderry.
John Jackson,	Portsmouth.		

* The following brief notices of the nineteen original members were kindly furnished by John Farmer, Esq. of Concord, Corresponding Secretary of the New Hampshire Historical Society.

JOSIAH BARTLETT. He was born in Amesbury, Ms. in Nov. 1729, was distinguished in public life, and is well known in being one of the signers of the Declaration of Independence, and as governor of this State. He died at Kingston, May 19, 1795, aged 65. There are ample accounts of him in various publications.

JOSHUA BRACKETT. He was born in Greenland, May, 1733, and was graduated at Harvard College, 1752, studied medicine with Doct. Clement Jackson, of Portsmouth. He was the second President of the Society. He continued in practice until his death, June 23, 1802, aged 69. There is a sketch of him in Farmer and Moore's Collections.

AMMI RUHAMAH CUTTER. He was a native of North Yarmouth, Me., and was born in 1735, and graduated in Harvard College in the same class with Doct. Brackett. He was surgeon in the second expedition against Louisburg. He settled in Portsmouth as early as 1777, and there died, Dec. 8, 1820, in the 86th year of his age.

HALL JACKSON. He was son of Doct. Clement Jackson, and was born at Hampton in Nov., 1739, received from Harvard College the honorary degree of M. D. in 1793. He died, Sept. 28, 1797, in his 58th year. A notice of him may be found in President Alden's Collection of Epitaphs, in Adams's Annals of Portsmouth, &c.

NATHANIEL PEABODY. He was son of Doct. Jacob Peabody, and was born in March, 1741, at Topsfield, Ms., studied with his father, and settled in practice at Atkinson. He was much distinguished in public life, died at Exeter, June 22, 1823, aged 81. A full account of him may be found in Farmer and Moore's Collections, Vol. III.

WILLIAM PAGE. He was of Charlestown, and in the time of the controversy with Vermont, was Sheriff under the authority of that State.

MOSES CARR. He was the oldest of the original founders, being 76 years of age when the Society was incorporated. He was a native of Newbury, Ms.—born in Nov. 1715, settled in Somersworth at the age of 20 years, and continued in practice 60 years. He died March 30, 1800, aged 84.

JAMES BRACKETT. He resided in Lee, which town he represented in the General Court in 1786.

JOHN ROGERS. He was son of a minister of the same name, of Leominster, Ms., where he was born, March 27, 1755. He was graduated at Harvard College in 1776, settled in Plymouth, which he represented in the State Legislature, and died in that town, March 8, 1814, aged 59 years. He was a gentleman much esteemed for his literature, particularly for his poetical powers.

JOHN JACKSON. He was a brother to Doct. Hall Jackson, and practiced in his profession at Portsmouth.

EZRA GREEN. He was a native of Malden, Ms., born in June, 1746, graduated at Harvard College in 1765, and is the second oldest graduate of that institution, living. He settled in Dover as early as 1778, and still resides there.

EBENEZER ROCKWOOD. He was graduated at Harvard College in 1773, and settled in practice in Wilton, where he died, Feb. 10, 1830, aged 87.

WILLIAM COGSWELL. He was son of Nathaniel Cogswell, born at Haverhill, Ms., July 11, 1760, and was one of nineteen children of the same parents. He studied medicine under the direction of Doct. Nathaniel Peabody. In July, 1781, he was appointed Surgeon's Mate to Doct. Eustis, late governor of the Commonwealth of Massachusetts, in the Military Hospital at West Point, and continued in that office until the end of the war in 1783. He was afterwards promoted to the chief charge of that hospital. Subsequently he settled at Atkinson in the practice of his profession, where he continued until his death, Jan. 1, 1831, aged 70. A memoir of him may be found in the 5th Vol. of the Collections of the New Hampshire Historical Society.

KENDALL OSGOOD AND GEORGE SPARHAWK. Of these, we have little more than that the first named resided in Peterborough, and the last in Walpole.

WILLIAM PARKER, JR. He was son of William Parker and resided in Exeter.

SAMUEL TENNEY. He also resided in Exeter, where he died, Feb. 6, 1816, aged 68. He was a native of Rowley, Ms., was a graduate of Harvard College in 1772, a member of the American Academy of Arts and Sciences, and of the Massachusetts Historical Society. He was also a Representative in Congress.

BENJAMIN PAGE. He was born in Kensington, 1746, practiced in Exeter, removed from New Hampshire to Maine in 1800, and died at Hallowell, in that State, Oct. 28, 1824, aged 78. There is a sketch of him in Lord's edition of Lempriere's Universal Biography.

ISAAC THOM. He was of Derry, and resided there until his death, which occurred some years since.

These were the founders of the Society, and they were men of character and high consideration in their day. Only one out of the nineteen still survives, the venerable Doct. Green, of Dover, in the 92d year of his age.

The following Persons have been elected since the Society was formed.

<i>Names.</i>	<i>Residence.</i>	<i>When elected.</i>			
Levi Bartlett,	Kingston,	1791	Robert Woodbury,	Barrington,	1816
John Preston,	New Ipswich,	1791	Thomas Shannon,	Pittsfield,	1816
Thomas S. Ranney,	Brentwood,	1791	John Starr,	Northwood,	1816
Amos Gale,	Kingston,	1791	Alexander T. Clark,	Northfield,	1816
Thomas Sargent,	Chester,	1791	James Stark,	Hopkinton,	1816
Thomas Russell,		1791	James Crombie,	Temple,	1816
Nathaniel Kidder,	Newmarket,	1791	Moses Long,	Concord,	1816
Joseph Tilton,	Exeter,	1791	John P. Bachelder,	Charlestown,	1816
Peter Green,	Concord,	1791	Luther Farley,	Francestown,	1816
Philip Carrigain,	Concord,	1791	Samuel Pray,	Rochester,	1816
Jonathan Gove,	Goffstown,	1791	Jabez Dow,	Dover,	1816
Moses Nichols,	Amherst,	1791	Joseph Boyden,	Tamworth,	1816
James Howe,	Rochester,	1791	Thomas Lindsey,	Wakefield,	1816
NATHAN SMITH,*	Hanover,	1791	Jedediah Chapman,	Wolfborough,	1816
Calvin Friuk,	Keene,	1791	REUBEN D. MUSSEY,	Hanover,	1816
Thomas Stearne,	Claremont,	1791	Josiah Dwight,	Portsmouth,	1817
John Bond,	Hampstead,	1793	DANIEL ADAMS,	Mont Vernon,	1817
Jacob Kittredge,	Dover,	1793	Abel Blanchard,	Pembroke,	1817
Joseph Bartlett,	Salisbury,	1794	Silas Merrill,	Andover,	1817
Benjamin Jones,	Lyndeborough,	1794	James Odell,	Stratham,	1817
JOSIAH BARTLETT,	Stratham,	1799	Amasa Kelley,	Chichester,	1817
Ezra Bartlett,	Warren,	1800	John Carr,	Sanbornton,	1817
Ebenezer Larned,	Hopkinton,	1800	Moses Kidder,	Dublin,	1817
Thomas Adams,	Pembroke,	1800	William Prescott,	Gilmanton,	1818
William Cutter,	Portsmouth,	1800	Josiah Crosby,	Deerfield,	1818
Amos Gale, Jr.,	Kingston,	1800	Thomas Chadbourne,	Concord,	1818
Samuel Foster,	Candia,	1800	John Preston,	New Ipswich,	1818
John Fogg,	Northampton,	1800	Cyrus Perkins,	Hanover,	1818
Benjamin Rowe,	Kensington,	1801	Peter Bartlett,	Salisbury,	1818
Edmund Chadwick,	Deerfield,	1803	John Proctor,	Salisbury,	1818
Lyman Spalding,	Portsmouth,	1803	Joseph M. Harper,	Canterbury,	1818
Joshua Brackett,	Portsmouth,	1807	Nathan Bachelder,	Epping,	1819
Samuel Morrill,	Epsom,	1807	Isaac Wallace,	Londonderry,	1819
James H. Pierpont,	Portsmouth,	1809	Benjamin Parker,	Concord,	1819
MATTHIAS SPALDING,	Amherst,	1809	Noah Hardy,	Hollis,	1819
Dan Hough,	Keene,	1809	Henry Bond,	Concord,	1819
Edmund Carlton,	Haverhill,	1810	David Carter,	Peterborough,	1819
Asa Crosby,	Sandwich,	1810	Andrew P. Wiggin,	Greenland,	1820
Seth Fogg,	Deerfield,	1810	Ebenezer Morse,	Walpole,	1820
Robert Berkley,	Londonderry,	1810	Isaac Doten,	New Hampton,	1820
George Farrar,	Londonderry,	1810	Benjamin Kittredge,	Chester,	1820
Benjamin Kelley,	Gilmanton,	1811	John French,	Landaff,	1820
Josiah Lane,	Meredith,	1811	Alexander Boyd,	Newport,	1820
Jonathan Greely,	Dover,	1811	John Ramsay,	Greenfield,	1820
Erasmus Torrey,	Cornish,	1811	Israel Gale,	Newtown,	1820
Daniel Adams,	Keene,	1811	Asa Perkins,	Dover,	1820
AMOS TWITCHELL,	Keene,	1811	Josiah Kittredge,	Pembroke,	1820
Zadok Howe,	Concord,	1812	John Wallace,	Millford,	1820
Jedediah Ingalls,	Durham,	1812	Peter P. Woodbury,	Bedford,	1820
Job Wilson,	Salisbury,	1814	Abner Johnson,	Springfield,	1820
Caleb Morse,	Moultonborough,	1814	James Farrington,	Rochester,	1820
DAVID L. MORRILL,	Goffstown,	1815	Levi Merrill,	Tuftonborough,	1820
			William Tenney,	Loudon,	1820

* Doct. NATHAN SMITH was born in Rehoboth, Ms. Sept. 30, 1762. He studied physic with Doct. Josiah Goodhue, of Putney, Vt. He commenced the active duties of his profession at Cornish, N. H. By unremitting application and perseverance in the study and practice of physic and surgery, he rose from obscurity to eminence. He was the founder of the Medical Institution at Hanover, about 1798; and for several years the business of instruction in the various branches of medicine and surgery, as well as the auxiliary sciences, was performed by him. In 1813, he was appointed professor in the Medical Institution of Yale College. From that time, till his death, he delivered an annual course of lectures on the theory and practice of physic and surgery, to the class of medical students in Yale College. After leaving Hanover, he also delivered one course of lectures on the same branches at Dartmouth College; one at the Vermont University, in Burlington, and two at the Institution of Bowdoin College, in Maine. He was ever active in business, and extensively employed in the calls of the profession. Many there are who have been his patients and pupils, that award to him the tribute of grateful remembrance, for the skill, benevolence, and assiduity with which he discharged the duties of his avocations for their benefit. He died after an illness of six months, on the 26th of January, 1829, aged 66, in the faith and hopes of the gospel.

The following resolve, passed by the New Hampshire Medical Society, June 3, 1829, shows in some degree the estimation of the merits of Doct. Smith, as regarded by the Society, viz.

"Resolved, That this Society entertain a deep sense of the loss the Medical Profession has sustained in the recent death of Doct. Nathan Smith, formerly a President of this Society, and one of the most distinguished teachers and practitioners of the healing art, in its more important branches, which New England has ever produced; and that an Eulogy upon this eminent man be pronounced at the next annual meeting of the Society."

Thomas H. Merrill,	Raymond,	1820	Daniel Hovey,	Canaan,	1824
Jacob Kittredge,	Dover,	1820	Charles Plastridge,	Canaan,	1824
William Graves,	Deerfield,	1820	Robert Burns,	Hebron,	1824
William Barber,	Mason,	1820	Samuel Rogers,	Plymouth,	1824
Charles G. Adams,	Keene,	1820	Ichabod Shaw,	Moultonborough,	1824
James A. Gregg,	Unity,	1820	Samuel Webber,	Charlestown,	1824
Benjamin C. Parker,	Acworth,	1820	Asa D. Shurtliff,	Rindge,	1824
Truman Abell,	Lempster,	1820	James Batchelder,	Marlboro',	1824
Oliver Hastings,	Charlestown,	1820	Jared Perkins,	Fitzwilliam,	1824
Thomas P. Hill,	Sanbornton,	1820	J. Chase Prescott,	Gilford,	1824
DANIEL OLIVER,	Hanover,	1821	Nathaniel Low,	S. Berwick, Me.,	1824
James F. Dana,	Hanover,	1821	Moses Colby,	Ossipee,	1824
John Dewey,	Lancaster,	1821	Asa Heald,	Dublin,	1825
Aaron P. Grosvenor,	Pelham,	1821	— Pond,	Fitzwilliam,	1825
Abel Goodrich,	Merrimack,	1821	Timothy Tilton,	Canaan,	1825
Isaac Colby,	New London,	1821	Samuel Richardson,	Peterboro',	1825
Jacob Straw,	Henniker,	1821	Elijah Coburn,	Dunstable,	1825
Nathan Jones,	Temple,	1821	John T. Sanborn,	New Chester,	1825
Daniel Wardwell,	Lyndeborough,	1821	John Clark,	Sutton,	1825
Nathaniel Howard,	Weare,	1821	Isaac Tewksbury,	Hampstead,	1825
James M. Fuller,	Milford,	1821	George W. Gale,	Newmarket,	1825
Ebenezer Dearborn,	Dunstable,	1821	Josiah Lane,	Candia,	1825
Samuel Smith,	Bristol,	1821	J. W. Pearsons,	Rye,	1825
David T. Livy,	Wolfborough,	1821	Prescott Lawrence,	Epping,	1825
John Morrison,	Alton,	1821	Edward Dearborn,	Seabrook,	1825
Joseph Hammond,	Farmington,	1821	Jonathan Bailey,	E. Kingston,	1825
John W. Kimball,	Campton,	1821	Charles A. Cheever,	Portsmouth,	1825
Stephen Drew,	Milton,	1821	Thomas Bassett,	Kingston,	1826
Charles White,	Sandwich,	1821	Josiah Bartlett, Jr.,	Stratham,	1826
Luke Howe,	Jaffrey,	1821	Tilton Elkins,	Andover,	1826
Thomas Jewett,	Rindge,	1821	James W. Perkins,	Windham,	1826
Peter Tuttle,	Hancock,	1821	— Cilley,	Weare,	1826
Jonas Hutchinson,	Hancock,	1821	Ezra Carter,	Loudon,	1826
William Smith,	Northwood,	1821	Elijah Colby,	Concord,	1826
John McCrillis,	Wakefield,	1821	Thomas Peach,	Boscawen,	1826
Thomas Whipple, Jr.,	Wentworth,	1821	Lemuel M. Barker,	Chester,	1826
Josiah Richards,	Claremont,	1821	Willis Johnson,	Mason,	1827
John Rogers,	Boscawen,	1822	Stephen Cole,	Cornish,	1827
Timothy Parkhurst,	Wilton,	1822	Reuben Hatch,	Hillsboro',	1827
Matthias Spalding,	Milford,	1822	George F. Dunbar,	Westmoreland,	1827
John Durkee,	Meredith,	1822	Dixi Crosby,	Gilmanton,	1827
John Dalton,	New Boston,	1822	Jacob Williams,	Gilmanton,	1828
Nathan Sanborn,	Henniker,	1822	Samuel W. Dow,	Dover,	1828
John B. McGregory,	Newport,	1822	Asahel Dearborn,	Effingham,	1828
John Sanborn,	Meredith,	1822	Thomas Lindsay,	Wakefield,	1828
Richard Russell,	Wakefield,	1822	John B. Dushman,	Keene,	1830
Joseph Dalton,	Brentwood,	1823	Putnam Barron,	Charlestown,	1830
James Barr,	New Ipswich,	1823	James S. Fernald,	Barrington,	1831
Jabez B. Priest,	Peterborough,	1823	James B. Abbott,	Loudon,	1832
Adonijah Howe,	Jaffrey,	1823	Joseph B. Eastman,	Concord,	1832
Benjamin Skelton,	Pelham,	1823	John C. Page,	Gilmanton,	1832
Samuel Huston,	Hooksett,	1823	Moses Hill,	Northwood,	1833
Rufus Kittredge,	Chester,	1823	Anson Brackett,	Haverhill,	1833
William Burns,	Littleton,	1823	John Clough,	Enfield,	1833
Daniel Mowe,	New Durham,	1823	Thomas J. Tibbetts,	Walthoro',	1833
John P. Elkins,	Middleton,	1823	Moses Warren,	Middleton,	1834
Caleb Buswell,	Warner,	1823	Jeremiah Blake,	Pittsfield,	1834
Robert Lane,	Sutton,	1823	Richard Williams,	Milford,	1834
John Thurston,	Portsmouth,	1823	Nathaniel Leavitt,	Croydon,	1834
William Perry,	Exeter,	1823	George W. Kittredge,	Dover,	1834
Austin George,	Boscawen,	1823	Joseph H. Smith,	Dover,	1834
Silas Walker,	Goffstown,	1823	Oliver W. Austin,	Somersworth,	1834
Simeon I. Bard,	Weare,	1824	Thomas W. Wilson,	Salisbury,	1834
Cyrus Hamilton,	Lyme,	1824	David Wells,	Deerfield,	1834
Cyrus B. Hamilton,	Lyme,	1824	Eber Carpenter,	Alstead,	1834
Alanson Stark,	Orford,	1824	Harvey Carpenter,	Chesterfield,	1834
Eliphalet Kimball,	Orford,	1824	Calvin Hubbard,	Nelson,	1834
Harvey Studley,	Bradford,	1824	John S. Elliot,	Pittsfield,	1834
Enos Hoyt,	Northfield,	1824	Samuel Long,	Plymouth,	1834
Obadiah E. Durgin,	Sanbornton,	1824	Alonzo Whipple,	—, —, —,	1834
Joseph Foord,	Piermont,	1824	Simeon D. Colburn,	—, —, —,	1834
Jeremiah Stickney,	Antrim,	1824	Luther V. Bell,	Derry,	1835
Jesse Merrill,	Salisbury,	1824	Asa Heald,	Dublin,	1835
Isaac Stearns,	Dunbarton,	1824	S las Cummings,	Fitzwilliam,	1835
Elias Frost,	Plainfield,	1824	Timothy O. Lane,	Sullivan,	1835
— Martin,	Plainfield,	1824	Charles Chase,	Chichester,	1835

John L. Fifield,	Sutton,	1835	Richard P. J. Tenney,	Loudon,	1836
Charles Whitney,	Troy,	1835	Elijah Blaisdell,	Boscawen,	1836
Otis Hoyt,	Mason,	1836	Noah Martin,	Dover,	1836
David Flanders,	Londonderry,	1836	Timothy Haynes,	Concord,	1837
James Peterson,	Weare,	1836	Thomas Brown,	Concord,	1837
Micah Eldridge,	Dunstable,	1836	Thomas Wallace,	Derry,	1837
Hezekiah Eldridge,	Pembroke,	1836	John T. G. Leach,	Concord,	1837
William Brown,	Chester,	1836	James F. Sargent,	Hopkinton,	1837

HONORARY MEMBERS.

	<i>Elected.</i>		<i>Elected.</i>
Thomas Kittredge, M. D., Andover, Ms.,	1793	G. C. Shattuck, M. D., A. A. S., Boston, Ms.,	1811
Oliver Prescott, M. D., Groton, Ms.,	1794	John C. Warren, M. D., Do.,	1811
James Simms, M. D., London, Eng.,	1808	John Gorham, M. D., Do.,	1811
Edward Jenner, M. D., LL. D., Cheltenham, Eng.,	1808	William Iugalls, M. D., Do.,	1811
David Ramsay, M. D., Charleston, S. C.,	1808	James Jackson, M. D., Do.,	1811
Benjamin Rush, M. D., Philadelphia, Pa.,	1808	Aaron Dexter, M. D., Do.,	1816
John Warren, M. D., Boston, Ms.,	1808	Alexander Ramsay, M. D., Fryeburg, Me.,	1819
Benj. Waterhouse, M. D., Cambridge, Ms.,	1808	Jacob Bigelow, M. D., Boston, Ms.,	1828
Sam'l L. Mitchell, M. D., LL. D., N. York,	1808	Eli Ives, M. D., New Haven, Ct.,	1828
Joshua Fisher, M. D., Beverly, Ms.,	1808	David Hosack, M. D., New York,	1828
E. A. Holyoke, M. D., LL. D., Salem, Ms.,	1808	Valentine Mott, M. D., Do.,	1828
Henry Wells, M. D., Montague, Ms.,	1808	John Augustine Smith, M. D., Do.,	1823
Caspar Wistar, M. D., Philadelphia,	1810	Joseph Smith, M. D., Do.,	1828
Benjamin S. Barton, M. D., Do.,	1810	Edward Delafield, M. D., Do.,	1828
Philip S. Physick, M. D., Do.,	1810	John B. Beck, M. D., Do.,	1828
John R. Coxe, M. D., Do.,	1810	J. Rameyn Beck, M. D., Albany, N. Y.,	1828
John S. Dorsey, M. D., Do.,	1810	Wm. P. Dewees, M. D., Philadelphia, Pa.,	1833
Wright Post, M. D., New York,	1810	Richard Harlan, M. D., Do.,	1833
Edward Miller, M. D., Do.,	1810	Daniel Drake, M. D., Cincinnati, Ohio,	1833

Officers of the Society for the year 1837.

REUBEN D. MUSSEY, M. D., Hanover, *President*.
 ENOS HOYT, M. D., Northfield, *Vice President*.
 JAMES B. ABBOTT, M. D., Loudon, *Secretary*.
 NATHAN SANBORN, M. D., Henniker, *Treasurer*.

Counsellors.

Elijah Colby, M. D., Concord.
 Jacob Straw, M. D., Henniker.
 John P. Elkins, M. D., Middleton.
 Noah Martin, M. D., Dover.
 Mathias Spalding, M. D., Milford.

Micah Eldridge, M. D., Nashua.
 James Bachelder, M. D., Marlborough.
 Samuel Webber, M. D., Charlestown.
 Reuben D. Mussey, M. D., Hanover.
 Daniel Oliver, M. D., Hanover.

Censors.

James B. Abbott, M. D., Loudon.
 John C. Page, M. D., Gilmanton.
 Amos Twitchell, M. D., Keene.
 John B. Dousman, M. D., Keene.
 Stephen Drew, M. D., Milton.
 Joseph H. Smith, M. D., Dover.

Daniel Adams, M. D., Mont Vernon.
 Noah Hardy, M. D., Hollis.
 Reuben D. Mussey, M. D., Hanover.
 Daniel Oliver, M. D., Hanover.
 Thomas Bassett, M. D., Kingston.

Delegates to attend the Medical Examinations at Dartmouth College.

Thomas Chadbourne, M. D., Concord.
 Thomas P. Hill, M. D., Sanbornton.

Complete List of the Congregational Ministers in the Old County of Hampshire, Ms.

(INCLUDING THE PRESENT COUNTIES OF HAMPSHIRE, FRANKLIN AND HAMPDEN,)

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.

[Concluded from p. 276.]

By B. B. Edwards.

EXPLANATION.—The following mark † signifies installed, and ‡ settled as colleague. Those with this mark — were not graduated at college. Inc., in the Notes, stands for *incorporated*; Ms. for *miles*; Pop. for *population*. The population is according to the census of 1837.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Ashfield	Jacob Sherwin	Hebron, Ct.	1720	Yale	1759	Feb. 23, 1763	May 17, 1774	Feb. 29, 1820	100
	Nehemiah Porter †	Ipswich	1781	Harvard	1745	Dec. 21, 1774		June 22, 1817	36
	Alvan Sanderson †	Whately	1792	Williams	1802	June 22, 1808	Jan. 3, 1818		
	Thomas Shepard	Norton		Brown	1813	June 16, 1819	May 8, 1833		
	Mason Grosvenor	Craftsbury, Vt.		Yale	1827	May 8, 1833	July, 1835		
Belchertown	Burr Baldwin †	Weston, Ct.		Yale	1809	April 20, 1836			
	Edward Billings	Sunderland ?		Harvard	1731		About 1751		
	Justus Forward		1731		1754	Feb. 25, 1756		March 8, 1814	83
	Experience Porter †	Lebanon, N. H.	1782	Dartmouth	1803	March, 1814	March, 1825	Sept., 1828	46
	Lynan Coleman	Middlefield	1796	Yale	1817	Oct. 19, 1825	Sept., 1832		
Brainerd chh. Blandford	Jared Reid †	Colchester, Ct.		Yale	1817	Sept. 4, 1833			
	See Notes								
	— McClenathan	Ireland ?			1769 ?				
	Joseph Patrick			Yale					
	James Morton	Wilbraham	1757	Yale	1785				
Charlemont	Joseph Badger	Longmeadow	1781	Yale	1802				
	John Keep	Westhampton	1797	Williams	1817	Feb. 5, 1823	Feb. 17, 1835		
	Dorus Clarke	Newark, N. J.		Yale	1815	Jan. 20, 1836			
	Charles J. Hinsdale †			Dartmouth	1783	Feb. 24, 1796			
	Isaac Babbitt	Sunderland	1772	Dartmouth	1792	March 16, 1825	June 7, 1798		
Chester	Joseph Field	Williamsburgh		Union	1822		July 10, 1823		
	Wales Tileston			Harvard	1768		March 22, 1837		
	Aaron Bascom	Conway	1785	Williams	1810				
	Samuel M. Emerson	Southampton			1808	Nov. 20, 1819	June 27, 1827		
	Rufus Pomeroy †								

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Chester	Saul Clark †	Southampton		Williams	1805	Nov. 11, 1829	1837		
	Alanson Alvord					Nov. 19, 1834			
Enfield	Joshua Crosby			Brown	1792				
	Sunner G. Clapp †	Easthampton		Yale	1822	Jan. 29, 1828	1837		
	John Whiton † †			Williams	1818				
Erving	See Notes								
Gill	John Jackson	Petersham		Dartmouth	1792	Jan., 1798	Nov., 1801		
	Jabez Munsell			Dartmouth	1794	May, 1802	May, 1805		
	Josiah W. Canning	New Braintree	1780	Williams	1803	June 11, 1806	June 13, 1827		
	James Sandford †			Brown ?	1812	1829	April, 1831		
Greenwich	Pelatah Webster			Yale	1746	Dec. 20, 1749	Oct., 1755		
	Robert Culler †	Cambridge	1718	Harvard	1741	Feb. 13, 1760		Feb. 24, 1786	68
	Joseph Bldgett	Stafford, Ct.	1757	Dartmouth	1783	Nov. 8, 1786		Nov. 26, 1833	76
	Joseph H. Parick † †	Warren	1793	Brown	1817	Nov. 17, 1830			
Hawley	Jonathan Grout	Westborough	1763	Harvard	1790	Oct. 23, 1793		June 6, 1835	72
	Tyler Thacher †	Princeton	1801	Brown	1824	May 14, 1834			
Holland	See Notes								
	Ezra Reeve	Long Island		Yale	1757	Sept. 13, 1765	March 5, 1823	April 28, 1818	85
	Enoch Burt †			Coll. N. J.	1805	May 19, 1825			
Leyden	James Sandford †	Berkley	1786	Brown	1812	Dec., 1831			
Monroe	See Notes								
Montague	See Notes								
	Judah Nash			Yale	1748				
	Aaron Gates	Hartland, Ct.		Williams	1804				
	Moses B. Bradford	Franeestown, N.H.		Amherst	1825	Nov. 19, 1828			
Montgomery	Benjamin Holmes †								
	Seth Noble	Westfield	1743		—	Nov. 4, 1801	Sept. 16, 1806	March 12, 1829	58
	John H. Fowler	Guilford, Ct.	1772	Yale	1790	Nov. 13, 1822			
	Solomon Edson	Wilbraham	1803		—	Oct. 24, 1832	June 21, 1836		
	Caleb Knight †	Lisbon, Ct.		Williams	1800	June 22, 1836			
New Salem	Samuel Kendall		1707	Harvard	1731			Jan. 31, 1792	85
	Joel Foster	New Salem	1758	Dartmouth	1777	June 9, 1779	June 21, 1802	Sept. 25, 1812	57
	Warren Pierce	Barre		Dartmouth	1799	1804	Aug. 20, 1807		
	Alpheus Harding	Berkley	1780	Dartmouth	1805	Dec. 2, 1807			
	Levi French			Dartmouth	—	July 6, 1825			
Orthodox chh.	Erastus Curtiss	Meriden, Ct.	1805		—	Oct. 23, 1834	Oct. 22, 1829		

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Pelham	Richard C. Graham			Yale	1760				
	Nathaniel Merrill			Harvard?	1767				
	Thomas F. Oliver			Harvard?	1775				
	Elijah Brainerd	Haddam, Ct.		Dartmouth	1785				
	Winthrop Bailey	Northborough	1784	Harvard	1807			March 16, 1835	51
Plainfield	Matthias Cazier			Coll. N. J.	1785				
	Sebastian C. Cabot			Dartmouth	1797				
	Moses Hallock	Brookhaven, L. I.	1760	Yale	1788	July 11, 1792			
	David Kimball † ‡	Hopkinton, N. H.	1791	Yale	1818	March 2, 1831	Jan. 25, 1835	July 17, 1837	77
	Dana Goodsell †	East Haven, Ct.		Yale	1818	Sept. 27, 1837			
Prescott	Ebenezer Brown †	Brimfield	1789	Yale	1813	Oct. 17, 1827	March 25, 1835		
	Job Cushman †	Kingson	1798	Brown	1819	Oct. 18, 1835			
	Preserved Smith	Ashfield	1757	Brown	1786	Nov., 1804		Aug. 15, 1834	75
	Jonathan Keith	Raynham		Brown	1805	Dec., 1812	Jan. 10, 1812		
	Preserved Smith †	Ashfield	1757	Brown	1786	Jan. 30, 1833	1832	Aug. 15, 1834	75
Russell Shelburne	William D. Stearns	Lincoln	1794	Harvard	1821	Oct. 28, 1835	1836		
	John C. Thompson	Heath		Amherst	1829				
	See Notes								
	Robert Hubbard		1748	Yale	1769	Oct. 20, 1773		Nov. 2, 1788	45
	Jesse Townsend			Yale	1790	March 21, 1792	April 12, 1797		
Shutesbury	Theophilus Packard, p. n. †	N. Bridgewater	1769	Dartmouth	1796	Feb. 20, 1799			
	Theophilus Packard, Jr. †	Shelburne	1802	Amherst	1823	March 12, 1828			
	Abraham Hill	Cambridge		Harvard	1737	April 10, 1742	Feb. 27, 1778		
	John Taylor			Brown	1809	Jan. 16, 1816	May 15, 1822		
	Martyn Cushman †	Kingston	1802						
South Hadley	Grindall Rawson	Mendon	1708	Harvard	1728	Oct. 3, 1733	1741	March 29, 1777	69
	John Woodbridge †	West Springfield	1703	Yale	1732	April 21, 1742		Sept. 10, 1783	80
	Joel Hayes †		1754	Williams	1816	Oct. 23, 1782		July, 1827	73
	Artemas Botes † ‡	Blandford	1792	Coll. N. J.	1826	Feb. 24, 1824			
	Joseph D. Condit †	Hanover, N. J.		Yale	1821	July 8, 1835	Nov. 18, 1834		
2d chh. or Canal	Flavel Griswold †			Yale	1821	Dec. 3, 1828			
	William Tyler †	Attleborough	1788	Brown	1809	Aug. 10, 1832			
	Jonathan Judd	Waterbury, Ct.	1720	Yale	1741	June 8, 1743		July 28, 1803	83
	Vinson Gould †	Sharon, Ct.		Williams	1797	Aug. 27, 1801	Jan. 5, 1832		
	Morris E. White	Ashfield	1803	Dartmouth	1828	June 20, 1832			
Southwick	Abel Forward	Simsbury, Ct.	1748	Yale	1768	Oct. 27, 1773		Jan. 15, 1786	38
	Isaac Clinton			Yale	1786	Jan. 30, 1788	Dec., 1807		

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Warwick	Preserved Smith	Rowe	1789	Brown	1812	Oct. 12, 1814	June 30, 1835		
Trin. chh.	Samuel Kingsbury †	Wrentham ?			1815	Nov. 6, 1833			
Wendell	Roger C. Hatch †	Middletown, Ct.	1784	Yale		Dec. 23, 1835		Feb. 27, 1815	
	Joseph Kilburn	Sterling		Harvard	1777	Oct. 8, 1783			
	Hervey Wilbur	Worthington		Dartmouth	1812	Jan. 1, 1817	Aug. 21, 1822		
	John B. Dunklee	Greenfield, N. H.		Dartmouth	1817	March 25, 1823	March 24, 1830		
	William Claggett	Newport, N. H.		Dartmouth	1826	Oct. 26, 1830	July 11, 1837		
Westfield	Edward Taylor	Sketeby, Leices.	1642	Harvard	1671	Aug. 27, 1679		June 24, 1729	87
	Nehemiah Bull †	[Eng.]	1701	Yale	1723	Oct. 26, 1726		April 12, 1740	39
	John Ballantine	Boston	1716	Harvard	1735	June 17, 1741		Feb. 12, 1776	60
	Noah Atwater	Hampden, Ct.	1752	Yale	1774	Nov. 21, 1781		Jan. 23, 1802	50
	Isaac Knapp	Norfolk, Ct.	1774	Williams	1800	Nov. 16, 1803			
	Emerson Davis †	Ware	1798	Williams	1821	June 1, 1836			
Westhampton	Enoch Hale	Coventry, Ct.	1754	Yale	1773	Sept. 29, 1779	May 1, 1837	Jan. 14, 1837	83
	Horace B. Chapin ††	Benson, Vt.			—	July 28, 1837			
	Amos Drury †	Pittsford, Vt.	1792		—	June 29, 1837			
West Springfield	John Woodbridge	Killingworth, Ct.	1678	Harvard	1694	June, 1698		June 10, 1718	40
	Samuel Hopkins	Waterbury, Ct.	1694	Yale	1718	1720		Oct. 6, 1755	61
	Joseph Lathrop, D. D.	Norwich, Ct.	1731	Yale	1754	1756		Dec. 31, 1820	89
	Wm. B. Sprague, D. D. †	Andover, Ct.		Yale	1815	Aug. 25, 1819	1829		
	Thomas E. Vermilye	New York city				Aug. 25, 1830	1835		
	John H. Hunter †	West Springfield		Yale		Aug. 25, 1835	1837		
Agawam	Reuben S. Hazen	Granby		Williams	1818	Oct. 17, 1821			
Ireland	Hervey Smith †			Williams	1818	1833			
Feeding Hills	Sylvanus Griswold	Lyme, Ct.	1732	Yale	1757	1762		Dec. 4, 1819	86
	Reuben S. Hazen	West Springfield		Yale	1818	1821			
	Hervey Smith	Granby		Williams	1818	1830			
	Horatio J. Lombard †	Stockbridge	1793	Williams	1815	1834			
	Calvin Foote †	Colchester, Ct.		Middlebury	1814	1836			
Whately	Rufus Wells	Deerfield	1744	Harvard	1764	Sept. 25, 1771		Nov. 8, 1834	90
	Lemuel P. Bates †	Blandford		Williams	1818	Feb. 13, 1822			
	John Ferguson †	Berwickshire,	1788	Yale	1731	March 16, 1836			
Wilbraham, N. P.	Noah Merrick	W. Springfield	1711	Yale	1784	June, 1741		Dec. 22, 1776	65
	Joseph Willard	Stafford, Ct.	1761	Harvard	1793	Aug., 1797	Feb. 11, 1793		
	Ezra Witter	Lisbon, Ct.		Yale	1784	Aug., 1797	May 31, 1814		
	Ebenezer Brown	Brimfield	1789	Yale	1813	March, 1819	July, 1827		

Wilbraham, N. P.	John Hyde †	Coventry, Ct.	Yale	1803	April,	1828	Jan.,	1832
	Israel G. Rose †	Upton	Yale	1821	April 18,	1833	Feb.,	1835
South parish	Moses Warren	Mansfield, Ct.	Harvard	1784	Sept. 3,	1788		
	Lucius W. Clarke	Hartford, Ct.	Brown	1825	Dec. 11,	1829	Sept. 18,	1832
Williamsburgh	Amos Butler		Yale	1767	July 14,	1773		
	Joseph Strong		Yale	1749	Dec. 26,	1781	Oct. 18,	1777
	Henry Lord		Yale	1801	June 20,	1804	Jan. 1,	1803
	William Lusk †	Chenango, N. Y.	Union	1822	Jan. 20,	1836	Nov. 22,	1834
	Jonathan Huntington		Coll. N. J. ?	1759				
Worthington	Jonah Spaulding	Plainfield, Ct.	Yale	1778			March 11,	1780
	Jonathan L. Pomeroy						May 8,	1823
	Henry Adams	Worthington	Amherst	1828	Dec. 25,	1833	June 4,	1836
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Notes,

ON THE PRECEDING TABLES.

ASHFIELD. This town, in the western part of Franklin county, was incorporated in 1764. It lies on the south side of the line of the county, on an elevated situation, between Westfield and Deerfield rivers, to each of which it sends a tributary stream. It is 15 miles N. W. of Northampton, and 105 W. of Boston. Population in 1837, 1,656. This town was settled about 1750, and then called Huntstown. A small garrison was maintained here in the war of that year. The town was abandoned in 1755, and not resettled till after the peace of 1763. The first preaching enjoyed by the colonists was from the Rev. Mr. Dickinson, a Congregational minister from Hadley; afterwards Rev. Mr. Sireter, of the same denomination, supplied them. These were employed only as occasional supplies. The church was formed Feb. 22, 1763, consisting of 15 members. Mr. Sherwin, after his dismission, continued to reside in the town, became justice of the peace and town clerk. He finally resumed the duties of the ministry, and removed to Shaftsbury, Vt., where he was installed, and where he probably died. The date of his death is not known.—Mr. Porter wanted one month of completing 100 years when he died. Mr. Porter was born March 20, 1720, and was the son of Nehemiah and Hannah Porter of Ipswich, (Hamlet.) He was ordained successor of Mr. Pickering, of the Chebacco parish, Ipswich, Jan. 3, 1750. For a considerable period he lived at peace with his people. At length, difficulties arising, several counsils were held, which resulted in his dismission, June, 1766. He then preached to some emigrants at Cape Canso for two or three years. He married Rebecca, daughter of Rev. John Chipman of Beverly. She died Oct. 28, 1763, aged 36. His second wife was Elizabeth Nowell of Boston, who survived him. One of his daughters was the first wife of the Rev. Rufus Wells of Whately. One of his grandsons, Charles S. Porter, is settled in the ministry in the city of New York. Some biographical account of Mr. Porter may be found in the Boston Recorder, Vol. V. No. 33.—Mr. Sanderson was dismissed on account of declining health. He gave several thousand dollars towards founding a school in Ashfield, afterwards incorporated as Sanderson academy. He was a son of Dea. Thomas Sanderson of Whately.—Mr. Shepard, subsequently to his dismission, was an agent of the American Bible Society. He is now settled in the ministry over a Congregational church in Bristol, R. I. He studied divinity at Andover.—Mr. Grosvenor is now settled at Sharon, Ct. He studied divinity at New Haven.—Mr. Baldwin had previously been settled in the ministry in Montrose, Pa., and in the north parish of New Hartford, Ct. He studied theology at Andover.

BELCHERTOWN. This town has Granby and Amherst on the W., Pelham on the N., Enfield and Ware on the E., and Swift river, a considerable branch of the Chickopee, which separates it from Palmer and Ludlow, on the S. It is a pleasant town, with elevated hills, though easy of ascent. It is in Hampshire, 12 miles E. of Northampton, and 80 miles W. of Boston. It was incorporated June 30, 1761, and named in honor of governor Belcher. It was originally called Cold Spring, from a spring of water which is still shown in the town. Population, 2,598. Mr. Billing or Billings was subsequently settled in Greenfield, where he died. He took a very honorable part in favor of president Edwards, in the troubles of the latter at Northampton, and was a member of several councils which were convened there.—Mr. Forward was a useful and respected minister.—Mr. Porter, after his dismissal, removed to Lebanon, N. H., where he died of a consumption. During his ministry in Belchertown, there was an extensive revival of religion.—Mr. Coleman was a tutor in Yale College previously to his settlement in Belchertown. Rev. Dr. Hawes of Hartford preached his ordination sermon. During his connection with the church, 133 persons were added to it by profession, and 45 by recommendation. Mr. Coleman, on leaving Belchertown, became principal of Burr seminary, Manchester, Vt., where he remained till 1837, when he became principal of the Teachers seminary in Andover.—Mr. Reid studied theology at Andover, and was first settled over a church in Reading, south parish.

The *Brainerd Church* was organized Sept. 30, 1834. No minister has been settled over it. Rev. Samuel W. Whippley has been stated supply. Number of members, 106; members of the First church, 292.

BLANDFORD. This town is in Hampden, 116 miles S. W. of Boston, and 15 W. from Springfield. It was incorporated in 1741. It has Otis on the W., Chester on the N., Russell on the E., Granville and Tolland on the S. The N. E. corner of the town touches on Westfield river. The inhabitants are mostly descended from a company of emigrants, of the Presbyterian denomination, from the north of Ireland, by whom this town was originally settled. Population, 1,443. Mr. McClenathan, we suppose, was a native of Ireland, and educated there.—Mr. Badger was a soldier, for three years, in the revolutionary war. He studied theology with the Rev. Mr. Leavenworth of Waterbury, Ct. In 1800 he went as the first missionary to the Western Reserve, Ohio. He cut his own path from Buffalo, N. Y. to Erie, Pa. Since that time he has been a missionary in various places in the Reserve, and to the Wyandot Indians, a chaplain in the United States' army, and a settled minister in Gustavus, Ohio. Through the infirmities of age, he has not been able to preach much recently. He has been instrumental of great good to the inhabitants of the Reserve. See Am. Quart. Reg., viii. p. 318.—Mr. Keep studied theology with the Rev. Asahel Hooker of Goshen, Ct., who preached his ordination sermon. Since his dismissal from Blandford he has been settled over a church in Homer, N. Y.; subsequently he acted as an agent of the American Education Society. He is now pastor of a Presbyterian church in Cleaveland, Ohio.—Mr. Clarke is now settled over the Fifth Congregational church in Springfield.—Mr. Hinsdale was previously settled in Meriden, Ct. He studied theology at Princeton. Number of members of the church, 154.

CHARLEMONT. This town is in the western part of Franklin, 25 miles W. of Greenfield. Deerfield river meanders delightfully through the whole length of the town. Taylor's, Rice's and Hawks's garrisons, part of a line of fortifications projected by Col. E. Williams in the year 1754, were in this town. Population in 1837, 994. A bill has just passed the Legislature to annex a part of an unincorporated tract called "Zoar" to Charlemont. This portion of the tract contains 2,667 acres of land and 12 families. Number of members of the Congregational church, 147. The church was organized June 6, 1788. Mr. Field is now a resident of the town.—Mr. Tileston, before he entered college, had studied medicine. He acquired his education at Williams College, though he received his first degree at Union College.

CHESTER. This town, in the western part of Hampden, was incorporated Oct. 31, 1765. The S. E. corner of the town touches on Westfield river, and two fine branches, one rising in Washington, and the other in Worthington, pass from N. W. to S. E. through this town. Population in 1837, 1,290. Mr. Bascom was a very useful and laborious minister. His name is cherished with great respect. He had two excellent sons who were in the ministry, Samuel and Reynolds, both of whom are now dead. The latter was a tutor in Williams College, and principal of Westfield academy.—Mr. Emerson, a son of the Rev. John Emerson, the first minister of Conway, is now settled in Manchester.—Mr. Pomeroy studied theology with Dr. Packard of Shelburne. He was first settled in Salisbury, Vt. He then preached for some time in South Deerfield. After his dismissal from Chester he was settled in Otis, but is now dismissed.—Mr. Clark is now settled in Egremont. Previously to his being installed in Chester, he was settled in East Haven, Ct. and Barkhamsted, Ct.

ENFIELD. This town is in Hampshire, 81 miles W. from Boston, incorporated Feb. 15, 1814. Bounded N. by Pelham and Prescott, E. by Greenwich and Ware, S. and W. by Belchertown. It was taken from Greenwich and Belchertown. Swift river, a main branch of the Chickopee, passes through the town, and adds much to its beauty and importance. On this stream there are two manufactories of considerable extent. Population, 1,058. Number of communicants, 256. Several extensive revivals of religion have been enjoyed in this place. Mr. Crosby was a chaplain in the revolutionary war.—Mr. Clapp studied divinity at Andover. He is now settled over the Congregational church at Cabotsville, Springfield.—Mr. Whiton was previously settled in Cambridge, N. Y.

ERVING. This plantation, which has been called Erving's Grant, contains about 8,300 acres, including 150 belonging to Northfield. It has Northfield on the N., Warwick and Orange on the E., Miller's river on the S., which separates it from New Salem, Wendell, and Montague, and Miller's river and Connecticut river on the W. It is situated seven or eight miles on Miller's river. There are 345 inhabitants in the place, 4 school districts, and 90 scholars. It has been lately incorporated into a town by the name of Erving. A Congregational church was organized five or six years since, but it has never had a settled minister. The only place of worship is an indifferent school-house, and that is occupied a part of the time for Universalist preaching. The Massachusetts Missionary Society appropriated \$50 to this church last year. Rev. G. Dorrance, missionary.

GILL. This town was named in honor of lieutenant-governor Moses Gill. It was incorporated Sept. 28, 1793. Population, 809. It was originally a part of Deerfield. It has Greenfield on the W., Bernardston and Northfield on the N., and the Connecticut on the E. and S.; that river, by making a large bend, washes half the circumference of the town, and spreads beauty and fertility along its banks. Miller's falls are in the Connecticut, adjoining this town. May 18, 1676, several hundred Indians had seated themselves around these falls for the convenience of fishing. They were attacked in the night by a party of Englishmen from Hadley and Deerfield, and 300 Indians and 39 Englishmen were slain. As the church records have been lost, the date of the organization of the church cannot be exactly ascertained. It is supposed to have been organized in 1793. A council of ministers, moderately Orthodox, drew up some articles of faith and formed a church. These articles were lost with the records. Mr. Jackson is represented as having been Arminian in his religious sentiments. He is not now in the ministry. He is living in Lower Canada.—Mr. Munsell was decidedly of the Orthodox faith, having studied divinity with Dr. Backus of Somers, Ct. He was called to meet with considerable opposition. He is now dead, though the time and place are not known.—Mr. Cannon (now Canning) was born Feb. 27, 1780. He studied divinity with the Rev. Asahel Hooker of Goshen, Ct. Previously to his ordination a new set of articles were drawn up and subscribed by the church, which were decidedly Evangelical. Mr. Canning met with much discouragement for many years, arising, in part, from the Religious Freedom Bill of 1811, and in part from the tide of emigration which was setting West. Though favored with three special seasons of revival, and a goodly increase of the church, he was finally dismissed at his own request. He then spent five years in instructing academies in Williamstown, Ms. and in Canajoharie, N. Y.—Rev. Francis Whiting was employed in supplying the pulpit at Gill nearly two years.—Mr. Sandford had been settled in the ministry in Jefferson Co., N. Y. He is now in Holland, Ms.—By an arrangement made with the church and society, Mr. Canning returned with his family to Gill, and has supplied the pulpit since Jan. 1, 1832, being hired from year to year, but not installed. About 30 persons were added to the church as the fruits of a protracted meeting. Present number of members, 15 males and 49 females. That the number is so small, is accounted for mainly from the large emigrations from the town. But few places in New England have so often changed inhabitants. In 1817 a colony removed, embracing two deacons and about 40 members of the church. There is a Methodist church and society in Gill. An Unitarian society was formed some years since, and united with the Methodists in building a house of worship. It is now incorporated with the Orthodox Congregational society.

GREENWICH. This town was settled by a colony from the north of Ireland; and many of the descendants of the first settlers still remain. The town is pleasantly situated between the east and west branches of Swift river. It is in the eastern part of Hampshire, 75 W. of Boston, and 22 E. of Northampton. Population, 842. It cannot be ascertained when the church was organized. But little is known in regard to Mr. Webster.—Mr. Cutler was born April 25, 1718.—Mr. Blodgett was born May 10, 1751. He continued pastor 43 years.—Mr. Patrick was previously settled in Rhode Island. Present number of members of the church, 121; about two-thirds of whom are females.—During Mr.

Cutler's ministry persons frequently came forward to "own the covenant" according to the Cambridge platform. In a revival of religion in 1802, 58 persons were hopefully converted; in 1821, 40. In 1831 and 1832 and in 1833-4-5, many individuals were added to the church.

HAWLEY. This town is in Franklin, bounded on the W. by Savoy in Berkshire. It has Charlemont on the N., Buckland and Ashfield on the E., and Plainfield on the S. It has an elevated situation on the Green mountain range, and is well watered by several branches of Deerfield river. Population, 985.

First Parish. Mr. Grout was born April 11, 1763. He discharged his ministerial duties with much fidelity and success.—Mr. Thacher was born Sept. 11, 1801.

Second Parish. No minister has ever been settled over this parish. Stated supplies have been Rev. Messrs. Anson Dyer, S. R. Riggs and J. Crosby. The peculiar location of the parish forbids its considerable increase, either in population or wealth. Its prospects may be, however, materially changed for the better. The Sabbath school is flourishing. Two common schools embrace 80 pupils.

HOLLAND. This town is in Hampden, 75 miles W. of Boston. It was incorporated July 15, 1796, and was taken from Brimfield. It has Brimfield on the N., Sturbridge on the E., the Connecticut line on the S., and Wales on the W. The Quinabaug river, coming from Connecticut, passes through this town, and, making a large circuit in Massachusetts, leaves the State at Southbridge, and joins the Thames in Connecticut. Population, 495. For several years the Congregational society has been regularly advancing in strength. A small debt yet remains, incurred in building the meeting-house. Mr. Sandford was previously settled in Gill, and in Jefferson Co., N. Y. Communicants, 59.

LEYDEN. This town was incorporated Feb. 22, 1809. It has Vermont on the N., Bernardston on the E., Greenfield on the S., and Colerain, to which it originally belonged, on the W. A Baptist society has been in existence here for some time. No Congregational church has ever been formed in the place. Population, 656. Rev. Ebenezer Bradford and others have been temporarily employed as missionaries.

MONROE. This town is in Franklin county, 130 ms. N. W. of Boston. Inc. Feb. 21, 1822. It is bounded N. by the Vermont line, E. by Deerfield river, S. by Florida, and W. by Clarksburgh. It is situated on the Highlands N. of Hoosac mountain. It has not, so far as we are aware, any religious society. Pop. 232.

MONTAGUE. This town is in Franklin, 87 ms. N. W. of Boston. Inc. Dec. 22, 1753. Pop. 1,260. It is bounded W. and N. by Connecticut river, E. by Wendell, and S. by Leverett. This town abounds with interesting scenery. All the waters of the Connecticut, drained from a large portion of New Hampshire and Vermont, here dash down a precipice of 65 feet in the most wild and romantic manner. There are two canals into which the water is thrown by immense dams. A bridge crosses the river and connects Montague with Deerfield. May 18, 1676, a severe battle with the Indians was fought in this town. It is said that 300 Indians, men, women and children, perished in this engagement. The Indians at length rallied and slew Capt. Turner and 38 of his men. We have not been able to ascertain the ecclesiastical condition of this town. The list of ministers in the table is not complete. Mr. Gates, since his dismissal from Montague, has been settled in the south parish of Amherst, but he is now dismissed from that place.

MONTGOMERY. This town is in Hampden, 100 ms. from Boston, inc. 1780, having Norwich on the N., Southampton on the E., Westfield on the S., and Russell on the S. W. Westfield river washes the S. W. corner of the town. Pop. 497, divided into 80 families. The Congregational church was organized Jan. 30, 1797. Five individuals, all males, having letters of dismission from other churches, entered into covenant. May 7, 1797, nine persons were admitted to the church. On the 29th of October the Lord's supper was administered, for the first time, to 14 members. The church now consists of 70 members, 23 of whom are absent. Mr. Noble, son of Thomas Noble, was born April 15, 1743. He did not acquire a collegiate education. He was first settled in Maine. He finally removed to Ohio, where he died a few years since. He was a man of uncommon activity.—Mr. Fowler, in the early part of his life, practised law. He was a man of ardent piety. His widow resides with her daughter, who married the Rev. Columbus Shumway of Petersham.—Mr. Edson studied theology at Bangor and New Haven.—Mr. Knight was born in Norwich, Ct., Hanover society, now Lisbon, Oct. 30, 1771. He was previously settled at Washington.

NEW SALEM. This town is on the line of Franklin, 80 ms. W. of Boston. It has Orange on the N., Athol and Petersham on the E., Prescott on the S., and Shutesbury

and Wendell on the W. The centre of the town is elevated, and enjoys an extensive prospect over the neighboring valleys. An academy was incorporated in this town Feb. 25, 1795. The inhabitants were chiefly from Middleborough and Danvers. It was settled just before its incorporation, June 15, 1753. Pop. 1,255.

We have not been able to find much information respecting Mr. Kendall. It is sometimes spelt Kendal. He is now living in the State of New York.—The cause of Mr. Foster's dismissal was the want of an adequate support. He was installed at East Sudbury, as successor of Rev. Josiah Bridge, Sept. 7, 1803, and died Sept. 25, 1812, in the 58th year of his age.—2 *Coll. Ms. Hist. Society*, iv. 62.

Orthodox Church. This is called the North Congregational society. The meeting-house, erected in 1836, is about $3\frac{1}{2}$ ms. from the South meeting-house. The church was organized Nov. 10, 1824. Number of members when formed, 40; present number, 113. Mr. French received the degree of M. A., Brown, 1825.—Mr. Curtiss was born May 19, 1805. His name does not appear on the catalogues of the New England colleges. He was previously settled over the Congregational church in Winchester, N. H.

NORTHAMPTON. The lands bordering on Connecticut river, which are now in the towns of Northampton, Hadley and Hatfield, were first known by the Indian name *Nonotuck*. On the 6th of May, 1653, a number of persons petitioned the General court of Massachusetts to grant them liberty to plant, possess and inhabit the place on *Conetiquot* river, above Springfield, called Nonotuck, as their own inheritance; representing that the same was a place suitable to erect a town for the furtherance of the public weal and the propagation of the gospel, and which promised, in an ordinary way of God's providence, a comfortable subsistence whereby they might live and attend upon God in his holy ordinances, without distraction. At the same time, and in aid of the above petition, John Pynchon, Elizur Holyoke and Samuel Chapin of Springfield, presented their petition to the General court, stating that the place was very commodious, containing large quantities of excellent land and meadow, and tillable ground sufficient for two large plantations, and that at least 25 families in the neighborhood had manifested a desire to remove thither, many of whom were of considerable quality for estates and fit matter for a church. In answer to these petitions, the General court, on the 18th of May, 1653, appointed a committee to divide the land petitioned for into two plantations. On the 9th of May, 1654, the committee reported* that, for the present, they had appointed only the bounds of one of the plantations, to which they allowed the great meadow on the west side of Connecticut river, as also a little meadow above the other—the plantation to extend from the upper end of the little meadow to the great falls down towards Springfield, and eastward nine miles into the woods from the Connecticut. The other plantation, which the committee omitted to lay out, was afterwards formed into the town of Hadley. There is a tradition that one English family came to Northampton in 1652, and lived on land which is east of what is now Hawley street. In 1653 a number of families settled in the place. The town was purchased for 100 fathom of *wampum*, and 10 coats, besides some smaller presents, in hand, paid to the sachems and owners, and also for ploughing up 16 acres of land on the east side of the river the ensuing summer. A new deed was subsequently executed, and a larger and satisfactory compensation was given to the Indian sachem. On the 17th of October, 1658, the town voted to give away their whole right and title to *Capawonk*, now the south meadow in Hatfield. May 7, 1662, Hampshire county was formed of the three towns of Springfield, Northampton and Hadley. In 1656 "townsmen" or selectmen were chosen. March 18, 1657, the people of Northampton employed an agent "to obtain a minister, and to devise means to prevent the excess of liquors and cider from coming to the town." On the 7th of June, 1658, it was agreed in town meeting, by unanimous consent, to desire Mr. Eleazar Mather to be a minister to them in a way of trial in dispensing his gifts. In December the town voted that a rate of 100 pounds should be levied for building a house for the ministry. On the 4th of January, 1659, they agreed to lay out 80 acres of meadow for the ministry. Soon after the ordination of Mr. Mather, Mr. John Strong was ordained ruling elder of the church. On the 23d of November, 1662, the people unanimously expressed their desire to settle Mr. Joseph Eliot as a teacher. His salary was fixed at 50 pounds. In 1663 the town voted to give him 80 pounds, and 60 pounds a year, and to build him a house. Mr. Eliot continued in the town a year or two, but was not ordained. He was the son of John Eliot of Roxbury. He was settled in Guilford, Ct. in 1664 or 1665, and died May 24, 1694. In 1661 the town voted to build a meeting-house 42 feet square. Mr. Mather was a son of the Rev. Richard Mather of Dorchester. He was greatly esteemed as a man of talents and piety. By his wife, who was a daughter of the Rev. Mr. Warham of Windsor, Ct., he left one daughter, who was married to the Rev. John Williams, the first minister of Deerfield, and who was killed by the Indians when

* We have seen the original of this report among the public papers in the State-house, Boston.

Deerfield was destroyed in February, 1704. Mr. Mather preached at Northampton 11 years, three of which were before he was ordained. In 1671 a treatise was published with the following title: "Serious exhortations to the present and succeeding generations in New England, earnestly calling upon them all to endeavor that the Lord's gracious presence may be continued with posterity; being the substance of the four last sermons preached at Northampton by the Rev. Eleazar Mather."—Mr. Solomon Stoddard was invited to preach in the town soon after the death of Mr. Mather. On the 4th of March, 1670, the town voted unanimously, that they hoped, by the blessing of God, to give Mr. Solomon Stoddard, on condition of his settlement among them, 100 pounds yearly, as long as he continued among them and carried on the work of the ministry alone. On the 7th of February, 1672, Mr. Stoddard wrote a letter, addressed "to the Rev. John Strong, ruling elder of the church of Christ in Northampton," accepting their call. In this letter he says: "Without eying that power and grace which God has treasured up in Jesus Christ, it were altogether vain for me to attempt such an undertaking. The best is, that when we have the command of God for our warrant, we have his promise both for assistance and pardon. I do, therefore, venture to declare, that it is my intention, sometime this next summer, to answer your desire in accepting of your invitation, giving up myself the residue of my days to the service of the house of God in this place; beseeching you who are not altogether unacquainted with the difficulties, temptations and burdens of such a work, nor wholly strangers to my unfitness, to bow your knees to the Father of our Lord Jesus Christ, earnestly begging that he would fit me, by his Spirit, for so solemn a charge, and make me a blessing unto you and your posterity; that I may be enabled to be a faithful steward, and that my labor may not be in vain; that light and peace and the power of religion may be continued in this plantation." After several proposals, the town agreed to buy for Mr. Stoddard 100 pounds' worth of land, as an equivalent for 20 acres of good ploughing and mowing land, lying on the great interval, and engaged to him by a former vote. This indicates that the land was worth five pounds sterling an acre, though it had been bought 15 years before for a penny an acre. They also agreed to give him 100 pounds to build a house, and the use of the land sequestered for the ministry, until it should be paid. They also voted "to give Mr. Stoddard a home lot of four acres, if he pleases." Mr. Stoddard married the widow of Mr. Mather, who was a distinguished and useful minister till his death. Rev. Timothy Edwards of East Windsor, Ct., married one of his daughters, who was the mother of Jonathan Edwards. One of his sons was the Hon. John Stoddard, and a grandson was the Hon. Joseph Hawley, both eminent men.—Mr. Edwards was settled as a colleague with his grandfather under very happy auspices. The difficulties which occasioned his dismissal, as well as his distinguished character and usefulness, are too well known to need repeating here.—Mr. Hooker was grandson of Rev. Samuel Hooker of Farmington, Ct., and great grandson of Rev. Thomas Hooker, the first minister of Hartford. He died of the small-pox in the 49th year of his age, deeply lamented by the people of his charge, who, in testimony of their affection and his virtues, erected a monument to his memory. He was an able and faithful minister, of much learning and prudence, and of uncommon suavity of temper, and of the most engaging manners. He published a sermon at the ordination of Thomas Allen, Pittsfield, 1764, and a sermon on the death of John Hunt of Boston, 1776, both indicative of piety and talents in their author.—A biographical account of Mr. Williams may be found in the New York Evangelist, in 1835. He was an useful and much respected minister. He was the son of the Rev. Dr. Eliphalet Williams, who was born Feb. 21, 1727; graduated 1743 at Yale, and ordained March 30, 1748. His father was the Rev. Solomon Williams, D. D. of Lebanon, Ct., whose ancestors settled at Roxbury. The children of Rev. Dr. Eliphalet Williams, by his first wife, were Mary, Solomon, Rev. Elisha of Beverly, Anne and Edward; by his second wife, Fanny, Leonard and Abigail.—Dr. Tucker studied theology with Dr. Nott of Union College, who preached his installation sermon at Northampton. Since he left Northampton he has been settled over a Presbyterian church in Troy, N. Y. He is now pastor of a Congregational church in Providence, R. I.—Mr. Spencer was engaged in teaching an academy in the State of New York previously to his settlement at Northampton; he is now pastor of a Presbyterian church in Brooklyn, L. I.—Dr. Penney, soon after he came to this country, was settled in the ministry over a Presbyterian church in Rochester, N. Y. He is now president of Hamilton College.—When the church was first gathered, June 18, 1661, it consisted of 8 members. The following is an account of the admissions to the church during the ministry of seven pastors:

	<i>Years.</i>	<i>Whole No.</i>	<i>Average.</i>		<i>Years.</i>	<i>Whole No.</i>	<i>Average.</i>
Mr. Mather,	8	71	9	Mr. Williams (sole)	46	628	14
Mr. Stoddard,	57	635	11	Mr. Tucker,	3	222	74
Mr. Edwards,	23	495	35	Mr. Spencer,	3	232	77
Mr. Hooker,	24	404	17				

The members of the church at the organization, were Rev. E. Mather, David Wilton,

William Clark, John Strong, Henry Cunliffe, Henry Woodward, Thomas Root and Thomas Hanchet.

Number of members at the organization of the church, ...	8
Admitted previously to Dec. 29, 1668, ...	71
Number in July, 1677, ...	76
“ in Nov. 1706, ...	96
“ in Nov. 1736, ...	620
“ in Jan. 1832, ...	729

Edwards Church. In the summer of 1831, the parish had increased to about 2,800 souls, and the necessity of a division became very apparent. In May, 1832, 31 members of the church prepared and published a letter on the subject. July 29, 1832, the consent of the First church was obtained. A new parish was organized July 31, 1832, of 37 members. Jan. 29, 1833, the church was formed, consisting of 44 males and 55 females. On the same day the Rev. John Todd, who had been settled over the Union church in Groton, was installed. Mr. Todd preached the sermon at the organization of the church, and Rev. Dr. Hawes of Hartford at the installation of the pastor. Number of members at the present time, 175. Dec. 25, 1833, the meeting-house, which, with the grounds, etc., had cost \$15,000, was dedicated. Mr. Todd studied divinity at Andover, and Mr. Mitchell at New Haven. Mr. Todd is now pastor of the First Congregational church in Philadelphia.—Mr. Mitchell had been previously editor of the *Christian Spectator*, and pastor at Fairhaven, Ct.

The *Unitarian*, or “The Second Congregational church,” was organized July 28, 1825. Mr. Hall has been settled in Providence, R. I., since his dismission from Northampton.—Mr. Stearns was a tutor at Harvard College. He studied divinity at Cambridge.

NORTHFIELD. This town is in Franklin county, 94 ms. N. W. of Boston, on the E. bank of Connecticut river, and adjoining New Hampshire on the N. It was inc. Feb. 22, 1713. The Indian name was Squawkeage. It was purchased of the Indians by a deed dated Aug. 13, 1687, for 200 fathoms of wampum and 67 pounds in goods. The town was first settled in 1672, by some families from Northampton, Hadley and Hatfield. Among the first buildings erected, were a place for public worship and a stockade fort. This place suffered much by the Indians, particularly in 1678, 1700, 1723, 1724, 1747 and 1748. In 1678 and in 1700, the settlement was given up to the Indians. The village is situated on a rising ground, chiefly on a wide and pleasant street, about one mile in length, running parallel with the river. The township contains a large quantity of excellent land. One elder Jones was first employed to preach in the place, soon after its settlement. The First church was formed in 1718. Mr. Doolittle remained in the ministry till his death.—Mr. Hubbard is remembered as having been of truly Orthodox principles, and of devoted piety. He was a son of Dea. John and Mrs. Anne Hubbard, Hatfield, born Nov. 5, 1726, married Miss Anna Hunt, daughter of Capt. Samuel Hunt, Northfield, Dec. 26, 1753. He had 10 children, 6 living at his death. His parents were distinguished for a blameless, holy and Christian life. Rev. Dr. Joseph Lyman preached his funeral sermon, Dec. 2, 1794. A very good character is given of Mr. H. by Dr. Lyman.—Mr. Allen, after his dismission, studied law. He was for many years a member of the House of Representatives of the United States. He and his successor in the ministry, Mr. Mason, now reside in Northfield.—Mr. Mason was born May 23, 1769.—At the time Mr. Presbury was ordained, a disaffected party had withdrawn from the First society, and formed what was called a *Second Society*, with a church of 56 members. When Mr. Mason was dismissed, they returned and united with the First society under Mr. Hosmer. Mr. Presbury removed to Taunton, where he died.—Mr. Hosmer removed to Buffalo in August, 1836.—Mr. Everett was born Aug. 20, 1811. Number of members in the church, 93.

The *Trinitarian Church* was formed Nov. 30, 1825, of 30 persons, 6 males and 24 females. Present number of members, 100, 10 of whom are non-resident. Mr. Moody is now settled over the East church in Granby.—Mr. Fowler is now in Bernardston. [See note on Bernardston in the Feb. No. of the Register, p. 266.]—Mr. Lombard was previously settled in Feeding Hills, a parish of West Springfield. There has been no extensive revival of religion in Northfield for 100 years. Pop. 1,605.

NORWICH. This town is in the southwestern part of Hampshire, having Chesterfield on the N., Westhampton on the E., Montgomery on the S., and Chester on the W. A northern branch of Westfield river passes through the whole length of the town; and the main branch passes through the southwest corner. The town, inc. 1772, is 107 ms. W. of Boston, and 12 W. of Northampton. Pop. 714. Mr. Woodbridge, since his dismission from Norwich, has resided at South Hadley.—Mr. Russell was ordained over the church in Boylston, June, 1826, and dismissed April, 1832. He died of a pulmonary consumption. In his life, in his protracted sickness, and in his death, he manifested striking traits of Christian character. See Quart. Reg., vol. x., p. 53. He studied theology at

Andover.—Mr. Page is now settled at Tyringham. Rev. Vinson Gould of Southampton, has supplied the pulpit for a considerable part of the time since the dismissal of Mr. Page. Church members, 145.

ORANGE. This town is in the eastern part of Franklin, 75 ms. W. of Boston, inc. Oct. 15, 1783. It has Warwick on the N. W., Royalston N. E., Athol S. E., and Miller's river, which separates it from New Salem, on the S. The lands are rough and uneven. Miller's river affords valuable water privileges. Pop. 1,543. We can find but little information respecting Messrs. Foster and Chandler, the only ministers who have been settled over the Old church in the centre of Orange. Mr. Foster seems to have been, for many years, a preacher at Charlestown, N. H., and is also said to have been an ordained minister of the North parish of Killingly, Ct. He was the minister of Orange about 1798.—Mr. Chandler was in Orange but a short time. The church is now in a broken state.

Irvingville Church. The village of Irvingville, formerly belonging to the plantation of Erving's Grant, was in 1837 annexed to Orange. Oct. 13, 1837, an ecclesiastical council convened and organized a church, called the "Evangelical Church of Orange." There were admitted 13 males and 8 females. Since that time, 6 males and 9 females have been added—total 36. The confession of faith is the same as that of the Evangelical churches in Northfield, Warwick and Erving. The church has had no settled minister. Rev. Dyer Ball is stated supply, in connection with the church in Erving. The members of the church, previously to the enlargement of Orange, lived, with one or two exceptions, in Erving, or in New Salem.

PALMER. This town, inc. June 30, 1752, is in the eastern part of Hampden, 82 ms. S. W. of Boston. Pop. in 1820, 1,197; in 1837, 1,810. It is finely situated for agriculture, and has become a large manufacturing town. It is between the forks made by Ware river with the Chickopee on the S., and Swift river on the N. It has Warren and Brimfield on the E., Monson on the S. and S. W., and Belchertown and Ware on the N. A company was inc. in 1826, with a capital of \$1,000,000, called the Three Rivers Cotton and Woollen Manufacturing Company. The town was originally settled by colonists from the north of Ireland, many of whose descendants remain in the place. The early records of the church are very scanty, and those of the town are confused and defective. The church was organized, probably, in 1730 or 1731, three years after the town was settled. The number of members at the time of the organization of the church, is not known. Subsequently it was about 50. Till the settlement of Mr. Colton, it was Scotch Presbyterian. The present number of members is 192. Mr. Harvey was ordained by the Londonderry presbytery. Mr. Thompson of Londonderry, preached the sermon. Mr. H. was dismissed on account of alleged immorality.—Mr. Burns left Palmer in the midst of serious ecclesiastical difficulties.—Mr. Baldwin was installed by the Boston presbytery. He had been previously ordained as an evangelist. The venerable widow of Mr. Baldwin is still living, at the advanced age of 91 years. She speaks of the grief expressed by the old people at the introduction of Watts's Psalms and Hymns into the religious services, and also of the practice of distributing the bread and wine, at the Lord's supper, in the pews, instead of spreading a large table in the Scotch manner.—The sermon at Mr. Colton's ordination was preached by the Rev. Dr. Moore, then of Leicester, afterwards president of Williams and Amherst colleges. Mr. Colton, since his dismission from Palmer, has been principal of Monson and Amherst academies, and of a seminary in North Carolina.—Mr. Ware studied theology at New Haven. Rev. Dr. Humphrey of Amherst preached his ordination sermon. He has since been settled over a Presbyterian church in the State of New York.—Mr. Backus was previously settled in Woodstock, Ct. Rev. Charles Fitch, now of Boston, preached his installation sermon at Palmer.

PELHAM. The position of this town is elevated and the surface uneven. Swift river, a principal branch of the Chickopee, waters the eastern borders; and Fort river, which falls into the Connecticut, waters the western parts of this town. It has Shutesbury on the N., Prescott on the E., Belchertown on the S. and Amherst on the W. Pop. 957. Inc. 1752. The ancestors of the first settlers were Presbyterian emigrants from the north of Ireland. The church, which was Presbyterian, was organized in 1745. In Dwight's Life of President Edwards, p. 211, is the following: "In August, 1744, Mr. Edwards preached the sermon entitled, 'The True Excellency of a Gospel Minister,' at the ordination of Mr. Robert Abercrombie, to the ministry of the gospel at Pelham. This gentleman was from Scotland, having been made known to Mr. Edwards by his correspondents in that country, and through his kind offices, was introduced immediately to the people in Pelham. The sermon was immediately published." Some difficulties occurred which resulted in Mr. Abercrombie's dismission. He continued, however, to reside in the town till his death. In the Andover library is a pamphlet with the following title: "Remarks on a late Pamphlet, entitled, 'A fair Narrative of the Proceedings of the Presbytery of Boston, against the Rev. Mr. Robert Abercrombie, late Minister of the

Gospel at Pelham,' etc. wherein the contrary is truly stated, and the most material things, in a Letter to the Rev. Messrs. John Moorhead, Jonathan Parsons and David McGregore, Committee of said Presbytery." The pamphlet is dated Pelham, June 30, 1757.—Mr. Graham died young.—Mr. Merrill, after his dismission, removed from the place.—Mr. Oliver removed to the State of New York.—Mr. Brainerd is still living in Vermont at an advanced age.—The consequence of the change of Mr. Bailey's sentiments, who became an Unitarian, was a division in the church and parish, which resulted in his dismission. He afterwards became minister of the Unitarian church in Greenfield, where he died. Moral desolation succeeded in Pelham, where once religion had flourished, till the church became extinct. In July, 1837, the Rev. Luke A. Spofford commenced his labors in this town, under the patronage of the Massachusetts Missionary Society. A new church was organized October 25, 1837, which has promising prospects. Rev. John Whiton, of Enfield, preached at the organization.

PLAINFIELD. This town is in the N. W. corner of Hampshire, 20 ms. N. W. of Northampton, and 112 W. of Boston. It is about 5 ms. long from E. to W., and 4 ms. broad from N. to S. It has Hawley on the N., Ashfield on the E., Cummington on the S., and Windsor and Savoy on the W. This town is rich in minerals. It does not appear that the Indians ever resided on these mountains. Cummington, including Plainfield, was sold by the General court to Col. John Cummings, of Concord, June 2, 1762. The first person who resided within the present limits of Plainfield, was a Scotchman by the name of Macintire, who, with his family, began a settlement, in March, 1770. Many of the early settlers came from Bridgewater and Abington. Plainfield was inc. as a district of Cummington, March 16, 1785. The town was inc. June 15, 1807. Previous to the incorporation of Plainfield as a district, the inhabitants attended divine service at Cummington, and formed part of the ministerial charge of the Rev. James Briggs. On leaving his ministry, the people took immediate measures to set up public worship themselves. August 11, 1785, it was voted "to raise 14 pounds to hire preaching the present year." A church of fourteen members was organized, August 31, 1789. May 14, 1787, the district voted unanimously to give Mr. James Thomson a call to settle with them in the ministry, with 60 pounds as annual salary. This invitation was declined. A meeting-house was completed in 1797, when two sermons were preached, one by Mr. Bascom of Chester, the other by Mr. Leland of Peru. March 8, 1791, the church gave an invitation to Mr. Moses Hallock to settle with them in the ministry. This he declined on account of ill health. The invitation was renewed and accepted. The sermon, at his ordination, was preached by Mr. Whitman of Goshen. This sermon was published. A copy is in the library of the Antiquarian Society at Worcester. Before Mr. Hallock commenced his studies, he spent some time in the revolutionary army. When at Yale College, he became a member of the Phi Beta Kappa. His theological studies were pursued under the care of the Rev. Samuel Whitman of Goshen, where his parents then resided. He was licensed to preach in August, 1790. The whole number received into his church, during his ministry, up to 1830, was 358. For a long season, he kept a private school, by which his usefulness was greatly increased. Of 304 youth, who were instructed by him, 132 entered college; 50 became ministers of the gospel, 7 missionaries to the heathen. Others have become distinguished men in other professions. Many received their preparatory education at an expense scarcely exceeding \$1 a week. In 1815, he buried his venerated father at the age of 85; in 1826, his only and beloved brother, Jeremiah Hallock, of Canton, Ct.; and in Dec. 1835, his wife, who, from the age of 16, had been looking for the "better country." His own death was very peaceful. At a quarter before 9 P. M. July 17, 1837, while he seemed to be sleeping, it was found, to the surprise of all, that he had ceased to breathe. Few men have been more useful; none more humble, holy, consistent, and devoted to the proper work of man. He had no brilliancy; but was strongly characterized in his whole deportment, by kindness, sincerity, frankness, meekness, and a deep and heartfelt interest in the welfare of all.—When Mr. Kimball was installed, Rev. Thomas Shepard, of Ashfield, preached the sermon. Mr. Kimball was born March 18, 1791. He studied divinity at Andover, and was ordained over the societies in Martinsburg and Lowville, N. Y., June 29, 1822, and dismissed at his own request, Oct. 17, 1830. Since his dismission from Plainfield, he has been editor of the New Hampshire Observer, at Concord.—Mr. Goodsell was once a member of Yale College, but left the institution on account of ill health. He studied theology at Princeton. See *Porter's Hist. of Plainfield*.

PRESCOTT. This town is in the eastern part of Hampshire, 81 miles W. of Boston and 15 N. E. of Northampton. It was inc. Jan. 28, 1822. It was taken from Pelham. The township is watered by several branches of the Swift river, which is a principal branch of the Chickopee. Pop. 788. A church formerly existed in that part of Pelham which is now Prescott, over which two ministers were settled, Matthias Cazier and Sebastian C. Cabot. This church became extinct. The church was reorganized Jan. 15, 1823, with 12 members; present number of members, 95. During the ministry of Mr. Brown an extensive revival of religion was enjoyed, and the church was greatly

enlarged.—Mr. Cushman studied theology with the Rev. Calvin Park, D. D. of Stoughton. He was ordained pastor of the Congregational church in Springfield, N. H. July 6, 1825, and dismissed, at his own request, July, 1828. He then labored as missionary and stated supply at Sullivan, N. H., Westford, Ct., and North Wrentham, Ms. His installation sermon at Prescott was preached by the Rev. Dr. Ebenezer Burgess, of Dedham.

ROWE. This town is on the western border of Franklin, 130 ms. N. W. of Boston, inc. Feb. 9, 1735. It has the Vermont line on the N., Heath on the E., Charlemont on the S. and Monroe and Florida on the W. Pop. 688. It has an elevated situation near the sources of Deerfield river, at the N. W. base of the Hoosac mountain. One of the cordon of forts, erected about 1744, for defence against the French and Indians, was situated in this town, and called Fort Pelham. It is resolved by the last legislature to annex a part of Zoar to Rowe, containing six families and 1,875 acres of land. The township of Rowe was purchased originally by a Mr. Jones. He officiated as minister of the town for several years, but never sustained any ecclesiastical connection with the people. Mr. Smith was not regularly dismissed in 1832, but he ceased preaching at the time, as his pastoral relation was virtually dissolved. After his first dismissal at Rowe, and before his resettlement, Mr. Smith was installed over two churches in Mendon.

Orthodox Church. Mr. Thompson is now settled in Goshen. Church members, 25. Sabbath congregation, 55. There are four religious societies and four meeting-houses in this small town.

RUSSELL. This town is in Hampden, 103 ms. S. W. of Boston, having Montgomery on the N., Westfield on the E., Granville on the S. and Blandford on the W. It was inc. Feb. 25, 1792. It is finely situated, and well watered, being traversed through its whole extent by Westfield and Little Westfield rivers. A turnpike from Westfield to Blandford passes through the town. Pop. 475. The Congregational church was organized by the Rev. Joseph Badger, Nov. 1, 1800. "It having pleased the great Head of the church to remove several members of other churches to this place, and also to call up the attention of a number to the concerns of eternity, and to give them hope of an interest in the gospel salvation, they are desirous of being united in a particular church state. After repeated meetings on the subject, in which they sought by prayer for light and direction from above, and after due examination of each other, in regard to their sentiments and experiences, in which they found themselves agreed, the following persons were incorporated into a Christian Congregational church, invested with full powers to receive members and exercise discipline. Eight males and seven females were led into solemn covenant engagements to give up themselves to God and to each other, as members of Christ's visible body. Done this first day of November, 1800, Joseph Badger." The church has been aided by the Massachusetts Missionary Society, has never had a settled pastor, and has enjoyed preaching but a part of the time. Whole number of admissions, 59. Present number, 5 males and 19 females. Two revivals of religion have been enjoyed, in 1800 and in 1829. Deacons, Stephen Hughes and Thomas Russell. The society own a small, well-finished meeting-house, in connection with the Methodists.

SHELBURNE. This town is in Franklin, 100 ms. N. W. of Boston, inc. June 21, 1768, having Colerain on the N., Greenfield on the E., Conway and Buckland on the S., and Charlemont on the W. Pop. 1,018. This town was originally a part of Deerfield, and is pleasantly situated on the N. E. side of Deerfield river. Shelburne Falls on this river is an object of considerable curiosity. There are two libraries in this town. An academy was inc. in 1828. A Congregational church was formed in 1770. Mr. Hubbard died at Middletown, Ct.—Mr. Townsend now resides in Sodus, N. Y., without pastoral charge.—Dr. Packard was born March 4, 1769. He received the honorary degree of D. D. from Dartmouth College.—Theophilus Packard, Jr. was born Feb. 1, 1802. He studied theology with his father. Number of church members, 172.

SHUTESBURY. This town is in the eastern part of Franklin Co., 82 miles W. of Boston, having Wendell on the N., New Salem and Prescott on the E., Pelham on the S. and Leverett on the W. It was inc. June 30, 1761. This town was settled mostly from Sudbury. It was then called Road Town. Ephraim Pratt, from Sudbury, lived here to be 116 years old. He was able to mow for 101 years in succession. He was married to Martha Wheelock at the age of 21, and could number of his descendants 1,500 persons. In 1801, he had four sons living, the eldest of whom was 90 years of age. For the last 60 years, he tasted no wine nor distilled spirits, and for 40 years eat no animal food. He was born Nov. 1, 1687, and died May, 1804. The church was first organized about 1740, and was reduced to one member. It was reorganized Feb. 4, 1806, with 20 members. Present number, 52. Mr. Hill and his people were alienated from each other in consequence of his imbibing political sentiments hostile to American liberty. This led to a suspension of his labors for two years, after which he was regularly dismissed.—Mr. Taylor is now living on the farm of the late Rev. Dr. John Crane of Northbridge,

whose daughter he married. After the dismissal of Mr. Taylor, various individuals supplied the pulpit. Rev. Silas Shores preached a part of the time for six years.—Mr. Cushman was formerly pastor of a church in Acton, Me.—A convenient meeting-house has lately been built for the sole use of the Congregational society, and their right in the former house, which belonged to several denominations, disposed of. Sabbath congregations are stated at 150; a considerable proportion are young men. Pop. of the town, 816.

SOUTH HADLEY. This town is in Hampshire, 90 ms. W. of Boston, inc. April 12, 1753. It has Hadley on the N., Granby on the E., Springfield on the S., and Connecticut river which separates it from Northampton on the W. Two rivers pass through the town from the east. Connecticut river falls, in one place in this town, 40 feet. The river is rendered navigable by a canal two miles in length, 300 feet of which are cut 40 feet deep through a solid rock. Pop. 1,400. This town was settled as early as 1721, by a few families from Hadley. It was then called the South precinct in Hadley. The first settlers for some time continued to attend public worship on the Sabbath in Hadley, a distance of about seven or eight miles. In 1733, the first town-meeting as a separate district was held, and it was resolved that a meeting-house, the frame of which was put up the year before, should be in part finished. The building however was not completed until the close of the year 1737. The families were few in number, and indigent in their circumstances, and the house was built principally by their personal labor. It was not large, containing only nine pews in the body of it. A gallery was subsequently added. There was no steeple or bell. The people were called together at the appointed hour of public worship by the "blowing of a conch-shell." The house still remains and is occupied as a dwelling-house on the north side of the common. In consequence of the house being too small to accommodate the people, at the meeting of the town in March, 1750, a vote was passed to build a new house, 55 feet in length and 45 in breadth, to be placed as near the old one as might conveniently be done, and as near the centre of the town as possible. The difficulty of locating the house was almost without a parallel. It was not until *thirteen* years after that the question was settled, during which more than fifty meetings for the purpose of agreeing on the place were held. It was finally settled by lot. The lot fixed the place where the meeting-house of the First parish now stands. A part being dissatisfied, a council of ministers was called, consisting of the Rev. Dr. Williams of Longmeadow, Rev. Mr. Breck of Springfield, Rev. Mr. Ballantine of Westfield, and the Rev. Mr. Lathrop of West Springfield, who decided that both parties were under moral obligation to abide by the lot. The first pastor of the church in South Hadley was Rev. Grindall Rawson. A grant of land called the "Proprietors' Land," was set off to this town on its first settlement by the town of Hadley, for the use of the ministry, on condition that the people should settle among them "*a good Orthodox minister.*" By a vote of the precinct, at their first meeting, this land was appropriated to Mr. Rawson. Mr. Rawson continued in the exercise of his ministry for about 8 years, when dissatisfaction having arisen, he was dismissed. Mr. Rawson was settled in Hadlyme, Ct. from Sept. 18, 1745, till his death. The ground of dissatisfaction it is difficult to ascertain. It is due to his memory to state, that during his ministry, one of the most powerful revivals, ever enjoyed by the church in that place, occurred. The late President Edwards, then minister in the adjoining town of Northampton, remarks of this revival—"In the month of March, 1735, the people in South Hadley began to be seized with deep concern about the things of religion, which very soon became universal; and the work of God has been very wonderful there." He remarks afterwards, "I hope by far the greater part of persons in this town above 16 years of age, are such as have the saving knowledge of Jesus Christ."*—In 1742, the Rev. John Woodbridge of Suffield, Ct. was settled over the church. The church presented to him the invitation to become their pastor, in which the parish concurred. Mr. Woodbridge continued pastor of the church until his death, a period of about 42 years. No materials from which a history of the state of the church during his ministry, could be given, are on record. From the recollection of the oldest inhabitants, his character was that of a prudent and blameless pastor and a sound and evangelical preacher. Some years before his death the town furnished a supply for the pulpit on the Sabbath. Among the individuals who were the stated preachers at this time, was the late President Dwight.—In April, 1781, the Rev. Joel Hayes was elected colleague pastor with the Rev. Mr. Woodbridge. The ministry of Mr. Hayes, from its commencement to his death, was 45 years. Forty-two years he was sole pastor. Three years after his ordination the church consisted of 125 members. From that period until his death he admitted by letter and on profession 290 members. There are no *recorded* seasons of revival, but it is known that there were three or four periods of more than ordinary religious attention previous to 1819. During that year 74 were admitted to the church, most of whom were the fruits of the revival. The

* See Farmer's Genealogical Register, p. 240, and Rev. Dr. Field's Statistical Account of Middlesex County, Ct., p. 80.

ministry of Mr. Hayes until near its close, was distinguished by great harmony, in his church and among the people. He was a man of kind feelings, and in the pulpit was remarkable for "great plainness of speech." He was a firm believer in the doctrines of grace and did not hesitate to preach them with boldness.—Mr. Boies was formerly pastor of the Second Presbyterian church in Charleston, S. C. During his ministry in South Hadley of more than 10 years, there were two seasons of special religious attention—the former in 1825, when 50 were hopefully converted, and the latter in 1832, when about 70 were the fruits of it. After Mr. Boies's dismission, the church was for the first time destitute of a pastor. Mr. Boies is now pastor of the Pine Street church, Boston.—Mr. Condit, son of Rev. Aaron Condit of Hanover, N. J., was previously settled in East Hampton, L. I. The church, of 168 members, is now enjoying an interesting revival of religion. The Mt. Holyoke Female Seminary, lately established in this place, is very flourishing.—Mr. Tyler, of the *Second or Canal Church*, was previously settled in Weymouth.

SOUTHAMPTON. This town is in the southern part of Hampshire, 8 ms. S. of Northampton. It has Easthampton on the N., Easthampton and West Springfield on the E., Westfield on the S., and Montgomery and Westhampton on the W. The river Manhan, rising in Westhampton, passes twice through this town. The Farmington canal, connecting New Haven with Connecticut river above Northampton, traverses this place. The lead mine in the northern part of the town is not now worked. Inc. Jan. 5, 1753. Pop. 1,216. It was originally a part or "precinct" of Northampton. The first persons who took up their residence in this plantation, were Judah Hutchinson and Thomas Porter, in 1732. In 1733, 14 settlers came. Some families had resided in the north part of the town, in Pomeroy's meadow, as early as 1722 or 1724. They belonged, however, to the old town, till after a meeting-house was built in the South precinct. Between 1733 and 1740, 14 families removed to the place. The first meeting of freeholders qualified to vote in precinct affairs, was held Sept. 21, 1741. On the 18th of April, 1743, the precinct "voted to give Mr. Jonathan Judd a call to settle with us in the Second precinct of Northampton, in the work of the ministry." On the 8th of June, 1743, 32 members having taken letters of dismission and recommendation for that purpose from the First church, were organized into a new church. On the same day Mr. Judd was ordained pastor; and on the 7th of July, 1743, "the church fasted and chose for deacons, Waitstill Strong and John Clark." Mr. Judd had for settlement 200 acres of land, 100 pounds *old tenor*, and 125 pounds, *old tenor*, to be expended in work on his house. His salary, for the first three years, was 130 pounds, *old tenor*, per annum, and five pounds a year to be added till it reached 170 pounds. At the next meeting it was voted to give him his wood, "and we will give him more according to our ability." His house, in the Indian troubles, was fortified. The clergymen at his ordination, were Messrs. Edwards of Northampton, Hopkins of W. Springfield, Woodbridge of S. Hadley, Parsons of East Hadley, Williams of Hadley, Woodbridge of Hatfield, and Ballantine of Westfield. It was requested that "each should bring a messenger with him." Mr. Edwards preached the sermon, which was afterwards published. The council convened in N. Searl's house of two rooms, the largest in the place. Most of the first settlers had been trained under the ministry of Mr. Stoddard and Mr. Edwards in Northampton, and were persons of eminent piety. It is reported that while they were observing a day of fasting and prayer, in a barn, in reference to obtaining a pastor, Mr. Judd unexpectedly came into their meeting, having been sent by Mr. Edwards. Mr. Judd was a son of William Judd, and a grandson of Thomas Judd. He was much beloved by his people. Mr. Williams of Northampton speaks of him as "a worthy minister of an amiable character." He published two or three miscellaneous sermons.—Mr. Gould studied divinity with Dr. Backus of Somers, Ct., who preached his ordination sermon. He had previously been a tutor in Williams College. His wife, who died in Nov., 1837, greatly and most deservedly lamented, was the only daughter of Doct. Sylvester Woodbridge of Southampton. Mr. Gould's salary was \$333 33, and 30 cords of wood. He had \$1,000 settlement. More than *thirty* persons from this town have been educated at college, who have become ministers of the gospel, very much by the influence of Mr. Gould. Mr. Gould, after his dismission from Southampton, was settled for a short time in Bernardston. He now resides in Southampton.—Mr. White studied divinity at Andover. Mr. Shepard of Ashfield, preached his ordination sermon. The number of members admitted to the church since its organization, is more than 1,300. Present number, 406. The town has from its settlement, embraced but one Ecclesiastical society.

SOUTHWICK. This town is in the southern part of Hampden, having its S. and a part of its E. and W. boundaries on the line of the State of Connecticut. Its other boundaries, are Granville on the W., Westfield on the N., and West Springfield on the E. Several large ponds and a considerable river water this town; the Farmington canal also passes through it. Inc. Nov. 7, 1779. Pop. 1,291. The Congregational church was organized Aug. 17, 1773, and the Ecclesiastical society was inc. Nov. 25, 1825. The church at its organization consisted of 8 members; it has now 74.—Mr. Forward

was a faithful minister, useful in life, and died in the faith of the gospel, much lamented by his people.—Mr. Clinton published a treatise on infant baptism, which is a work of merit, and went through two editions, the first in a pamphlet form, the second in a duodecimo volume. In 1803, most of his family died in the interval of a few days. He now resides in Lowville, Lewis Co., N. Y.—Mr. Rossiter preached but one Sabbath after his installation, on account of ill health. He has been engaged in Boston in mercantile pursuits.—Mr. Foote, since he left Southwick, has been installed in the East parish of Longmeadow, and in the parish of Feeding Hills, in West Springfield.—Mr. Howe is now settled over a church in Halifax.—Mr. Fletcher was born Feb. 3, 1789. He taught school in Kinderhook, N. Y., three or four years. A revival of religion commenced in his school about 1818, and spread through Kinderhook and the adjoining towns, during the progress of which about 1,000 persons were hopefully converted. Dr. Livingston and other clergymen urged Mr. F. to prepare for the ministry. He left the school and studied theology with Dr. L.—The first meeting-house was burnt in 1823. The second, dedicated in December, 1824, is a handsome structure. There is a Methodist church in the south part of the town, and a Baptist in the centre. Mr. Richard Dickinson, who died in this town in 1824, appropriated \$17,000 in his will, for the benefit of the schools. A sum not exceeding one-half, goes to the support of a grammar school, and the remainder to the district schools. The interest only is appropriated. A grammar school has been commenced, which is free to the youth of Southwick.

SPRINGFIELD. This was the first town which was settled in the western part of Massachusetts. Some of the first planters came from England in 1630, in governor Winthrop's company. William Pynchon, the father of the town, was one of the patentees of the colony charter of 1627 and of 1628. He first settled in Roxbury. In May, 1635, Mr. Pynchon, and the inhabitants of Roxbury, had liberty granted them by the General court to remove to any place that they should think meet, not to the prejudice of any other plantation, provided they continued under the government of Massachusetts. In 1635, Mr. Pynchon, with some others, came to Springfield, called by the Indians Agawam, and built a house on the west side of the Connecticut, on the Agawam river, in the meadow, called from that fact Housemeadow. A permanent settlement was made in the spring of 1636. On the 14th of May, (25th of May, N. S.) 1636, a covenant or an agreement was made by the men who, with their families, had removed from Roxbury, the original of which is yet preserved. It consists of 15 articles. The first is as follows: "We intend, by God's grace, as soon as we can, with all convenient speede, to procure some godly and faithfull minister, with whom we purpose to joine in church covenant, to walk in all the ways of Christ." The name of the settlement was changed from Agawam to Springfield, by vote of the town, April 14, 1640. The town seems never to have been incorporated. It was recognized by its name, Springfield, by the General court in 1641. As the church records are lost up to 1637, it is not known when Mr. Moxon was settled. It was probably in 1637. He was in that year made a freeman at Boston, and in 1638 was sent by Springfield as a deputy to Hartford. The church was, probably, the 14th in Massachusetts, though Mr. Savage, in Winthrop's Journal, makes it the 26th, postponing its foundation till 1645. In 1639 a house was built for Mr. Moxon by voluntary assessment. It was 35 by 15 feet, with a porch and study in it, with thatched roof and planked cellar walls. Mr. Moxon had a house lot and other lands. In 1650 Mr. Pynchon fell under the censure of the General court for having published a book, not in accordance, in some respects, with the theological opinions of the fathers. He was left out of the magistracy, and laid under heavy bonds. In 1651 he made a recantation of his sentiments, and his censure was suspended. In 1652 he went to England, and never returned, though his family remained in Springfield. He was accompanied by Mr. Moxon and his family, who likewise did not return to this country. The reasons of Mr. Moxon's departure are not certainly known. It is reasonably conjectured that it was owing to some difficulties on the subject of witchcraft. One Mary Parsons having killed her child, was tried in Boston for murder and witchcraft. She accused two of Mr. Moxon's daughters of having bewitched her. On account of the troubles growing out of this affair, it is conjectured that the family returned to England. Johnson, in his *Wonder Working Providence*, alludes to it. The same author thus writes of Mr. Moxon.

As thou with strong and able parts art made,
Thy person stout, with toyl and labour shall,
With help of Christ, through difficulties wade,
Then spend for time; spare not thyself at all,
When errors crowd, close to thyself and friends,
Take up truth's sword, trifle not time for why,
Christ called his people, hither for those ends,
To tell the world that Babel's fall is nigh,
And that his churches through the world shall spread,
Maugre the might of wicked men and devils;
Then, *Moxon*, thou need'st not at all to dread,
But be avenged on Satan for his evils;
Thy Lord Christ, will under thy feet him tread.

Mr. Moxon died very poor, out of the ministry.* Among the individuals who preached in Springfield after Mr. Moxon's departure, were a Mr. Hosford, for about a year; a Mr. Thompson, about a year; and a son of Rev. Thomas Hooker of Hartford, the Rev. Samuel Hooker, afterwards of Farmington, Ct. Laymen sometimes carried on public worship. Mr. John Pyncheon had the right to exhort. In November, 1656, the town voted "to allow Dea. Wright, Dea. Chapin, Mr. Holyoke and Henry Burt, £12 for their past services in the Lord's work on the Sabbath, to be distributed by the selectmen; and that in future they would allow at the rate of £50 a year, till at such time as they shall have a settled minister, to be distributed and ordered by the selectmen."—Mr. Glover was a son of Hon. John Glover of Dorchester. He was an able man, and of high attainments as a scholar. His wife died in 1689, and at least three of his children died before him. A great grandchild lives in Wilbraham. Rev. Timothy Edwards of East Windsor studied with Mr. Glover. In 1660 the town agreed that Mr. Glover should have the parsonage and £80 a year as a salary. After his house was burnt down by the Indians, the town built him a new one of brick, at a cost of £108 15s. The house was fortified. The first meeting-house was built in 1645, 45 feet by 25. In 1677 the second meeting-house was built, 50 feet by 40, at an expense of £400. Soon after the death of Mr. Glover, the town invited Mr. John Haines to be their minister, but he declined. But they did not relax their efforts to procure the appointed means of grace, though frequently unsuccessful in their applications. Thomas Cotton and Luke Hitchcock were sent to the "Bay" to procure a minister "that may promote conversion work among us."—In consequence, the Rev. Daniel Brewer of Roxbury came. Mr. Brewer married Catharine Chauncy, daughter of the minister of Hatfield. He appears to have been a useful minister, and the people to have been united in him. Mr. Brewer had eight children, six of whom survived him. His widow died May 15, 1754.—Soon after his decease the parish voted to settle the Rev. Robert Breck. This measure created the most bitter animosities. The majority of the church and parish were warmly attached to him; a respectable minority in both were very much opposed to him. The contest on the subject not only involved the clergy far and near, but the civil authority of the county and province. Most of the neighboring clergy were against him. After various unsuccessful attempts to procure his ordination, he was finally settled in 1736. He published his confession of faith, in connection with Dr. Cooper's ordination sermon. Those who were most active in opposing him, were soon reconciled, and many of them became his warm friends. Mr. Breck was the son of Rev. Robert Breck of Marlborough, who died Jan. 6, 1731, and the grandson of Capt. John Breck of Dorchester. Mr. Breck of Marlborough, was regarded as one of the eminent ministers of his day. His wife was Elizabeth Wainwright of Haverhill. Two of the sons were settled at Springfield, Robert and Samuel. The latter was a physician, and died in 1764. See *Worcester Hist. Journal*, ii. 187.—Dr. Howard resided in Springfield, much respected, from his dismission to his death.

Second Church. Mr. M'Kinstry continued to labor till 1789. His father was born in Scotland, and graduated at the University of Edinburgh in 1712. He married Elizabeth Fairfield of Wenham. He was for eight years a minister of Sutton, previous to his settlement in Ellington, Ct. "The son," says Dr. Lathrop in his funeral sermon, "was a man of good natural talents, a respectable scholar, and a sound divine. He was a man of exemplary piety, of a candid spirit, of a modest, humble disposition, of great resignation under trials, of steady, unwavering patience under long-continued infirmities, and of Christian fortitude and hope in the view of approaching dissolution." Mr. M'Kinstry married Eunice Smith, daughter of David Smith of Suffield. They had eight children, six of whom survived their father.—Mr. Phoenix, previously to his settlement in Springfield, was a merchant in New York. It was through his exertions that a new meeting-house was erected in the parish. Rev. Dr. Romeyn of New York, preached his ordination sermon.—Mr. Wright was previously settled in Ludlow.

Fourth Church. The meeting-house of this church is on the hill, near the United States' armory. Mr. Baldwin was first settled in Berlin.

Fifth Church. This church was organized July 3, 1830. Mr. Clarke was previously settled in Blandford.

Sixth Church. This church, organized Oct. 16, 1834, is in a manufacturing village, which has lately sprung up on the Chickopee, near its mouth, called Cabotsville. Pop. from 1,800 to 2,000. A new meeting-house was dedicated Sept. 9, 1837. Mr. Clapp was previously settled in Enfield. He studied theology at Andover. The following is the number of members of the churches in Springfield.

Time of Organization.			Present.	Time of Organization.			Present.
1st,			540	4th,		19	130
2d,	25		75	5th,		32	99
3d,	32		89	6th,		18	43

* A good notice of Mr. Moxon may be found in the second volume of Calamy's Account of Ejected Ministers. Some of Mr. M's MS. sermons are still in existence, and indicate respectable intellectual powers.

Total number of members in all the churches, 976. Pop. of the town in 1837, 9,234. The population, for a number of years, has advanced with great rapidity. Springfield is now the largest inland town in the State.

SUNDERLAND. This town is 90 ms. W. of Boston, in Franklin. Inc. Nov. 12, 1718. Pop. 729. It is separated on the W. by Connecticut river from Whately and Deerfield. It has Montague on the N., Leverett on the E., and Hadley on the S. The settlement is chiefly on a single street running parallel with the river, through a fine tract of interval; back of this lies a more elevated plain, and behind this is Mt. Toby, which is very interesting on account of its geological formations, and on account of a cavern in its southern part, 60 feet deep. Opposite Sunderland, on the west bank of the river, Sugar Loaf rises up in its solitary grandeur. The town was originally a part of Hadley. The township was granted by the General court in 1713. The settlement soon after commenced. Mr. Ashley, the third minister, was a son of Samuel Ashley of Westfield, and was born Oct. 17, 1707. Feb. 16, 1736, he married Miss Ann Dewey. He was ordained at Winchester, N. H., 1736, but left the place in 1745 on account of Indian troubles. He desisted from the exercise of his pastoral office in Dec. 1734, by advice of an ecclesiastical council called to consult on matters of difficulty submitted between him and his people. He held his office in his church till his death.—Mr. Williston was a son of Rev. Noah Williston of West Haven, Ct., and brother of Rev. Payson Williston of Easthampton, who preached his ordination sermon, on Acts xxvi. 29. Since his dismission from Sunderland, he has been settled at Tunbridge, Vt.—Mr. Taylor was a son of Col. James Taylor of Westfield. He died in the midst of his days, much lamented. He was very active, along with his excellent parishioner, Nathaniel Smith, Esq., in efforts to found and build up Amherst College. Both were trustees of that institution. Mr. Taylor's wife died about the same time with her husband, leaving a large family of children.—Mr. Holmes was previously settled in Goshen. He is now pastor of the Congregational church in Springfield, Vt. He studied theology with his father, an independent English minister residing in the State of New York.—Mr. Ingram studied divinity with President Humphrey. He was for some time a tutor in Amherst College.

TOLLAND. This town is in Hampden, 125 ms. S. W. of Boston, and is bounded N. by Otis, E. by Granville, S. by the Connecticut line, W. by Sandisfield. It was taken from Granville and Sandisfield, and was formerly called Southfield. Inc. June 14, 1810. Pop. 570. It is finely watered by Farmington river; at this place a beautiful and lively stream. The Congregational church was organized in 1797, and consisted of 70 members. It has the same confession of faith with the churches in Granville. In a revival in 1806, there were 37 additions to the church; in 1815, 37; in 1822, 42; in 1827, 40. Present number of members of the church, 50. Tolland was the birthplace of the celebrated missionary, Gordon Hall. Mr. Northrop is now settled in the ministry in Manchester, Ct.

WALES. This town, in Hampden, was formerly called South Brimfield. It has Brimfield on the N., Holland on the E., the Connecticut line on the S., and Monson on the W. Pop. 738. About 30 years ago, the population was divided between the Baptists, Universalists and Congregationalists. A little time previously, the three denominations united in building a meeting-house, each to occupy it according to the amount of taxes paid by each. The first Baptist minister was a Mr. Coddington. He died ten or twelve years since, at the age of about 79 years. The Baptist church has been at times very flourishing.—A Mr. Eveleth was their second preacher.—Rev. George Mixter is the present pastor. Universalism was early planted by Elnathan Winchester, who is said to have been born in Wales. Some Congregational families have always resided in the place, but the professors of religion belonging to them, were connected with neighboring churches. In December, 1819, the Congregational church was organized, consisting of about 12 persons. Two or three years after, a revival of religion commenced under the preaching of the Rev. Dr. Jonas King, now a missionary in Greece. He was sent to Wales by the Home Missionary Society. After remaining about six weeks, he was called away, when, as it appeared, he was about to be instrumental of the salvation of many of the people. The number of communicants has never exceeded 20. No minister has been settled over the church. Occasional preaching has been enjoyed from neighboring ministers and from missionaries. The church is now almost extinct. The communion has not been administered for several years, and it is doubtful whether members enough would unite in receiving it.

WARE. This town is in the eastern part of Hampshire, having Greenwich and Hardwick on the N., Brookfield on the E., Palmer on the S. and Belchertown on the W. Inc. Nov. 25, 1761. Ware river, a large and powerful stream rising in the western part of Worcester Co., passes through the eastern part of Ware, and affords very valuable water privileges for the most extensive manufactories. A large manufacturing company was inc. in 1822, with a capital of \$525,000. The business has been embarrassed recently. Swift river

separates this town from Belchertown. Pop. 2,403. Ware remained unsettled for many years after the adjoining towns were settled, the soil being so hard and rough that it was considered unfit for cultivation. At an early period, nearly the whole territory now comprised in the town, was granted by the General court to a military company from Narragansett, as a reward for their services in expelling the Indians from that vicinity. So little value was placed upon it by the company, that they shortly after sold it to John Read, Esq. of Boston, for two coppers per acre; yet it is now one of the most flourishing towns in that part of the State. The First church was formed May 9, 1757. It contains 150 members. We suppose that Mendon was Mr. Rawson's native place. Three ministers of the name of Grindall Rawson appear on the college catalogues—the ministers in Mendon, South Hadley, and Ware. The last mentioned was also settled in Yarmouth. *Farmer's Genealog. Reg.*, p. 240.—Mr. Moss was a thorough biblical scholar. He is now affectionately remembered by many, as the faithful friend and guardian of the young. For a time he was greatly afflicted by mental derangement.—Mr. Ware asked a dismission on account of the loss of health. He now resides in Amherst, and preaches occasionally.—Mr. Reed has been for many months in a feeble state of health, but is now happily much better.—The church has been strongly attached, for the last fifty years, to the doctrines of grace as stated in the Westminster Catechism. These doctrines have been loved and plainly preached by the successive pastors. The church has been much blessed with revivals of religion, and with a great degree of harmony of sentiment and affection.

Village Church. This church was organized in 1826, on account of the rapid increase of population in the eastern part of the town. The covenant adopted by both churches, is the one used by the Brookfield association, and drawn up by the late Pres. Moore of Amherst. Mr. Cooke is now pastor of a church in Lynn. He was greatly esteemed by his people in Ware. He was a principal of Westfield academy before he was settled in Ware.—Mr. Yale, before he came to Ware, had been 19 years pastor of a church in New Hartford, Ct. He is now resettled over the same church in New Hartford.

WARWICK. This town is in Franklin, 80 ms. N. W. of Boston, inc. Feb. 17, 1763, having the New Hampshire line on the N., Royalston on the E., Orange on the S., and Northfield on the W. It was called by the Indians, Shaomet. The Franklin Glass Manufacturing Company in this town, was inc. in 1802, with a capital of \$70,000. The land is uneven, but good. Pop. 1,111. The First church was formed Dec. 3, 1760, consisting of 26 members. Present number, 110, of whom 20 are absent. No minister has been dismissed from this church. The church and society now worship in the third house that has been erected for this society. It was built in 1836. There is a ministerial fund amounting to \$900. The church covenant is as follows: "You now declare your serious and hearty belief in the Holy Scriptures as having been given by the inspiration of God, and as containing a full, perfect and clear revelation of his will to mankind concerning all that it is necessary to know, believe and practise in order to obtain the pardon of sin and the divine acceptance. And you resolve to cleave to them as the word of truth and grace for teaching, guiding and sanctifying you unto salvation. You profess repentance towards God and faith in our Lord Jesus Christ: and engage to walk in all the duties of a godly, sober and religious life—to observe the ordinances and submit to the government appointed by Christ in his visible kingdom: and to hold Christian communion and walk in gospel charity with his professing disciples. Thus you profess and engage, feeling your strength to be in Him who has said, 'My grace is sufficient for you.' We, then, who constitute the church of Christ in this place, receive you into our sacred fellowship and communion, and engage to treat you with all watchfulness and tenderness, as becomes those thus religiously connected. And may our prayers jointly ascend to the God of all grace for all that direction and strength which we need to enable us to discharge our duty to him and to one another. Amen."

Trinitarian Church. This church was organized June 10, 1829, of 30 members. Present number, 67. Mr. Kingsbury studied theology for some time at Andover.—Mr. Hatch was born Sept. 23, 1784. He was settled in Hopkinton, N. H., Oct. 21, 1818, and dismissed in 1832.

WENDELL. This is mostly a farming town, and is composed of scattered plantations. Miller's river is here a fine stream, and adds much to the beauty and fertility of the northern parts of the town. The town was inc. May 8, 1781. It is in Franklin, 85 ms. W. of Boston. It has Miller's river on the N., New Salem on the E., Shutesbury on the S., and Montague on the W. Pop. 847. Mr. Wilbur, since his dismission from Wendell, has been engaged in editing his Reference Bible, in teaching, and in lecturing on astronomy. Church members, 198.

WESTFIELD. The Indian name of this town was Warronoco, or Woronoco. It was inc. in 1669. It was first proposed to call it Streamfield, because situated between two streams. It was finally called Westfield, being nearly W. from Boston, and also being at that time the westernmost plantation. It is difficult to determine when the first perma-

nent settlement was effected. Jan. 7, 1655, a grant was made to several persons in Springfield, of lands at Woronoco. Other grants were made subsequently. The town was at first 9 miles long and 3 wide. Additions were made to it till it included what is now Westfield, Southwick and Russell. Westfield is situated 8 mis. W. of Connecticut river, separated from it by West Springfield. Little river comes in from the W., and Westfield or Agawam river from the N. W., and unite half a mile E. of the meeting-house. The central part of the town has the appearance of having once been a lake. It is surrounded by an abrupt bank from 20 to 70 feet high. Pop. 3,039. Meetings were first held on the Sabbath in 1667. Mr. Holyoke, son of Maj. J. Holyoke of Springfield, conducted them. After him, a Mr. Fiske preached as a candidate for settlement. The people were then called together on the Sabbath by the beat of a drum.—Mr. Taylor came to Westfield in 1671, his ordination being deferred on account of the distresses occasioned by Philip's war. The letters missive calling a council to organize the church and to ordain the first pastor, were dated July, 1679. The council was requested to convene "*on the last fourth day of the sixth month,*" which was Aug. 27, 1679, O. S. It will be perceived that the ecclesiastical year was regarded as commencing with March. The council consisted of the Rev. Solomon Stoddard of Northampton, Mr. Strong, ruling elder, Capt. Aaron Cook and Lieut. Clark, messengers. Rev. John Russel of Hadley, pastor, Lieut. Smith and Mr. Younglough, messengers. Rev. Pelatiah Glover of Springfield, teaching elder, Mr. J. Holyoke, Dea. Burt and Mr. Parsons, messengers. One messenger from Windsor, Ct., the pastor being detained by sickness in his family. There were present as "guests," the Rev. Samuel Hooker of Farmington, Ct. and the "worshipful Major John Pyncheon" of Springfield. The following persons were organized into a church: Edward Taylor, John Mawdesley, (Mosely,) Samuel Loomis and Isaac Phelps from Windsor, Ct.; Josiah Dewey and John Ingersol from Northampton; and John Root from Farmington, Ct. The candidates were examined, after which Mr. Taylor preached from Eph. ii. 22. They had no articles of faith or covenant prepared, and presented the Assembly's Catechism and the Cambridge platform as an epitome of their faith. The council not admitting this course to be proper, articles of faith and a covenant were drawn up; after having assented to them, Mr. Stoddard, the moderator of the council, pronounced them to be a church of Christ, orderly gathered. They then appointed Mr. Taylor to receive the right hand of fellowship, which was given by Mr. Stoddard, in the following words: "In the name of the churches I give you this right hand of fellowship." The moderator then asked them who they would have for officers, whereupon says Mr. Taylor, "my unworthy self was put under a call to be pastor unto them." Mr. Taylor having signified his acceptance, was ordained. The Rev. Mr. Russel offered the introductory prayer, and Mr. Glover the ordaining prayer. *Samuel Loomis, one of the church,* with the pastor, imposed hands. "The ordination was to this effect: you, E. T., are called by this church at Westfield into the office of a pastor, and having accepted their call, we do here, in the name of Christ, pronounce you pastor of the same." Mr. Stoddard gave the right hand as laconic as he gave it to the church. There was no sermon except by the pastor elect. The charge was in connection with the ordination service, but very brief. Mr. Taylor was from England, and spent seven years in Cambridge University in England. His first wife was Elizabeth Fitch. He was a man of eminent qualifications for his work. He left 14 closely written quarto volumes. In 1721 he was enfeebled by a severe fit of sickness. The people began to think of procuring a colleague.—In 1723 Mr. Isaac Stiles, father of President Stiles, came here to teach school, having just graduated. He was here examined and licensed to preach. He continued about a year. The church and society were not agreed in giving him a call. He married a daughter of Mr. Taylor.—Nehemiah Bull came from Long Island, where he had been teaching school, to Westfield in January, 1725. There was some opposition to his settlement, principally by one influential man. The people did not see fit to proceed to his ordination till October, 1726. The council consisted of Rev. Daniel Brewer of Springfield, the Rev. W. Williams of Hatfield, the Rev. John Woodbridge of Hartford, Ct., and the Rev. Mr. Devotion of Enfield, Ct., with their delegates. The council not being satisfied that the call was unanimous, had a town meeting called early in the morning of the day appointed for ordination. The opposition being very slight, the council proceeded. Mr. Brewer offered the introductory prayer, Mr. Williams preached, Mr. Woodbridge offered the ordaining prayer and gave the charge, and Mr. Devotion gave the right hand and offered the concluding prayer. Mr. Bull married Miss E. Partridge of Hatfield. He was a man of respectable talents, and had the confidence of the public.—Mr. Ballantine came to Westfield December, 1740. Received a unanimous call from the church and town Feb. 17, 1741; gave his answer in the affirmative May 2. The churches sent to, were Dr. Colman's and Mr. Welstead's of Boston, the 1st, 2d and 3d in Springfield, the churches in Northampton, Sunderland and Enfield, Ct. The Boston churches declined sitting in council with the 1st church in Springfield. The church met, and voted to invite in their stead the churches in Hatfield, Deerfield, Brimfield and Sheffield. Pastors and delegates from eight churches convened, from all sent to, except Hatfield and Sheffield. The Rev. Mr. Ashley of Deerfield declined

acting, on the ground that the letter missive did not mention the churches that were invited. The Rev. Messrs. Edwards of Northampton, Reynolds of Enfield, and Williams and Hopkins of Springfield, withdrew from the council; they concurred fully in the settlement of Mr. B., but would not act with Mr. Breck of the 1st church in Springfield. The council finally, consisting of only three pastors, proceeded to the ordination. Mr. Breck offered the introductory prayer, the Rev. Mr. Rand of Sunderland preached from 2 Cor. vi. 10, offered the ordaining prayer and gave the charge, and the Rev. Mr. Bridgham gave the right hand and offered the concluding prayer. Mr. Ballantine married a Miss Gay of Dedham. He excelled in acquaintance with the ancient languages.—The churches invited to assist in the ordination of Mr. Atwater, were the church in Yale College, the 1st and 2d churches in Suffield, Ct., the churches in Springfield, Longmeadow, West Springfield, Feeding Hills, Southampton, Northampton and Washington. Dr. Wales of Yale College preached, and Dr. Williams of Longmeadow, at the age of 88, gave the charge. Mr. Atwater preached Nov. 22, 1801, his last sermon, being at the close of the 20th year of his ministry; he died very soon after. The sermon was printed. Dr. Lathrop of West Springfield preached Mr. Atwater's funeral sermon. He thus describes his character: "Mr. Atwater was blessed with superior abilities, a clear understanding, a capacious mind and solid judgment. He was a distinguished scholar and a learned divine." He never preached the same sermon to his people twice; always kept twenty sermons beforehand, and completed his two sermons for the Sabbath on Tuesday evening, leaving the remainder of the week for visiting and domestic concerns. He always rose before sunrise at all seasons of the year. His papers on astronomical and meteorological subjects fell into the hands of President Dwight.—The council who assisted at the ordination of the Rev. I. Knapp were the Rev. Messrs. Robbins of Norfolk, Ct., Lathrop of West Springfield, Howard of Springfield, Williams of Northampton, Gould of Southampton, Cooley of East Granville, Noble of Montgomery, Clinton of Southwick, Waldo of West Suffield, Ct., Gay of Suffield, Ct., and Williston of East Hampton. Mr. Robbins preached the sermon from Matt. x. 40. Dr. Lathrop offered the ordaining prayer. Mr. Williams gave the charge, and Mr. Clinton the right hand. Mr. Knapp was tutor in Williams College in 1802 and 1803.—The council who assisted in the ordination of the Rev. E. Davis, consisted of the Rev. Mr. Todd of Northampton, who preached the sermon from 2 Cor. iv. 2., Rev. R. Hazen of Agawam, who offered the introductory prayer, Rev. S. Osgood, D. D. of Springfield, who offered the ordaining prayer, senior pastor, who gave the charge, Rev. J. Hinsdale of Blandford, who gave the right hand, the Rev. Mr. Robbins of Enfield, Ct., who addressed the people, and Rev. Mr. Eddy of Middle Granville, who offered the concluding prayer. An ecclesiastical council was never convened at Westfield except to organize the church and to ordain its pastors. Mr. Davis was for many years principal of Westfield academy.

WESTHAMPTON. This town, in Hampshire, has Chesterfield and Williamsburgh on the N., Northampton and Southampton on the E., Southampton on the S. and Norwich on the W. Inc. Sept. 29, 1778. Pop. 818. The church was organized Sept. 1, 1779, with the aid of Rev. Mr. Judd of Southampton and Rev. Mr. Williams of Northampton. At Mr. Hale's ordination Mr. Judd of Southampton was moderator of the council, and Rev. Joseph Huntington, D. D. of Coventry, Ct., preached the sermon, from 1 Cor. ii. 7. Other members of the council were Messrs. Bascom of Chester, Lyman of Hatfield, Hopkins of Hadley, and Gershom C. Lyman of Marlboro', Vt. The records of this church were destroyed in a fire which consumed Mr. Hale's house in 1816. Settlements began to be made in what is now Westhampton about 1767. Lemuel Strong, oldest son of Noah Strong (in 1817 the oldest man in the town) is supposed to have been the first child born in Westhampton. In 1779, there were about 60 families and 300 souls in the town. Of the members of the church, at its organization, 27 were dismissed from the church in Northampton. Reuben Wright and Martin Clark were the first deacons of the church. Mr. Hale was a man much respected wherever he was known. He was a man of the utmost accuracy and order in his habits. He was long secretary of the Massachusetts General Association. He was a brother of Nathan Hale, who was executed by the British for being a spy, Sept. 22, 1775, aged 22. Their father, Richard Hale, was a deacon of the church in Coventry, Ct., son of Samuel Hale of Newbury and grandson of Rev. John Hale, the first minister of Beverly. See *Quart. Reg.* x. 247. Mr. Hale's funeral sermon was preached by Mr. Williston from Heb. xiii. 7. He left three sons, Nathan, editor of the *Daily Advertiser*, Boston, Enoch, M. D. of Boston and Richard of Westhampton.—Mr. Chapin studied theology at Bangor. He was first settled in the South parish of Amherst. He is now pastor of the Congregational churches in Granby and Shefford, Lower Canada.—Mr. Drury studied theology at Auburn. He was ordained at West Rutland, Vt., June 3, 1819, dismissed April, 1829, installed at Fairhaven, Vt., May, 1829, and dismissed April 26, 1837. Communicants, 140.

WEST SPRINGFIELD. This township was originally a part of Springfield. It is separated from South Hadley, Springfield and Longmeadow by Connecticut river; it extends through the whole breadth of Hampden from Northampton to Suffield, Ct. It

has Westfield and Southampton on the W. Pop. 3,227. It is one of the best farming towns in the State. The lands on the river are very rich. The settlement commenced, probably, as early as 1654, or 1655. In 1673, there were a number of inhabitants here. In May, 1683, three persons were drowned as they were crossing the river, returning from public worship in Springfield. In May, 1695, the inhabitants, consisting of 32 families, and upwards of 200 souls, presented a petition to the general court, "that they might be permitted to invite and settle a minister." The request was granted, though it was opposed by the inhabitants on the east side of the river. In June, 1698, a church was formed. Mr. Woodbridge was the grandson of Rev. John Woodbridge, who was born in Stanton, Wiltshire, England, in 1613, came to this country in 1634, and was ordained at Andover, Sept. 16, 1644. His son, the father of Mr. Woodbridge of West Springfield, was settled in Killingworth, Ct. in 1666, and installed in Wethersfield, Ct. in 1679, where he remained till his death in 1690. His son, the minister of West Springfield, married Jemima Eliot, daughter of Rev. Joseph Eliot of Guilford, Ct. They had eight children, six sons and two daughters. Of the sons, John was settled in the ministry, first at Windsor, Ct., then at South Hadley, and Benjamin, who was settled over a church in Woodbridge, Ct. Two others of the sons resided at Stockbridge. Rev. Dr. Williams of Longmeadow, inserted in his diary the following, under date of June 10, 1718. "Died, Rev. John Woodbridge. I look upon this as a very great frown upon us all in this town, and in this part of the country; for Mr. Woodbridge was a man of great learning, of pleasant conversation, of a very tender spirit, very apt to communicate, one that had an excellent gift in giving advice and counsel, and so must certainly be very much missed by us." The first meeting-house in West Springfield, was built in 1702. It was a curious structure of three roofs. When it was erected, all the males of the town could sit on the sills. In 1799, Mr. John Ashley, a wealthy farmer of the town offered £1,300 as a fund for the support of the ministry, provided the parish would erect a spacious and elegant meeting-house on a spot designated by himself. The condition was complied with, and the new house was dedicated in 1802. After the death of Mr. Woodbridge, a Mr. Hobart and a Mr. Pierpont were employed to preach. The latter was invited to remain but declined the invitation.—Mr. Hopkins was probably a connection of governor Hopkins, one of the early settlers of Connecticut. He was married June 28, 1727, to Esther Edwards, daughter of Rev. Timothy Edwards of East Windsor, Ct. They had four children, one of them was the wife of Hon. John Worthington of Springfield, and another was Dr. Hopkins, minister of Hadley. Mr. Hopkins lived in the house, which was afterwards purchased by Dr. Lathrop. Mr. Hopkins wrote about 1,500 sermons. His only publication, so far as is known, was an Historical Memoir, relating to the Housatonic Indians, 4to. 1753. He had the reputation of being a prudent and faithful minister. His delivery is said to have been languid. A considerable part of his diary is yet in existence. Mrs. Hopkins, a lady of distinguished talents and attainments, died June 17, 1766, in the 72d year of her age. Mr. Hopkins baptized 660 persons and admitted 210 to the church. His salary was originally £100.—Dr. Lathrop had, originally, £70 lawful money, per annum, as a salary, and £200 as a settlement, besides his firewood and the use of the parsonage. Dr. Lathrop was the son of Solomon and Martha Lathrop, and was born in Norwich, Ct. (now Lisbon) Oct. 20, 1731, O. S. He was a descendant of the fifth generation from the Rev. John Lathrop, the first minister of Barnstable. His father died when he was less than two years old. In consequence of the second marriage of his mother, he removed to Bolton, Ct. He made a profession of religion during his last year in college. He pursued his theological studies in Springfield under the care of the Rev. Robert Breck, who preached his ordination sermon from 1 Tim. iv. 6. Dr. Lathrop was married in May, 1759, to Elizabeth, daughter of Seth Dwight of Hatfield. They had six children. She died a few months after her husband. Dr. Lathrop wrote about 5,000 sermons. In 1791, he had the degree of D. D. from Yale College, and in 1811, the same from Harvard. In 1792, he was chosen a Fellow of the American Academy of Arts and Sciences. In 1793, he was chosen professor of divinity in Yale College. He assisted about 20 young gentlemen in preparing for the ministry, among whom was president Appleton. His life and works are so well known that it is not necessary here to describe them. Seven octavo volumes of his sermons have been published, and of the first three, a second edition. In addition he published between 30 and 40 separate sermons, essays, etc.—Dr. Sprague studied divinity at Princeton. Dr. Flint, of Hartford, Ct., preached his ordination sermon. Since his dismission from West Springfield, he has been settled over a Presbyterian church in Albany, N. Y. His publications are numerous.—Mr. Vermilye is now settled over a Dutch Reformed church in Albany, N. Y. Number of communicants, 194.

Ireland Parish, or the 3d parish. This parish, lying on Connecticut river, N. of the First parish, was inc. July 7, 1786. It is said to have received its name from the circumstance that several Irish families were among the first settlers. The Congregational church was organized Dec. 4, 1799. It then consisted of 9 male members. It now has 95 members. The Baptists and Congregationalists, for many years, used the same meet-

ing-house alternately. Each have now a house of their own.—Mr. Smith was previously settled in Stafford, Ct., and in the parish of Feeding Hills, in West Springfield.

In 1757, the southern part of the original parish was erected into a distinct parish, containing about 75 families. It was then a sixth parish in Springfield; but in 1773, it became the Second parish in West Springfield. Nov. 10, 1762, a church was formed, and Mr. Griswold, on the 17th of the same month, was constituted its pastor. It originally consisted of 9 male members. The pastor's salary was £75 per annum, with his wood, and a settlement of 40 acres of land. At his ordination, Mr. Dorr of Hartford, Ct., preached the sermon from Col. iv. 3. Mr. Griswold continued his stated labors till 1781, when he relinquished all claims upon his parish for support, and they, upon him, for ministerial services. He continued, however, to be the pastor of the church, and occasionally supplied the pulpit, till a short time previously to his death. His last sermon was preached March 15, 1818, from Eph. ii. 13. His funeral sermon was preached by Mr. Gay of Suffield, Ct. from Luke xxiii. 28. Mr. Griswold was the son of Rev. George Griswold of Lyme, Ct. He was married to Elizabeth Marvin of Lyme. They had six children. After Mrs. Griswold's death, in 1797, he was married to Mrs. Elizabeth Colton of Granby, Ct.—In 1800, the Second parish was divided, by an act of the legislature, forming what are usually called the parishes of Agawam and Feeding Hills. The meeting-house was removed from its original site into Feeding Hills. A meeting-house was erected in Agawam in 1803. In 1819, a separate church was organized in Agawam. The original church was at the same time reorganized in Feeding Hills, and both adopted the same confession of faith. In 1821, the two churches and societies united in giving an invitation to Mr. Hazen to become their minister. At his ordination, Dr. Osgood of Springfield, preached from Ps. cxxxii. 13—16. In 1830, he was dismissed from Feeding Hills, but remains pastor of the Agawam church.—Mr. Lombard is now settled in Northfield.—Mr. Foote was previously settled in Southwick and in the East parish of Longmeadow. Members of the church in Feeding Hills, 91; in Agawam, 151,

WHATELY. This town is in Franklin, having Deerfield on the N., Connecticut river, separating it from Sunderland and Hadley, on the E., Hatfield on the S., and Conway on the W. It is 100 ms. W. of Boston, inc. April 24, 1771, and contains 1,140 inhabitants. There is a considerable quantity of good, though not first-rate, land on Connecticut river. Immediately back are extensive pine plains, to which hills of moderate elevation succeed. This township was a part of the original grant of Hadley, from which, with Hatfield, it was separated, in 1671. It remained in connection with Hatfield for 100 years.—Mr. Wells was esteemed a useful minister. He retained his mental faculties to a great age.—Mr. Bates studied theology at Princeton, N. J., also with Rev. Dr. Osgood of Springfield, and Rev. Mr. Gould of Southampton. During his ministry, there was an extensive revival of religion in the town. After his dismission from Whately, he was settled at Templeton. He is now preaching in Pontiac, Michigan, where a powerful revival of religion is prevailing.—Mr. Ferguson was born in Berwickshire, Scot., Dec. 9, 1788. He was previously settled in Attleborough. In 1837, he received the honorary degree of M. A. from Amherst College. He studied divinity with the Rev. Dr. Park of Stoughton. His ministry at Whately has been very useful. Number of communicants, 190.

WILBRAHAM. In May, 1731, Nathaniel Hitchcock of Springfield removed from the centre of the town to what was called the "outward commons," and built a house. In 1732, Noah Alvord, with his family, removed thither. In 1741 the number of families amounted to 24. In May, 1741, the parish was inc., by the name of the Fourth parish in Springfield; but it usually went by the name of *Springfield mountains* till 1763, when it was inc. as a town, and received its present name. The ordination service of Mr. Merrick was to have been performed under a large oak, but the morning being rainy, the people assembled in a barn, and there attended the solemnities. The council determined that no less than *seven* could constitute a church of Christ. As there were but six to be formed into a church, they were brought to a stand. At length an individual appeared, and stated that he had been for some time wishing to join a church. He was admitted, and the church was organized. During the first ten years from the original settlement, but one person died. Mr. Merrick was the grandson of Thomas Merrick, who came from Wales to Roxbury about 1630, and thence to Springfield in 1636; and was the youngest son of James Merrick, a native of West Springfield. He was married in 1744 to Mrs. Brainerd, widow of the Rev. Mr. Brainerd of Eastbury, Ct., and daughter of Rev. Phineas Fisk of Haddam, Ct. Mr. Merrick had seven children, five of whom survived him. His oldest son was drowned, while a member of Harvard College, in 1762. Mr. Merrick died, much lamented, in the 36th year of his ministry. His funeral sermon, from 2 Cor. iv. 7, preached by Mr. Breck of Springfield, was also delivered at the funeral of the Rev. David Parsons of Amherst, and published. The widow of Mr. Merrick died in 1807, in the 90th year of her age. The first meeting-house in Wilbraham was built in 1748. In 1783 the town was divided into two parishes.—Mr. Willard was the son of the Rev. Dr. Willard of Stafford, Ct., who preached the sermon at his ordination. After his dismission, Mr. W. was pastor of a church in

Lancaster, N. H.—Rev. Dr. Lee of Lisbon, Ct., preached Mr. Witter's ordination sermon. Mr. Witter has been, for a number of years, instructing an academy in Tennessee.—Mr. Brown's ordination sermon was preached by Mr. Bartlett of East Windsor, Ct. Since he left Wilbraham, he has been settled in Prescott and in Hadley Upper Mills.—Mr. Hyde was settled in Hampden, Ct. and in Preston, Ct. In the latter place from 1812 to 1827.—Mr. Rose was pastor of a church in Canterbury, Ct. from 1825 to 1831. He is now settled over the Congregational church in Chesterfield. Communicants in North Parish church, 143.

South Parish. The meeting-house was erected in 1784. Mr. Fish of Windsor, Ms., preached Mr. Warren's ordination sermon, from Mal. ii. 7. Communicants, 129. Wilbraham has Ludlow on the N., Monson on the E., Somers, Ct. on the S., and Longmeadow and Springfield on the W. It is well watered by the Chickopee, and by numerous smaller streams. Pop. 1,802. The Wesleyan seminary, a flourishing academy belonging to the Methodists, is in this town.

WILLIAMSBURGH. This town is in Hampshire, 100 ms. W. of Boston, having Conway on the N., Whately and Hatfield on the E., Northampton and Westhampton on the S., and Chesterfield and Goshen on the W. A considerable stream passes through this town and unites with the Connecticut at Northampton, and affords fine power for manufacturing purposes. A woollen, linen and cotton manufactory was inc. in 1825, with a capital of \$250,000. The place is in a prosperous condition. Pop. 1,345. We have been able to ascertain but little in regard to the ecclesiastical affairs of Williamsburgh. It is honorable to the people that no minister has been dismissed. Mr. Strong is spoken of as a worthy and useful minister. A sermon from his pen may be found in a volume of sermons published by the Hampshire Association of Ministers.—Mr. Lord was a man "who walked in all the ordinances" of Christ, blameless. His whole conduct was marked by the strictest conscientiousness. His powers were not of the highest order, yet he was a very faithful steward in his Master's service. The circumstances of his sickness were very affecting. His eldest son, Chester Lord, who had just completed his theological education at Andover, died at home of a violent fever, when his father and his only sister were too sick to be informed of his death. All three were soon laid side by side in the village burying-ground—the widow and one son remaining.—Mr. Lusk was previously settled in the State of New York. An elegant meeting-house has lately been built. Number of communicants, 181. A very extensive revival of religion has prevailed for many months past in this town.

WORTHINGTON. This township occupies an elevated situation, near the centre of the Green mountain range. It is upon the eastern declivity, and its waters are discharged into the Connecticut by Westfield river, the principal branch of which washes the south-west boundary of the town, and other branches pass through the middle and N. E. parts. It is one of the best townships in the vicinity. Inc. June 30, 1768. It is bounded N. by Cummington, E. by Chesterfield, S. by Chester, S. W. by Middlefield, and W. by Peru. Pop. 1,142. Members of the church, 170. Mr. Huntington, we believe, graduated at the College of New Jersey, and received the honorary degree of M. A. at Harvard, 1763.—Mr. Spaulding was ordained at Uxbridge, Sept. 11, 1782, and dismissed Oct. 28, 1787. After leaving Worthington, he was installed at Buckland, where he died. *See Am. Quart. Reg.* x. p. 267.—Mr. Pomeroy received the honorary degree of M. A. from Yale in 1801. After his dismissal from Worthington, he removed to West Springfield, Feeding Hills parish, where he died. He left no children. His valuable property he bequeathed to the American Colonization Society, American Education Society, American Board of Commissioners, etc.; the first of these receiving the largest amount.—Mr. Adams studied theology at Andover.

ADDITIONS AND CORRECTIONS.

AMHERST. In the table, p. 260, Dr. Humphrey is stated to have been settled over the College church in 1807, it should be 1827. In relation to the father of the Rev. David Parsons, the first minister of Amherst, we find the following facts in the Malden town records—"The quarter sessions court imposed on Malden Mr. Thomas Tufts as their minister. The people resisted this arbitrary act by petitioning the general court, and by electing Mr. David Parsons, who entered upon the duties of his office in 1709. Having labored in his work nearly twelve years, he was dismissed in consequence of the depreciation of paper currency." Mr. Parsons was installed in Leicester, Sept., 1721. After long and bitter contentions, he was dismissed March 6, 1735. *See Worcester Hist. Journal*, ii. 81.—In the South parish in Amherst, Mr. George Dana of North Falmouth was ordained pastor Jan. 3, 1838. Sermon by Rev. L. I. Hoadley of Charlestown, from Mark xvi. 15.

BELCHERTOWN. We have just received the following additional notices respecting this place, from a respected inhabitant of the town. The first settlement was made, probably, about 1732, by two or three families. In 1732, Dea. Aaron Lyman and Col.

Timothy Dwight became permanent settlers. Their descendants yet remain. During the five succeeding years, the number of families had increased to about 20. They lived without the stated ordinances of the gospel till 1739, when Mr. Billings was settled. No record of the exact time of his ordination can be discovered. It was probably in the spring of that year. No church records are to be found during his ministry. Mr. Billings was on the minority in the council which dismissed Pres. Edwards from Northampton in 1750. The church did not send a delegate, probably on the ground that a majority were opposed to the sentiments of Mr. Billings on the terms of church communion, he agreeing with Mr. Edwards and the minority at Northampton. On account of this difference between himself and his people, Mr. Billings was dismissed after he had remained about 12 years. He was installed soon after in Greenfield, where he died. The exact period of his ministry, the date of the formation of the church, their names and numbers, are alike unknown.—The number of families at the time of Mr. Forward's ordination were about 55, containing about 300 souls. The church then consisted of 60 members. Mr. F. continued in the ministry till within two years of his death, he being in his 81st year when he died. During his ministry, 380 members were received into communion, 294 of them by profession, 86 by letter. Several revivals of religion were experienced during his ministry. The most remarkable were in 1785 and 1786, when more than 50 were added to the church.—Mr. Porter was one year a tutor at Middlebury College. He studied divinity with the Rev. Asahel Hooker of Goshen, Ct. He was ordained over the Congregational church in Winchester, N. H., November, 1807, and dismissed in February, 1810.

BRIMFIELD. Rev. Clark Brown was not graduated at Harvard, but received honorary degrees there in 1797 and in 1811, as he did also at Dartmouth and several other colleges; or, perhaps, he was rather *admitted* to degrees at these institutions. He died Jan. 12, 1817, in the State of Maryland, as it is supposed.

CHESTERFIELD. Rev. Mr. Kilburn's name is spelled Kilburn and Kilbourn.—Mr. Allen died Jan. 12, 1806; not March 24, 1785. He was settled in West Haven, Ct., from 1738 to 1742; and then in Ashford, Ct. from 1751 to 1765.

CUMMINGTON. Rev. James Briggs was graduated in 1775, not in 1755. Mr. Macintire, p. 267, can hardly be called the first settler in Cummington, as he began his settlement in that part of Hawley which is now annexed to Plainfield. There were settlers in Cummington previously to this time.

DEERFIELD. We have found the following items in the ancient records in the office of the Secretary of State, Boston. June 12, 1696, the General Court gave £10 to Deerfield for the ministry. Nov. 26, 1703, £20 were given for the same purpose. Nov. 1, 1702, £20 were granted for a chaplain at Deerfield. Oct. 20, 1708, £20 were bestowed for the ministry at Deerfield.

GRANBY. Mr. Judd died on the 13th of July, 1804.

GRANVILLE. On p. 270, we state, that Mr. Tuttle married a daughter of *Hon.* Timothy Edwards. We should have said, that he married Martha, youngest daughter of *Rev.* Timothy Edwards of East Windsor, Ct. It is said that Mr. Tuttle was born in Scotland or Ireland, as he had the *brogue* of a foreigner. He was esteemed as a pious man and orthodox in sentiment. After leaving Granville, he lived in one of the *Sabbath-day* houses in East Windsor, and preached occasionally for the Rev. Mr. Potwine, the minister of the place. He then preached, for some time, in New Jersey. He finally built a small house in the N. E. part of *Wapping*, in East Windsor. For some years before his death, he was settled, as it is supposed, in Southold, L. I., where he died. His wife and family remained in East Windsor, where she died.—On p. 269, we stated that the descendants of Rev. Jedediah Smith settled in Louisiana. Rev. Thomas Savage of Bedford, N. H., informs us, that the greater part, if not all of Mr. Smith's children settled in Mississippi. Twenty years since, four sons, Elijah, Jedediah, Israel and Calvin, were living near Natchez, Miss. Possibly one of the sons, and, probably, some of the grandchildren resided in Louisiana. Those of the name in Mississippi are very respectable people. William Smith, Harvard, 1817, is a grandson of the minister of Granville.—Rev. Seth Chapin was born in Mendon.

HADLEY. It is supposed that the Rev. John Russell was born in England, his father being in the company of English emigrants, in 163—.

LONGMEADOW. The Indian name of that part of the original town of Springfield, now called Longmeadow, was *Masacksick*. The settlement probably commenced as early as 1644. Among the first inhabitants were Benjamin Cooley, George Colton and John Keep. The first settlement was near the bank of the river. In 1703, the inhabitants removed about half a mile east, on account of the danger of floods from the river. Longmeadow was inc. as a precinct, Feb. 17, 1713, when there were somewhat less than

40 families. A meeting-house was completed in 1714. Dr. Williams's settlement was £200 a year; his salary was £55 a year, for five years, then to receive additions of £5 a year till it should reach £70. Dr. Williams's ordination sermon was preached by Mr. Williams of Hatfield, from Matt. ix. 38. Before his settlement in Longmeadow, he kept a school in Hadley one year. He had eight children. Stephen was ordained at Woodstock, Ct., Nov. 17, 1747, and died April 20, 1795; Warham was ordained at Northford, Ct., June 13, 1750, and died April, 1788; Nathan, D. D., ordained at Tolland, Ct., April 30, 1760, and died at a very advanced age. Dr. Williams's second wife was Mrs. Sarah Burt. Mr. Breck, of Springfield, preached his funeral sermon from 2 Kings ii. 9—12. In 1769, a new meeting-house was completed.—Mr. Storrs was early adopted into the family of Rev. Richard Salter, D. D. of Mansfield, Ct., and under his tuition was prepared for college. Mr. Storrs's funeral sermon was preached by Dr. Osgood, of Springfield, from 1 Cor. xv. 57. See *Christian Spectator*, ii. 54.

LUDLOW. The settlement of that part of the original town of Springfield, now called Ludlow, commenced about 1750. The names of some of the earliest families, were Colton, Hitchcock, Miller and Sikes. A meeting-house was built in 1784, and a Congregational church was formed in 1780. Mr. Steward was born Jan. 9, 1734. He died in Belchertown.—Mr. Wright's ordination sermon was preached by Mr. Hale of Westhampton, from 1 Tim. iii. 1.

NOTE.—In closing this sketch of the ecclesiastical statistics of the Old County of Hampshire, we again express our grateful obligations to various gentlemen who have kindly aided our inquiries,—among whom we may specify Jacob Porter, M. D., of Plainfield, (to whose repeated communications as well as to whose valuable history of Plainfield we are much indebted,) Rev. T. M. Cooley, D. D. of Granville, Rev. Alfred Ely, D. D. of Monson, Rev. Emerson Davis of Westfield, Rev. N. Perkins of Amherst, Rev. R. C. Hatch of Warwick, Rev. Job Cushman of Prescott, Rev. Hervey Smith of West Springfield, Rev. T. Packard, Jr., of Shelburne, etc.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

- GEORGE F. TEWKSBURY, Cong. ord. pastor, Albany, Maine, Jan. 31, 1838.
 DANIEL CUSHMAN, Cong. inst. pastor, Boothbay, Me. Feb. 7.
 ELKANAH WALKER, Cong. ord. For. Miss. Brewer, Me. Feb. 14.
 LEWIS COLEY, Bap. inst. pastor, South Berwick, Me. Feb. 21.
 SAMUEL C. PRATT, Bap. ord. pastor, Nashua, New Hampshire, Jan. 23, 1838.
 P. I. NICHOLS, Cong. inst. pastor, Bath, N. H. Feb. 14.
 T. P. BEACH, Cong. inst. pastor, Campton, N. H. Feb. 21.
 ZERAH R. HAWLEY, Cong. ord. Evang. Plymouth, N. H. March 21.
 ELI W. TAYLOR, Cong. inst. pastor, Meredith Vill. N. H. March 28.
 WORTHINGTON WRIGHT, Cong. inst. pastor, Woodstock, Vermont, Feb. 14, 1838.
 OTTO S. HÖYT, Cong. inst. pastor, Hinesburgh, Vt. Feb. 28.
 HENRY WATERMAN, Epis. ord. priest, Boston, Massachusetts, Jan. 1838.
 WASHINGTON VAN ZANDT, Epis. ord. priest, Boston, Ms. Jan.
 ELEAZER A. GREENLEAF, Epis. ord. priest, Boston, Ms. Jan.
 GEORGE WATERS, Epis. ord. priest, Boston, Ms. Jan.
 JOSHUA EMERY, Cong. inst. pastor, Weymouth, Ms. Jan. 25.
 JAMES SMITHER, Bap. ord. pastor, Fall River, Ms. Jan. 25.
 ISAAC HOSFORD, Cong. ord. pastor, Saxonville, Ms. Feb. 14.
 JACOB CUMMINGS, Cong. inst. pastor, Southboro', Ms. March 1.
 SAMUEL UTLEY, Cong. inst. pastor, New Marlborough, South, Ms. March 14.
 JOHN U. PARSONS, Cong. inst. pastor, Berkley, Ms. March 14.
 ALANSON FISK, Cong. inst. pastor, Chelsea, Ms. March.
 JOHN D. BALDWIN, Cong. inst. pastor, North Branford, Connecticut, Jan. 17, 1838.
 ROBERT SOUTHGATE, Cong. inst. pastor, Wethersfield, Ct. Feb. 21.
 ROBERT M. WHITE, Pres. inst. pastor, United Congregation of the Flatts and Three Springs, New York, Dec. 27, 1837.
 THOMAS DAVIS, Bap. ord. pastor, New York, N. Y. Jan. 10, 1838.
 WILLIAM BEARDSLEY, Cong. inst. pastor, West Bloomfield, N. Y. Jan. 16.
 SILAS C. BROWN, Pres. inst. pastor, Livingston Co. N. Y. Jan. 23.
 ALFRED EDDY, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 G. W. LANE, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 H. N. SHORT, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 HIRAM W. LEE, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 CHARLES B. SMITH, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 JOHN CROSS, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.
 B. FOSTER PRATT, Pres. inst. pastor, Prattsburgh, N. Y. Jan. 31.
 RICHARD I. SCHOONMAKER, Ref. Dutch, inst. pastor, Harlem, N. Y. March 10.
 GEORGE E. DELAVAN, Pres. inst. pastor, Sherburne, N. Y. March 14.
 JOHN C. DYER, Bap. ord. evang. Columbus, New Jersey, Nov. 24, 1837.
 JAMES SPENCER, Bap. ord. pastor, Hamburg, N. J. Jan. 11, 1838.
 WILLIAM RUDDY, Pres. inst. pastor, Canton, N. J. Feb.
 E. GRAHAM, Pres. inst. pastor, Pigeon Creek, Pennsylvania, Jan. 9, 1838.
 J. KNOX, Pres. inst. pastor, United Congregations of Elizabethtown and Wolf Run, Pa. Jan. 11.
 ALFRED LOUDERBACH, Epis. ord. priest, Sunbury, Pa. Feb. 13.
 HARPEL, Luth. Ref. inst. pastor, Manchester, Va. Feb. 25.
 THOMAS HANSCOME LEGARE, Pres. ord. pastor, Charleston, South Carolina, April 5, 1838.
 ALMYSON BROWN, Bap. ord. pastor, Norwalk, Huron Co. Ohio, Jan. 31, 1838.

WILLIAM A. SMALLWOOD, Epis. inst. rect. Zanesville, O. Feb. 11.

AVERY P. MATHER, Bap. ord. evang. Farmington, Michigan, Dec. 13, 1837.

Whole number in the above list, 48.

SUMMARY.

	23	STATES.
Ordinations.....	23	
Installations.....	25	
Total.....	48	
OFFICES.		
Pastors.....	32	Maine..... 4
Evangelists.....	9	New Hampshire..... 2
Priests.....	5	Vermont..... 11
Missionaries.....	1	Massachusetts..... 2
Rector.....	1	Connecticut..... 2
Total.....	48	New York..... 13
		New Jersey..... 3
		Pennsylvania..... 3
		Virginia..... 1
		South Carolina..... 1
		Ohio..... 2
		Michigan..... 1
Total.....	48	Total..... 48

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1838.

Ordinations.....	181	Connecticut.....	37
Installations.....	159	New York.....	61
		New Jersey.....	14
Total.....	340	Pennsylvania.....	10
		Maryland.....	1
		Dist. Columbia.....	4
		Virginia.....	11
		South Carolina.....	3
		Georgia.....	3
Pastors.....	257	Alabama.....	1
Evangelists.....	28	Mississippi.....	3
Priests.....	34	Tennessee.....	2
Rectors.....	3	Kentucky.....	1
Deacons.....	11	Ohio.....	20
Missionaries.....	6	Illinois.....	3
Not specified.....	1	Michigan.....	5
Total.....	340	Total.....	340

OFFICES.

DENOMINATIONS.

DENOMINATIONS.		DATES.	
Congregational.....	24	1837. November.....	1
Presbyterian.....	8	December.....	2
Episcopalian.....	6	1838. January.....	23
Baptist.....	8	February.....	13
Dutch Ref.....	8	March.....	8
Lutheran Ref.....	1	April.....	1
Total.....	48	Total.....	48

Congregational.....	165	1836.	November..... 1
Presbyterian.....	71	December.....	2
Episcopal.....	49	1837.	January..... 1
Baptist.....	36	February.....	2
Associate Reformed.....	1	March.....	5
Unitarian.....	8	April.....	18
German Reformed.....	2	May.....	40
Dutch Reformed.....	5	June.....	40
Lutheran Reformed.....	2	July.....	31
Free Will Baptist.....	1	August.....	15
Total.....	340	September.....	35
		October.....	37
		November.....	30
		December.....	24
		1838.	January..... 33
		February.....	13
		March.....	8
		April.....	1
		Total.....	340

QUARTERLY LIST

OF
DEATHS

of Clergymen and Students in Theology.

SAXTON S. KELLOGG, et. 26, Cong. (Theo. stud.), in the Theo. Sem. Bangor, Maine, Jan. 1838.

GIDEON W. OLNEY, et. 45, Epis. Portland, Me. Feb.

HENRY A. WALKER, et. 30, Cong. (Theo. stud.), Charlestown, Massachusetts (died at St. Croix), Feb. 20, 1838.

HENRY SUMNER, et. 64, Meth. Epis. Hebron, Connecticut, Jan. 18, 1838.

ASA CORNWALL, et. 56, Epis. Cheshire, Ct. Jan. 28.

GEORGE MILLS, et. 45, Epis. New York, N. Y. Feb. 25, 1838.

JAMES BUCKLEY, Meth. Epis. Bloomfield, New Jersey, March 15, 1838.

REV. WILLIAM F. HOUSTON, M. D. Pres. Wrightsville, Pennsylvania, Feb. 2, 1838.

THOMAS J. KITTS, et. 49, Bap. Philadelphia, Pa. Jan. 24.

WILLIAM MURRAY STONE, D. D. Epis. Somerset Co. Maryland, February 26, 1838.

THOMAS READ, et. 90, Epis. Montgomery Co. Md. Feb. 5.

WILLIAM J. PRITCHETT, Bap. Green Co. Illinois, March 7, 1838.

Whole number in the above list, 12.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	Maine.....	2
30 40.....	1	Massachusetts.....	1
40 50.....	3	Connecticut.....	2
50 60.....	1	New York.....	1
60 70.....	1	New Jersey.....	1
70 80.....	1	Pennsylvania.....	2
80 90.....	4	Maryland.....	2
90 100.....	1	Illinois.....	1
Not specified.....	4		
Total.....	12	Total.....	12

DENOMINATIONS.

Congregational.....	2	DATES.
Presbyterian.....	1	1838.
Baptist.....	2	January..... 4
Meth. Episcopal.....	2	February..... 2
Episcopal.....	5	March..... 2
Total.....	12	Total..... 12

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1838.

AGES.		Connecticut.....	9
From 20 to 30.....	9	New York.....	17
	30 40.....	New Jersey.....	5
	40 50.....	Pennsylvania.....	7
	50 60.....	Maryland.....	7
	60 70.....	Dist. of Columbia.....	1
	70 80.....	Virginia.....	2
	80 90.....	North Carolina.....	4
	90 100.....	Georgia.....	2
Not specified.....	4	Alabama.....	1
	29	Mississippi.....	1
Total.....	—	Tennessee.....	1
	91	Kentucky.....	1
Sum of all the ages specified.....	3200	Ohio.....	4
	53 1-3	Indiana.....	1
Average age.....		Illinois.....	3
		Michigan.....	1
		Foreign.....	3
DENOMINATIONS.			

DENOMINATIONS.

Congregational.....	25	DATES.
Presbyterian.....	16	1836.
Episcopal.....	9	December..... 1
Methodist.....	5	1837.
Baptist.....	6	January..... 2
German Reformed.....	4	March..... 2
Dutch Reformed.....	1	April..... 6
Free Will Baptist.....	1	May..... 8
Evangel. Lutheran.....	2	June..... 11
Meth. Episcopal.....	2	July..... 14
Unitarian.....	1	August..... 5
Not specified.....	20	September..... 7
Total.....	91	October..... 3
		November..... 6
		December..... 6
		1838.
		January..... 7
		February..... 6
		March..... 2
		Not specified..... 5
		Total..... 91

STATES.

Maine.....	4	1838.
New Hampshire.....	3	January..... 7
Massachusetts.....	14	February..... 6
Rhode Island.....	2	March..... 2
		Not specified..... 5
		Total..... 91

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1838.

ENGLISH CLASSICAL AND THEOLOGICAL INSTITUTIONS.

We have recently received Reports from the Dissenting Institutions of England and Scotland, and shall occasionally insert extracts from them in the Journal.

HOMERTON COLLEGE.

Report of the Committee of the Society for educating Pious Young Men for the Work of the Ministry, in their College at Homerton. (formerly called the King's Head Society,) instituted in the Year 1730, and holding the Doctrines of the Reformed Churches, as they are summarily expressed in the Catechisms of the Westminster Assembly.

WITH unfeigned thankfulness to the Father of mercies, the Committee of the HOMERTON COLLEGE SOCIETY present this Annual Report of their proceedings to their constituents, trusting that they will be found to have discharged faithfully all the duties of the office to which they were appointed.

They feel great pleasure in declaring their entire satisfaction with the internal state of the college. The reports of the tutors given at the monthly visits of your committee respecting the talents, diligence, and improvement of the students, and the evidence furnished of their excellent demeanor and of the harmony of feeling subsisting between them and the tutors, as well as among themselves, greatly encourage the hope that this institution will be a continued blessing to the church in supplying a succession of men who shall prove to be "scribes instructed in the kingdom of heaven," so as to "bring out of their treasure things new and old."

During the past year nine students have been received into the college, of whom four are under the patronage of the London Missionary Society.

Five students have left the college. Mr. John Masson has received a call to preside over a congregation in one of the Orkney Islands, where it is understood his labors are acceptable and useful. Mr. George Newenham Watson (who, as was intimated in the last report of your committee, had, by reason of ill health, been advised to withdraw for a time from his studies) was, at the beginning of the session in September, pronounced by medical men quite unfit to bear the confinement and applica-

tion of a college life, and in January last, he accepted a call to the oversight of the Independent Church at Chigwell Row, where he appears to have been instrumental of much good. Mr. Henry Joseph Haas has accepted a call from the Independent Church in Mersey Island, where he has labored for the last six months with great success. Mr. Edward Porter and Mr. Samuel Wolfe, Missionary students, have been appointed by the directors of their own society to stations in the East; the former to Chicacole and the latter to Pinang, whither they have departed in company with Mr. Colin Campbell, appointed to Bellary, who was formerly a student of this college under the patronage of the same society.

Your committee lament to record the death of one of your students who had given the highest promise of future excellence and usefulness. Mr. John Lloyd Morgan, who was admitted in March 1834, was under the necessity of leaving the college last February for home, in a state of health such as to excite very discouraging apprehensions; and on May 4th, he resigned his spirit into the hands of his Redeemer. His memory will be ever cherished with affection by his tutors and former associates.

Another young man of most devoted character, Mr. John Vaughan, (who had previously to the time of the last report been admitted as a probationer, and compelled almost immediately on account of ill health to return to his friends,) gradually declined, and at length was removed from the church on earth to the church in heaven.

The number of students at present in the college is nineteen, of whom eight are under the patronage of the London Missionary Society.

Your committee bow with submission to the great Disposer of human affairs in advertent to the fact that, during the past year, the society has sustained several losses by death: and they deem it their duty to mention with more than ordinary

respect and esteem the name of Ebenezer Maitland, Esq. This gentleman had formerly filled, in a very efficient manner, the office of treasurer to this society, and your committee, upon receiving the intelligence of his death, passed a resolution which is recorded in their minutes, and which they beg to extract as the best mode of expressing their sentiments on this loss to the society.

"The committee of the Homerton College Society, having been informed of the decease of Ebenezer Maitland, Esq., cannot but feel itself bound, with respect to that distinguished friend of this institution, to record its affectionate and grateful sense of the wisdom and kindness with which he never failed to regard this college, the lively interest which he always took in its affairs, the zeal with which he sustained and advanced its efficiency, and his valuable services by attending its committee and other meetings so long as the possession of health permitted such exertion. All the members and friends of the college partake with the committee in feeling the loss which the cause of learning and religion has sustained; a loss under which their minds are consoled by reflecting upon the Christian character of Mr. Maitland, his exemplary faith and devotedness to God, his meek submissiveness, and holy serenity under severe and protracted illness, and the abundant evidence that his release from this state of trial and sorrow is an absence from the body to be present with the Lord, and to enjoy an abundant entrance into the everlasting kingdom of our Lord Jesus Christ."

Other causes, besides death, having operated to lessen the number of subscribers, it is earnestly hoped that all the friends of this ancient institution, and the friends of sound learning as well as devoted piety in the Christian ministry, will zealously exert themselves to supply new names in the place of those which no longer appear, and even to increase the former number, so as to render this place the means of diffusing still more copiously and effectually the blessings of the gospel of our Lord Jesus Christ.

THE PRESENT COMMITTEE.

On behalf of the Society.

WILLIAM HALE, Esq. Treasurer.
JOHN MORLEY, Esq. Vice-Treasurer.
Rev. JOSEPH BERRY.
Rev. GEORGE CLAYTON.
Rev. JOHN YOCKNEY.
Mr. JABEZ LEGG.
Mr. STEPHEN OLDING.
Mr. SAMUEL GOULD UNDERHILL.

On behalf of the Congregational Fund Board.

GEORGE RUTT, Esq., Treasurer.
Rev. JOSEPH FLETCHER, D. D.
Rev. HENRY TOWNLEY.
WILLIAM ALERS HANKEY, Esq.
Mr. JOSEPH WATSON.

To the above statement it is thought proper to append the following remarks, explanatory of the important purposes of the college, and of the mode of admission into it.

The object of this institution is to support twenty young men of decided and approved piety, who possess respectable talents, and are desirous of devoting themselves to the glory of God and the immortal welfare of mankind, by engaging in the work of the Christian ministry, in pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honorable discharge of the sacred office to which they aspire. The period of time allotted to the entire course is six years; the first two of which are occupied solely in classical pursuits, and the remaining four in classical, theological, and philosophical studies. In cases where a classical education has been previously enjoyed, the two-years' term may be contracted proportionably to the attainments which have been made, if the tutors judge proper.

The present tutors are,

Rev. JOHN PYE SMITH, D. D.
Rev. DANIEL GODFREY BISHOP.

Applicants for admission into the college may address their letters of application either to one of the tutors, or to any member of the committee. These letters must contain a concise statement, drawn up by the applicant himself; first, of what in his judgment are the principal truths of the Christian religion; secondly, of the means by which he hopes that he himself has become a real Christian; and thirdly, of the motives by which he is induced to wish to engage in the work of the ministry. A recommendation signed by the pastor of the church of which the applicant is a member, must accompany his application; which will be strengthened by the additional signatures of the deacons of that church, or any respectable minister who may be acquainted with the case. As the recommendation thus required is a document to which great importance is attached, it is earnestly hoped that the ministers who may sign such recommendations will not be induced so to do upon slight grounds, nor without the most satisfactory assurance of the religious character and estimable qualities, both moral and intellectual, of the young men whom they thus recommend; since it is scarcely possible to conceive of the infliction of a greater injury upon the Christian church, than the introduction of persons into the ministry who are not thus distinguished. In case of the approval by the committee of the preliminary documents now specified, the applicant will receive an appointment to attend a meeting of the committee, for the purpose of such conversation with him as shall appear expedient;

upon the favorable termination of which, he will be admitted to a probation for three months, preparatory to his full admission, which will then depend upon the report respecting him made by the tutors.

Receipts of the society during the year were £1,776 15s. 6d.

HACKNEY THEOLOGICAL SEMINARY.

Extracts from the Report of the Village Itinerancy, or Evangelical Association, for spreading the Gospel in England, &c. Read at the Annual Meeting of this Society, holden at Well-Street Chapel, Hackney.

For some time past your committee have felt it important to make some arrangements for the better accommodation of the students in the Academy House. The lease of the adjoining houses being to be sold under the same title as your own, your committee, after careful inspection, purchased the same for a term of thirty years. The premises have since been commodiously fitted up for the purposes of the institution; some important alterations and necessary repairs have been accomplished in the Academy House. The expense of purchase, the alterations and necessary repairs, (as per contract,) and the additional furniture, will, altogether, amount to more than £500.

The Academy House having been originally presented to the society by the late Rev. John Eyre, this is the first extensive outlay (except for repairs) which has taken place since the commencement of the theological institution in the year 1803.

On the 23d and 24th of June last, the examiners of the students attended at the Academy House. The following is the report of the chairman, addressed to your committee :

“Report of the Examination of the Students of the Hackney Theological Seminary.

“JUNIOR CLASS.—Messrs. Hughes, Bullen, and Richards. Latin—The Eclogues of Virgil—*Fourth Oration of Cicero against Catiline*—In Greek, Lucian’s Dialogues.

“SECOND CLASS.—Messrs. Heal, Morgan, Harrison, Brainsford, and Firmie. Fourth Book of the *Æneid* of Virgil—*clades caudina* in Livy—Herodotus—Gospel of John from the Greek, critically.

“FIRST CLASS.—Messrs. Forward, Causby, Chater, and Heath. (Mr. Mial had left the seminary before the examination took place.) *Second Book of the Odes of Horace*—Life of Agricola, by Tacitus—First Book of the *Iliad* of Homer—Crito, from the Dialogues of Plato—The Epistle of Paul to the Romans in Greek, with critical Analysis—First Chapter of Isaiah in Hebrew. In addition to the above, Mr. Heath, of this class, read *Portions of the Prophecy of Habakkuk in Hebrew*, col-

lating critically with the lxx. Also, the third chapter of Daniel in the *Chaldee*, and the third chapter of the *Gospel of John in the Syriac*.

“Mr. Brainsford and Mr. Firmie read each a very meritorious *Essay on the influence of Judaism on Christianity*; and Mr. Heath read an *Essay of superior character on the different comparative results of the Colonization of North America and South America, in respect to religion*.

“I have the satisfaction of attesting the evident marks of diligence and accuracy with which the students must have pursued their labors. One entire day, and the greater part of another, having been devoted to the examination, it may be inferred that the readings were not brief and hasty, and I record with lively pleasure, my conviction, that the students under the valuable instruction and superintendence of their tutors, are laying a good foundation for the learned and critical study of the Holy Scriptures, during the course of their future ministry, in an age which will require the most enlarged and efficient apparatus for the promulgation, and the defence of the gospel. I must add, that the exertions of the third (*Junior*) class deserves particular commendation, as their progress, considering the time, is beyond expectation, even allowing for their previous advantages.

“I greatly rejoice in the state and prospects of the institution, and feel a strong persuasion, that it has not yet attained to the eminence and usefulness to which it is destined by the great Head of the church.

JOSEPH TURNBULL, A. B.

To the Chairman of the Committee of the Hackney Theological Seminary.”

Messrs. Heath and Brainsford, two of your students, who were introduced to your seminary under *peculiar recommendations* of their respective pastors, and other respectable ministers, have recently offered themselves to the *Directors of the London Missionary Society*, and have been accepted for the service of that important institution.

Mr. Heath is about to accompany Messrs. Murray and Hardy, from Homerton College, with others, on a mission to the *Navigators Islands in the South Seas*. It is fully hoped, that the acquisitions which Mr. Heath has already made, (some of which have been specifically noticed in the report of the examination,) will qualify him, as an associate with his esteemed brethren, for the important work of translating the Holy Scriptures in the South Sea Islands.

And that Mr. Brainsford’s talents, as a *regular practitioner of Surgery and Medicine*, aided by his diligent and successful attention to languages, since he came to your institution, will peculiarly qualify him for a mission to the Negro colonies, or any other station to which the directors may appoint him.

Eight or ten who *were once in your seminary, are now occupying, or soon will occupy, important stations in foreign lands.*

Rev. W. MEDHURST, at Java.

Rev. Mr. WARD, at St. John's, Newfoundland.

Rev. Mr. JOHNS and Mr. CANHAM, at Madagascar.

Rev. Messrs. HOWE and HAYWOOD, at Berbice, on the continent of South America.

Rev. Messrs. VINE and ALLOWAY, Jamaica.

Rev. Mr. HAYDEN, Canada.

Rev. Mr. HEATH, the Navigators Islands.

And Mr. BRAINSFORD, Jamaica.

Thus it has happened that this institution, founded by the late Rev. John Eyre, (at that time secretary to the London Missionary Society,) has been, from time to time, paying its debt of humanity and love, by sending some of its ministers to the heathen world: *during this period, it has not been unmindful of its character as a Home-Missionary institution, by educating and sending forth more than ten fold that number into our home-population.*

This meeting will deeply participate in our pleasure, and reckon it a high honor conferred on this society, to furnish six or seven acceptable missionaries, *without one shilling of expense in their education, to the London Missionary Society, for the service of the heathen.*

It is hoped that the era has commenced in our colleges and theological institutions, when some of the most talented and devoted men will respond to the loud calls of the heathen world.

In the theological colleges of America, we hear, with pleasure, candidates for the Christian ministry, after having spent *four years in general literature and science; and three subsequent years in biblical and theological learning, have voluntarily offered themselves as missionaries to "the far West," endeavoring, like their noble pilgrim fathers, to blend the elements of the gospel with the rudiments of immigrating society, that so they may benefit the men of other generations, in laying the best and surest foundation for their social happiness, in the doctrine, institutions, and morals of that glorious gospel, which secures to every obedient believer salvation in Christ Jesus with eternal glory.* America has not suffered in her revivals of religion at home, by her generous and noble efforts for her own immigrating population, and for the world at large.

* * * * *

During thirty-two years, your institution has been the occasional, or the instrumental, cause of erecting or enlarging above fifty chapels in sixteen or seventeen counties of England—by the labors of more than 120 ministers sent by you into the harvest field

—all praise be to God alone. We must not stand still—we cannot recede. The Son of God expects every true disciple to do his duty. Let us continue to select men of decided and eminent piety—able to endure labor; *men possessed too, of mental energy, apt to acquire and communicate divine wisdom: let us do the best we can to educate them suitably for our purpose; let us use our best endeavors to place them in useful spheres of action; let us encourage them by every means in our power, and let us pray that the great Head of the church may pour out the Spirit from on high, that the wilderness may become a fruitful field. Then the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. Blessed are ye that sow beside all nations.*

Receipts for the year, £1,900 Os. 3d.

COMMITTEE.

THOMAS WALKER, Esq. *Treasurer.*

Rev. GEORGE COLLISON, *Theol. Tutor.*

SAMUEL RANSOM, *Classical Tutor.*

Mr. EDWARD ASHBY, *Secretary.*

Rev. ALEXANDER FLETCHER, A.M.

THOMAS JACKSON.

CALEB MORRIS.

ANDREW REED, D.D.

J. F. RICHARDS.

ARTHUR TIDMAN.

THOMAS TIMPSON.

Mr. B. ARNOLD.

E. ARNOLD.

G. CLARK.

JAMES ELLIOTT.

WILLIAM FLETCHER.

JOSEPH GREEN.

JOHN HEMBROW.

— HOMES.

J. H. MANN.

B. NOYES.

J. POWELL.

M. PRIOR.

— STAPELTON.

NICHOLAS STONE.

W. J. TAYLOR.

THE IMPORTANCE OF AN ABLE MINISTRY.

Extracts from the Rev. BAXTER DICKINSON's Sermon, delivered on the occasion of his Inauguration as Professor of Sacred Rhetoric and Pastoral Theology, in Lane Seminary.

1. THAT such a ministry was designed of God for men, is clearly manifest from *Scripture precept*. "The priest's lips should keep knowledge, and they should seek the law at his mouth." "Till I come, give attendance to *reading*." "Neglect not the gift that is in thee." "*Meditate* upon these things." "Study to show thyself approved unto God, a workman that *needeth not to be ashamed*."

In accordance with such positive precept, there are also indirect expressions of the

divine will. "The same commit thou to faithful men, who shall be *able to teach*." "For God hath not given us the spirit of fear; but of *power*, and of love, and of a *sound mind*." It is said of Apollos, in commendation, that he was "an *eloquent* man, and *mighty* in the Scriptures;" that "he spake boldly in the synagogue, and mightily convinced the Jews." It is said of Paul, that "his letters were *weighty* and *powerful*." And of himself he testifies, "though I be rude in speech, yet not in *knowledge*." In view of such Scripture, who can doubt that it is the pleasure of God to have a ministry of vigorous and well-cultivated *mind*, as well as heart?—of high *intellectual* as well as religious character—able to teach—of sound speech, that cannot be condemned—well furnished with all the qualities for strong and resistless bearing upon the public mind.

2. The importance of an able ministry is evident from the *express provision God has made for training and supporting it*. In the Jewish nation, there were various regulations, designed to secure eminent qualifications in the sacred office. There were nearly fifty theological schools. None were allowed to enter the priesthood till thirty years of age. Large funds were set apart for sustaining men, both in their preparation and in actual service—funds so ample as to take away all temptation to deviate from appropriate study and labor. And none were expected to entangle themselves with the affairs of this life, either before or after entering the sacred office.

The spirit of these arrangements was retained in the Christian dispensation. The twelve had the very best of training and instruction, before they were authorized to preach. Nor were they much from under the supervision of their great Teacher, during his ministry of three years. He forbade their taking either bread or money, or even two coats apiece, on their mission; but instructed them to rely entirely on others for the means of support. He endued them also with the power of miracles. After his crucifixion he bestowed still higher gifts—larger measures of the Spirit, and the power of speaking in different tongues—gifts, all designed and adapted to make able ministers of the New Testament. And who questions, that, thus furnished, they were indeed men of great strength, as well as piety and zeal? With what energy and effect could they assail the powers of sin! How resistless the majesty of truth from their lips!

But the personal example and instructions of Christ are withdrawn. The power of miracles, the gift of tongues, and the direct inspiration of the Holy Ghost, are withdrawn. And what does this providence indicate, but that other preparatory means, of corresponding force, are to be substituted? It will not be pretended, that human nature

is less perverse now than it was then. The minister of this day, therefore, needs as much power as did Peter and his associates.

3. Another consideration in point is, that *all the most important movements in the church have taken place under the instrumentality of able men*. Why were Moses and Aaron selected to rescue Israel from bondage—to instruct them on their journey to Canaan, and to arrange for them a splendid system of religious polity?—why, but for their peculiar qualifications?—the one being learned in all the wisdom of his age, and divinely inspired; and the other a man of ready and commanding address. Who have displayed nobler powers than David and many of the prophets? But why were not men of inferior capacity selected to be thus honored of God, if talents are of no account with him?

But not less illustrious have been the chief actors in every great movement of the *Christian church*. The twelve disciples, though taken from humble life, as we have seen, were not sent out till thoroughly trained, and endued with capacity for wise and powerful action. The apostle Paul was a master-spirit of his age. He had genius: he had the best mental discipline: he had stores of varied and important learning. And, commissioned by the great Head of the church, how brilliant and triumphant his course from one city and province to another! And why did divine wisdom enlist those gigantic powers in the work of the holy ministry?—why, but that the work called for a powerful instrumentality?

Another momentous achievement was the Reformation from papal corruptions; an event that gave immortality to the names of Luther, Calvin, and others. And who have exhibited greater learning or talent? Think that the church had slept—had been almost extinct, for centuries. Think of the ignorance and prejudices of the multitude. Think of a domination over reason and conscience, supported by the combined energies of church and state, throughout an entire continent. Think that every stir for freedom was watched with a jealous eye by prelates and emperors. What must have been the inflexibility of character, the courage, the intellectual strength, that could successfully engage in an onset against such an array of sin and despotism?

A somewhat similar emergency, at a later period, brought up such men as Wesley, Whitefield, and the immortal Edwards, to re-instamp the image of God on the world. The church was to be rescued from desperate worldliness, formality, and fatal errors; and divine wisdom selected the instruments.

The modern enterprise of *missions*, also, is a magnificent movement. And who does not know, that the pioneers and chief actors in this cause, at home and abroad, have been men of vigorous intellect and ac-

complished scholarship, as well as inextinguishable benevolence.

It is thus that cultivated talent, and learning, as well as piety, have been associated with every important moral revolution. We deduce from the fact, an argument for a ministry of elevated character. There is as much scope for effort, as much demand for energy, for skill, for comprehensiveness of plan, and boldness of action, now, as there ever has been. And divine Sovereignty is not intending to lay aside the great principles on which it has always acted. If it has glorious objects to be achieved, and the gospel ministry be its chief instrumentality, it will still demand a ministry of intellectual strength and resources, as well as moral purity.

4. A ministry of vigorous character is to be expected *from the language of prophecy relative to the glory of the latter day.*

5. The importance of an able ministry is manifest, *from the strength and number of the forces to be encountered and overcome.*

6. The ministry of strength is manifestly called for, *by the grandeur and importance of the objects to be gained.*

7. *The all-absorbing and imposing character of worldly objects and improvements* calls loudly for an efficient ministry.

8. A ministry of great strength is called for, *by the prospect of unwonted excitements in the civil and religious world.*

9. This elevation of character in the ministry will contribute to *union among all the truly faithful.*

MULTIPLICATION OF MINISTERS.

Extract from Todd's Sabbath School Teacher.

It is too late in the day to doubt whether the ministers of the gospel must be *educated* men. The light, the intelligence, the freedom, and the boldness of thought in this age, have decided that point. We have decided that we will trust neither our ships, our diseased bodies, our questions at law, our schools, nor any other great interest, to men who are unqualified by education and discipline of mind to manage them. And every child knows and feels that the imperishable interests of the soul, and that wide and deep influence which the ministry in this, and indeed in all other lands, has upon society, ought not, and must not be committed to ignorance or stupidity. Many denominations of Christians have long held this doctrine in theory and practice, and I rejoice to know that it is fast becoming the doctrine and the practice of every denomination of Christians which hopes to do much towards influencing the human mind, and carrying salvation through the world.

That there will be an immense number of young men educated for the ministry in this land for the coming half-century at

least, there can be no doubt. It is easy to bring proof on this point which no skepticisin can resist. I will very briefly tell you why it must be so.

In the first place, the state of this nation, and of all the nations of the earth, calls loudly for educated ministers. Every man who understands the subject, can present most alarming facts in regard to the destitution of our land. The tide of population rises continually, but never ebbs. With an increase of more than three hundred and sixty-five thousand every year, and nearly, or quite half our present population unsupplied with the bread of life, these facts can never be repeated without thrilling the heart. We feel that the salvation of this country, and through the agency of the church of God here, the salvation of half the earth depends upon the ministry. The desolations at the North beginning with Canada, and at the South and West, from every point, assail us with the cry, "*give us men.*" The voice comes from places where no churches are yet organized, and from hundreds of feeble churches, crying, "*give us men.*" The heathen nations, through our missionaries, cry with a voice that might almost awaken the dead, "*give us men.*" These calls for "men" are sounded through our churches continually. They startle, they cause the heart to throb, and the eye to gush with tears. Our old men hear them, and lament that their youth is gone by. Our young men hear them, and their bosoms heave at the tale of the woes of a world. Is it possible that they will not in multitudes seek the ministry? Is there any thing to be poured upon this excited feeling, this painful interest, that can destroy it? No: nothing. And they will, by hundreds, and by thousands, rise up and say to the voice of God, "*here am I, send me.*"

In the second place, we have a systematic and efficient organization* created by our churches, which has publicly and solemnly given the pledge to aid every properly qualified young man who shall ask assistance. The foundations of this charity were laid in prayer. The hands of such men as the judicious and ardent Cornelius, built upon these foundations, till the fabric has become beautiful. It has become the fostering parent of many hundreds of consecrated sons. It can extend a warm and confiding hand to every one who will grasp it. Our youth all know it, and, as all know that they shall not be suffered to fall by the way, it is morally impossible but that thousands should seek to be educated for the Christian ministry.

In the third place, our churches all expect this. God is dealing in great mercy with the churches in this land. 'From the womb of the morning, he has the dew of our

* American Education Society.

youth.' Our almost continued revivals, our system of Sabbath schools, and the direct, home-preaching of our ministers, cannot but call multitudes of young men every year into the ministry. Almost every little church in our land can furnish from one, to half a dozen young men of decided promise, for the holy ministry. I could name a small church in New England, in a town the whole of whose inhabitants would not amount to six hundred, which has nearly twenty young men at the present time, preparing for the ministry. This is at present an uncommon case; but may we not hope the time is near when very many of our churches will be equally honored? Our churches are beginning to feel that it ought to be so, and that they are behind the age, if they have not each, one or more sons in the ministry, or fitting for the ministry. I trust the day is not far off, when every church will feel that she ought to have sons in the ministry, if not on heathen lands, and that the choicest offering which she can make, will be that of sons and daughters baptized with the love of Jesus Christ, and devoted to his service. This growing and now almost universal feeling, will greatly increase the number of those who will seek to be educated for the ministry. It need not be said that every pious heart rejoices and admires that system of providences which has laid this pressure upon our churches. They cannot go back, if they would. Nothing short of some most awful frown of God, by which he withdraws his Spirit from these churches, can prevent hundreds from entering the gospel ministry. But from the great mercies which God has bestowed upon this land, and from that source almost solely, I draw the hope and the confident expectation, that these churches, planted with many prayers and tears, are yet to be a great blessing to this fallen world.

OBJECTIONS TO ENTERING THE MINISTRY ANSWERED.

Extracts from the Second Annual Report of the Managers of the Young Men's Education Society of New York City. Prepared by the Rev. Asa D. Smith.

THE friends of the Education cause have been sometimes accused of giving undue prominence to this department of Christian benevolence. To charges of this description they have been wont to reply, that while they are far from undervaluing any of the various forms of effort for the extension of the Redeemer's kingdom,—yet the importance of the ministry in itself, its vital relations to every other means of spiritual good, and the manifest deficiency in the present number of well-qualified preachers, must be deemed a sufficient apology for representing the cause they advocate as equal, at least, in importance to any other

department of benevolent enterprise. This view, it may be added, is favored by the example of Christ himself. One of the first objects to which his thoughts and efforts were directed, in the days of his humiliation, was that of education for the gospel ministry. He gathered around him a band of candidates for the sacred office. He taught them as never man taught. He was himself, in life and doctrine, their perfect model. It was not till he had thus prepared them for that high vocation, that he sent them forth to preach the gospel of the kingdom. Education for the ministry, in the plans and doings of our Lord, preceded even the work of missions, and the distribution of the sacred Scriptures. And all this was of his infinite wisdom and love. For it is by the foolishness of preaching, mainly, that the world is to be saved. We cannot err, surely, while in imitation of our Lord, we make it a prominent object to increase the number of those who publish the word.

In prosecuting what we regard as our grand object, we have been met with various objections, some of which it may not be irrelevant briefly to state and consider.

1. It is said by many a young man to whom we make our appeal, *I fear I have not a call to the ministry.* But is such an one quite sure, we are wont to reply, that he has a call to his present employment? Is his conscience entirely quiet as to that matter? It is no uncommon thing to see a man rush into some gainful worldly business, without the slightest apprehension that he shall go unbidden. But remind him of the claims of the ministry, and all at once his fears start up—he has great tenderness of conscience respecting divine direction. The truth probably is, it takes a loud call to draw him into the path of self-denial.—Is it said, no one should preach the gospel without a call from God? True. But in what does such a call consist? Does it come in a vision of the night—or an audible voice by day—or a supernatural impression on the mind? Neither, surely. Nor does it consist merely in a desire to preach. Many have had such a desire, who ought manifestly, to engage in some other employment. What is it then? Why simply, unless we greatly mistake, *a well founded conviction that one can best attain the great ends of his being, by preaching the gospel,*—or, in other words, *that he can in this way, do most for the cause of Christ.* Whoever has such a conviction, or has before him sufficient grounds for such a belief, has a call to the ministry, and he disobeys it at his peril. A call to preach the gospel is, indeed, a very simple thing. It is time the mist which has been thrown over it were dispelled. It is not, if the view we have taken be correct, essentially different from a call to any other employment.

2. Our plea for the ministry is sometimes met by the remark, *I can do as much good in some other vocation*,—as a merchant for example, or a physician, or a lawyer. This objection is so often made, that it deserves to be well considered. Let us view it in the light of two very plain principles—such as commend themselves to the common sense of every one. First, *the comparative utility of any species of labor is much affected by the comparative demand for it*. Suppose, to take a very familiar example, you admit the carpenter's art to be, of itself, no more useful than that of the mason; yet if in a certain place there be twenty masons, and but one or two of the former trade, we can easily see to which class of men an addition could be most usefully made. To apply this simple illustration, we will admit for the sake of argument, that the medical profession, for example, is as useful, in itself considered, as the clerical office,—that the religious influence which may be exerted in the one calling is just as important, in itself, as that which may pertain to the other. Still there is no great lack of medical men, or even of truly pious physicians. But of ministers there is a great and calamitous deficiency. So that according to the simple rule just stated, it is exceedingly evident, that one may do more good in the sacred office, if fitted for it, than in the profession of medicine. A similar course of reasoning may be pursued with respect to other employments sometimes compared with preaching the gospel. The profession of law is crowded—all the avenues of business are thronged. In the practice of law, and in the various departments of secular business, many pious men are to be found. It is only in the field of the Christian ministry, that a painful want of laborers is seen.

The second rule of judgment to which we referred is this: *the comparative utility of any species of labor is commonly proportionate to the comparative evil which would result from the want of it*. The corner-stone of a church is more useful than the vane, because it were a greater evil to lose the one than the other. If to lack the services of your lawyer would be only a trifling loss of money, while to want your physician's advice would be the loss of life, it were easy to determine which of these two kinds of professional service would be most useful. Let us now, in several ways, apply the rule in hand to the sacred office.

Suppose that ten years hence, a young man is to take up his abode, either as a merchant or a minister, in a certain village where neither the one nor the other resides. He is now to decide in which capacity he will go there. As one bound to do all the good he can, he will inquire, of course, in which capacity he may hope to be most useful. If the people of that village can

have but one of the two, which is it best they should have, a merchant or a preacher of the gospel? Which of the two were it the greatest evil to be deprived of? We need not answer the question.

Again;—in the congregation of a certain preacher there is an able, and pious, and valued physician. Whose death, we ask, would be deemed the greatest calamity, that of the pastor, or of the medical man?

Do any speak of the influence which a pious lawyer, for example, may exert over his impenitent associates at the bar. Here, again, we may apply the principle we are illustrating. Take the case of one of those impenitent lawyers. Which were to him the greatest loss, to be separated from his pious associate, or to be utterly shut out from the preaching of the gospel?

Do any refer to certain men who have been uncommonly useful in secular professions—in the practice of law, for instance,—and ask, have they not done more good than some clergymen? The chief men in secular professions, we reply, should be compared only with the most eminent divines. For if one should venture to think, that in the practice of law he could equal Thomas M. Grinné or William Wirt, it would probably not offend his modesty to believe, that in the sacred desk he would not be much inferior to Jonathan Edwards or Richard Baxter. We may now apply our easy test again. Whose influence could the world best have spared, that even of Thomas M. Grinné and William Wirt, or of Jonathan Edwards and Richard Baxter?

The very plain method of reasoning we have now employed, will show, we trust, that with suitable qualifications, one may hope to do more good in the ministry, than in any secular employment. In saying this, we would not undervalue other professions. We do but follow the obvious doctrine of Scripture, in magnifying an office which the infinite Son of God did not disdain, and on which the salvation of the world is still suspended.

3. Another objection which we often meet is, *my talents are not adequate to the work of the ministry*. It is possible, we have been wont to reply, that this objection is well founded. Respectable talents—natural abilities not below mediocrity—the sacred office certainly demands. And these qualifications some truly pious young men do not possess. But let no one decide hastily on this point. Some have undervalued their own talents. Men of strong intellect are quite as likely to do so as the feeble minded. Few, indeed, are competent judges of their own intellectual character. Let no young man, then, pronounce himself devoid of the native talents needful in the ministry, till he has consulted some pious and judicious friends. There have doubtless been some exaggerations in treating of this subject—some flourishes of

rhetoric, poetical rather than true—becoming the mouth well, perhaps, and pleasing the ear; and yet fitted unduly to discourage those who have thoughts of entering the sacred office. A mind not much above mediocrity, may be very useful in the ministry. Some of the most successful preachers of the gospel have been far from possessing lofty intellectual endowments.

We cannot avoid the impression, that many who make the objection of which we speak, are influenced more by the love of the world, and a strong aversion to self-denial, than by real modesty, and an honest distrust of their own abilities. They are slow of speech, they say:—in pleading the cause of Christ, they aver, they should neither have “wit, nor words, nor worth.” But they have no apprehension of failing in the rhetoric of the counting-room or the place of merchandize. On matters of business—in praise of their own goods—in driving a gainful bargain—they can preach with or without notes, as the occasion may require. They are fearful, they assure us, that they shall lack that soundness of judgment so needful both in the investigation of truth, and in managing the affairs of a parish. But they have no fears, perhaps, of any serious mistakes in laying mercantile plans which reach round the globe,—or in threading the labyrinth of city business. Alas, for the deceitfulness of the human heart!

4. Another objection which often meets us is, *I have not piety enough for the ministry.* To such an objection we would reply, And for what then are you fit? Can you think of a place or employment in all the world, where but a low degree of piety is needed? You may turn away from the ministry, but the vows of God will still be upon you. And wherever you are, you will be bound to glorify him in your body and your spirit which are his. The truth is, every professor of religion who is not ardently pious, is under the strongest obligation at once to become so. And if his hope does not lead him thus to purify himself, it were better that he should cast it away, and come to Christ anew. No one should hastily decline the ministry for the reason we now speak of. In many cases such an objection is made, when in the view of all but him who offers it, it is wholly groundless.

CANDIDATES FOR THE MINISTRY.

From the Home Missionary.

IN our last number we published a short extract from the report of a missionary in Indiana, stating that two young men of his congregation had already commenced a course of preparation for the ministry, and that two or three others are expected soon to follow their example. Similar statements

have been, from time to time, received from other missionaries in different parts of the country.

In reflecting on these facts, we have been deeply impressed with the importance of turning the attention of all our missionary brethren to the bringing forward of suitable individuals to the work of the ministry. We are fully aware of the dangers to the dignity and usefulness of the ministerial office, arising from making the access to it so easy and inviting as to attract the unworthy. But, in avoiding this extreme, it is wise also to shun its opposite—to shun the guilt of keeping back from the work of the Lord some choice spirits whom modesty and indigence have thrown into the shade.

It cannot be doubted that there are, in the thousand congregations which come under the supervision of the missionaries of the American Home Missionary Society, many young men of the best class for this work. They have been reared in retirement from the scenes of luxury and worldliness. They possess a freshness of character, unhardened in those ways of the world which blunt the moral sense and enervate the mind. They have the best physical foundation for a life of usefulness, are accustomed to endure hardness, and many of them, also, acquainted with the self-denials of poverty. But, although their hearts burn with the desire of usefulness, and often in the retirement, where they pour out their souls to God, they exclaim, “Lord, what wilt thou have us to do?”—they dare not think of the ministry. It is a calling too elevated and awful for their aspirations. They look toward it as did the ancient Israelite toward the mysteries within the veil, whither he might never hope to enter.

It has often happened, that when a judicious pastor, pleased with the modest zeal, the piety, talent and decision of some young man of his church, has taken him aside and intimated that it might be his duty to study for the ministry, the suggestion has come upon the soul of the subject of it like a voice from heaven. He unburdened his heart to his pastor. He told of solemn vows which he had made, and of anxious pantings after something, he knew not what, to give scope to his new-found energies—some real work to be done for Christ, he knew not how nor where. But the intimation that the work of the ministry was something for which he might hope, solved all his doubts. It was the very thing needed to give form and direction to the impulses which grace had awakened in his breast. It was like the revelation of a seer, interpreting the writing which the hand of the invisible Spirit had traced on the walls of his soul.

And why cannot the missionaries of the American Home Missionary Society search out these men and bring them forward into the way in which it is their duty to walk? The missionaries have every advantage for

studying the character of their young men before speaking to them on the subject. They can influence the relatives whose consent and assistance may be necessary; they can give direction to the first studies of the candidates; they can negotiate for their introduction to the patronage which may be necessary. For want of such kind interference many a suitable individual is lost to the public service of the church. Even where the desire for the ministry is strong, it frequently occurs that the individual is ignorant of the facilities for obtaining an education, and without the counsel of some ministerial friend, must give up in discouragement all hope of preaching the gospel to a dying world.

It cannot, certainly, be necessary to urge upon the attention of our missionary brethren the great *demand for more laborers*. What part of the great field is not actually suffering because there are so few to sow the seed, and to reap the ripening harvest? To say nothing of the openings which commerce and the progress of worldly enterprise are making for us in heathen lands, what cries for help come up to us from our own beloved country! It is not extravagant to say, that were there now ready for the Western States *five hundred ministers* additional, of the right spirits and qualifications, ample fields for their occupancy might be found for them all within twelve months without trenching on the ground occupied by other denominations. And for want of that number, at least, we see no alternative but that hundreds of places must continue without the gospel for years, until a whole generation shall have grown up in sin and infidelity; thus rendering their future subjection to the principles of religion far more difficult than at present.

We therefore commend the consideration of this subject to the solemn and careful attention of our missionaries, asking each one to look around him and inquire, "What is likely to be the character and prospects of my neighborhood—of my country—and of the world, if ministers are not raised up more rapidly than at present?" And also to inquire, "What can I do to supply the deficiency?"

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

At the Quarterly Meeting of the Board of Directors held on Wednesday, April 11, the usual appropriations were made to beneficiaries. In reference to the payment of them, it was

Voted, That the Quarterly Appropriations now reported by the Secretary, be made, and that they be paid as soon as the funds of the Branches or of the Parent Society will permit.

A similar vote was passed in respect to the appropriations made at the January Quarter, which was published in connection with a distinct announcement of the state of the treasury. Much sympathy for the cause has in various ways been expressed, and in some cases liberal contributions have been made, but the Treasurer of the Society could not meet the payment of the appropriations till nearly three months had elapsed after they were voted, without increasing the debt of the Institution, to an alarming extent. Under these circumstances,—a heavy debt on the Society, and the treasury entirely overdrawn, the Directors are called upon to make the present appropriations. This they have done after much consultation, reflection and prayer. Indeed, how could they do otherwise after looking at the disastrous effects which it was apprehended would follow, should they refuse to make the appropriations? Of these effects they were aware, from the nature of the case, and they were also apprised of them by some of the most distinguished officers of our literary Institutions, in communications recently received by the Secretary of the Society. Says a President of one of our Colleges:—

I do not know how it is elsewhere, but in our college, the present state of uncertainty, as it respects appropriations, is exceedingly embarrassing, to some of your most promising beneficiaries. With all the assistance you have been able to afford them in years past, not a few have been obliged to suspend their studies for a year, or two, in order to earn the means of going on. And now, when the pressure of the times makes it so much more difficult for their friends to help them, than it was two years ago, they are continually coming to me to inquire what they shall do. "Will the next appropriations be made? Can they be depended on for a year, or for six months to come? Without this help we cannot possibly remain in college. We must teach, or do something else, to pay up the bills which are now due."

Of course, I assure them, that the Society will do every thing in its power to relieve and encourage them; but I am constrained to add, that this must depend on the moneys which it receives from the churches; and whether or to what degree this only resource will be dried up, I cannot tell. My heart is pained; but all I can say is, that we hope for the best.

Now I do not see, my dear Sir, but that if your receipts should continue to fall off,

or if they should fail to be *increased*, some hundreds of the dear young men under the care of your Board, must be arrested in the several stages of their preparatory studies for the ministry. I do not see but that many of them must relinquish their studies altogether, and go back to their secular employments; and I do not see but that you must tell those young men of talents and promise, but of no property, who are giving themselves to the Lord, in these glorious revivals, that however evidently they may pant to become pastors and missionaries, *you cannot receive them; you cannot help them.* * * *

Another President thus writes:—

The beneficiaries in our College are generally young men of high character and standing, as Christians and scholars. They are generally dependent altogether, on the Education Society and their own personal efforts, to defray the expenses of their education. Now should one of these resources suddenly fail, few of them would have courage to resort longer to the other; but most of them, I fear, would be arrested in their literary course, and lost to the cause, for which they are preparing. Some would be compelled to leave college altogether; and give up their studies and intended profession. Others, with more resolution and more firmness of constitution, might persevere and finish their literary course, with the loss of one or two years, spent in procuring the means of support. And others still, in attempting to retain their connection with college, and their standing in their respective classes, (though absent half the time to teach, &c.) would break down their constitutions and exhaust their energies, or neglect their studies, and enter on their profession with the form of a liberal education, without the substance. * *

A Professor in one of our Theological Seminaries, thus writes:—

I sympathize with you in all the anxieties you feel in regard to the prospects of the American Education Society. I do so, inasmuch as the rise or fall of that great Society must vitally affect the interests of Christ's kingdom all over the world. * * *

At the institutions in this place, there are now about forty beneficiaries. Of these there is not one, (and I have just been looking over a list of their names) of whose piety I stand in doubt, and who does not give promise of *usefulness*, as a future minister of the gospel of Jesus. Many of them are exceedingly promising. And they are on the list of your beneficiaries, not because it is rather convenient for them to receive their quarterly appropriations, but because this is *absolutely necessary*. They cannot otherwise go forward, and complete their course of study, and enter on the ministry of reconciliation. The most of them could

not continue their connection with us a single quarter, if their appropriations were to cease. And where should they go? The same pecuniary reverses which have dried up the resources of the Education Society have closed the opening to other kinds of business, so that there is no employment, suitable to young men of education, on which they can enter; none where they could much more than pay their board. And then if these forty young men were obliged to dissolve their connection with us, it would go far towards dissolving our institution. It would make a breach upon us which years of expense and toil would not be able to repair. Nor is our situation in this respect singular. Many other institutions are in circumstances similar to our own. When I consider all these things, I am pained at the *very heart*, that that great and good Society, the American Education Society, should be permitted to falter in its course. * * *

Says a Professor in one of our Colleges:—

I wish the public could understand the suffering which your beneficiaries endure from a delay in receiving their appropriations and the uncertainty which is thrown over their prospects for the future. Many of them, if they could speak out their feelings, would say, as I once knew a young clergyman when crushed down in health and suddenly called to important duties for which he had no strength to prepare, "There is not a more miserable being in all —, than I am at the present moment."***

In such a state of things, the delay of a single appropriation, is a most serious calamity to every beneficiary; and any protracted uncertainty as to future appropriations, must cut off a large proportion of them in the midst of their career, and send them back to their former pursuits, with the loss of tens of thousands of dollars expended in vain, and an immense sacrifice of talents and piety, which the church never wanted more than at the present hour. * * *

Though appropriations were made to the usual number of *former* beneficiaries, yet there were only *twenty-eight* new applications for aid. So small a number of *new* applicants there has not been in any quarter for the last four years; and this is owing, it is believed, in a great measure, if not wholly, to the embarrassed state of the funds of the Society. From this consideration, probably, young men were deterred from applying. The results in part which have been feared and expressed, thus begin to be realized. If the mere announcement of the embarrassed state of the treasury has such an effect, what would be the result of

a suspension of appropriations? The cessation of the operations of the American Education Society would have a most paralyzing and ruinous effect on our literary and theological institutions. Eternity alone can unfold the dreadful consequences. The Education Society is to a great extent identified with the prosperity and success of these institutions. The Directors feel bound to announce to the community distinctly and particularly the operations of the Society, the state of its treasury, and the anticipated results of continued embarrassment. Having done this, and exerted themselves in all suitable ways to sustain the cause, they will have discharged their duty, and must wait the issue.

Voted, That the Rev. Job Hall, late of Ashford, Ct., be appointed an Agent of the Society, to labor in New Hampshire or elsewhere, as the Secretary shall think best.

The Rev. Daniel Clark of New York, has been appointed Secretary and Agent of the Utica Agency, and the Rev. Timothy Stillman, Secretary and Agent of the Western Education Society, N. Y., both in the place of the Rev. Joseph D. Wickham, who resigned his trust to become the principal of Burr seminary, Vt.

REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Interesting and trying as is the work assigned to an agent of a benevolent institution, at all times, it is, in such times as the present, attended with peculiar interest, and peculiar trials. To see the demand for funds increasing as the means of procuring them diminishes, must, in every feeling mind, awaken emotions from which we would gladly be free. If hope deferred maketh the heart sick, what, under severe pecuniary pressure, must be the effect of anxiously waiting from month to month for relief, without obtaining it? Very different is the use made of this pressure by different individuals. By some it seems to be made a very convenient excuse for hoarding all which Providence puts within their reach. Say one and another, We can give little or nothing, because the times are hard. Others speak on the subject as though they deemed it unkindness or even temerity to propose the subject of giving in charity, and merely to afford individuals opportunity to act their own pleasure on the subject, when the business of the community is so dull, and money so scarce. At the same time it is, perhaps, obvious that if the pressure of the times has affected these individuals at all, it has been the

means of putting money into their pockets. It may, at times, almost provoke a smile to see how ready a reply with many persons, when solicited to give, is the exclamation *hard times!* who, without this plea, instead of opening their hands, would only task their ingenuity to find some other excuse, which they might deem sufficient to silence conscience and to save their character. Do such men ever look beyond the second causes of hard times? Do they ever inquire whether God has brought them on our nation in the midst of flowing prosperity, and without any foreign cause, to chastise the people for their worldliness and selfishness, and overlooking of his claims upon them? What construction do they give to that maxim of the Saviour, It is more blessed to give than to receive?

I have been happy to know that with other individuals the pecuniary pressure has apparently produced a different effect—that it has seemed to impress on their minds the instability and worthlessness of earthly possessions, the folly and sin of giving the heart to them, and the necessity of self-denial and effort to sustain our benevolent operations. If I mistake not, I have seen this exemplified in the recent exercise of my agency in Boston and some other commercial places. On this city, especially, has the Education Society, in times past, placed much reliance. From it has usually been received about one-fourth of all which has been collected in Massachusetts in aid of this Institution. Though the sums recently given there for this object of charity are much less than heretofore, it is believed that the spirit of giving has been decidedly increased. While the amount contributed is all which could be reasonably expected, it is unquestionably the fact, that it has cost the contributors much more than to bestow what they have cast into the treasury of the Lord in more prosperous times. With some it has obviously been matter of self-denial to give so little or to withhold altogether. Individuals have expressed the conviction—a conviction unquestionably consistent with truth—that in their present embarrassed circumstances they should do most for the honor of religion by contributing nothing to charitable institutions.

I have given some of our brethren in commercial towns full credit for stating things as they are, when they have said to me, What we give you must be from past earnings or from what we hope to earn in future, for we are doing nothing at present. And I have felt the propriety of the suggestion, when these individuals have said to me, Go to our brethren in the country, among whom the pressure is not felt or is less severe, and inquire of them whether, in this time of distress, they cannot open their hands more widely. As I have done this I have, in various instances, been gratified by a liberal and truly Christian response.

Some have promptly said, The resources in our cities being cut off, we feel ourselves called upon to do more. And they have cheerfully done it. Many individuals and many congregations in the interior of this State have contributed more largely to our funds during the past year, than in years preceding.

How auspicious is the present aspect of things in the religious community. How great and how decisive a token for good is the outpouring of the divine Spirit of which we hear from so many quarters. How much better evidence is thus afforded of the final success of the Education Society, and of all kindred institutions, than if their treasuries were merely filled with silver and gold. We know that if the Lord of Hosts is with his people, their success is certain. We know that he is with them whenever they faithfully perform their duty. We also know that it is only by those influences of the Holy Spirit by which their numbers and their piety are increased, they will ever be prepared to perform their duty. Clearly, then, the recent reviving of the work of God in so many parts of the country may well serve to dissipate the gloom which is so thick around us.

To every one acquainted with the present condition of the Education Society, it must be obvious that its friends and supporters need all the relief and encouragement which can be drawn from these sources. With a dying world spread out before it; its treasury loaded with a heavy debt; the last appropriation to its beneficiaries paid only at the end of three months after it was voted; another appropriation of fourteen or fifteen thousand dollars needed in ten days—What course shall it take? Curtail its operations? But in what manner can this be done? Shall some of these young men be stricken from the list of beneficiaries, while others are retained? By what rule can this distinction be made? What human judgment is competent to decide who are to be retained from certain promise of future usefulness, and who to be dropped for want of such promise? Shall the appropriations to these young men be diminished? With pained hearts and dejected countenances they assure us that all which they have heretofore received, together with what they have been able to procure by their own utmost efforts, has barely enabled them to sustain themselves in their course of study; that they have not even done this without contracting debts which often weigh down their spirits; that if any considerable part of their usual receipts from the Education Society must be withheld, they must abandon the prospect of preparation for the ministry.

These are some of the principal facts and reflections which have occupied my mind during the last quarter of my agency in behalf of this Institution. In view of these and similar facts and reflections, Oh! that

every Christian may offer up earnest prayers to the God of all grace, and that these prayers may be accompanied with needed and appropriate action.

Worcester, March 31.

EXTRACTS OF RECENT LETTERS

From Presiding Members at Concerts of the Beneficiaries of the American Education Society.

(A quarterly correspondence between such officers and the Secretary of the Society is maintained.)

PERMIT me to address you in behalf of the association of beneficiaries in this institution. An earlier communication was intended, but for several reasons it has been deferred till the present time. In reviewing the dealings of Providence with this seminary since the commencement of the term, there is occasion to say, the Lord has visited us in judgment and in mercy. More than usual sickness has prevailed among the students during the autumn and winter. Some five or six have been sick more or less with a fever. And in one instance death has invaded our number, and removed a brother from the present to the eternal world. The other brethren who were sick, have recovered. All the members of the seminary are now in the enjoyment of good health. In respect to what we have experienced at the hand of our God,—we have not only great reason for humility and submission, but abundant reason for gratitude and thanksgiving. And may we deeply feel that it is good for us that we have been afflicted, and may it also be for the glory of God that we have been so highly favored.

In regard to religion,—it may be observed in general, there has been a good degree of interest, though no special revival in the seminary, this term. There are however recently, some indications of a better state of feeling in relation to this subject. A day of fasting and prayer has been observed by the students the present week. It is hoped this will be attended with a good result. A number of towns and villages in the vicinity are blessed with seasons of refreshing from the presence of the Lord. Such pleasing and important intelligence cannot fail to produce pious emotion in the hearts of Christians. We hear the same good news from abroad respecting revivals of religion. May the Lord multiply and extend these gracious visits over our whole land.

Our concert has been uniformly observed. And generally it has been interesting and profitable. Harmony and peace prevail among the brethren of the association. Consistency of character and correctness of deportment have been generally maintained. We desire ever to remember our obligation to the American Education Society, which under God has rendered us essential aid and important instruction. We will rejoice with it in prosperity, and pray for it in adversity. May the Lord relieve it from any embarrassment that may exist, and make it greatly instrumental of promoting his kingdom and glory. And I trust *you* will be remembered with interest and affection for your faithful and persevering labors for our temporal good, and also for your benevolent and continued regard for our spiritual welfare.

In accordance with my duty, as the presiding member of the beneficiaries in this college, I now

address you. Since I wrote you last, the religious interests of this institution have assumed a more encouraging aspect. At the commencement of the present term, the pious students came together, possessing, apparently, no more than the *ordinary* interest which is felt at the beginning of the spring term. This term, although the assertion may appear somewhat paradoxical, is usually commenced under more favorable auspices than either of the other terms during the year. But the feeling excited in the hearts of some of our brethren in the present instance, has proved to be of a more *permanent character* than any that I have heretofore witnessed. On the part of the impenitent there have been several interesting cases of conviction, and three *hopeful conversions*. A few others are still anxiously inquiring the way to Zion, and we hope their number will be greatly multiplied. Of the individuals indulging a hope in Christ, one is a member of the junior class, one of the first scholars in this class; and the remaining two are members of the freshman class. The sound which has come among us seems to be the "*still, small voice*," *emphatically so*; and we are not without some expectation that its influences, though silent, will be widely diffused among us. We shall doubtless have your prayers.

In regard to the beneficiaries in college here, I have but little to say—indeed, a few statements of facts, I suppose, is all that is necessary. The Concerts, since I wrote you, have been attended with promptness, with the exception of the winter vacation, and some absences, which seemed to be unavoidable. The health of the beneficiaries is good. One of our number has left us in consequence of the low state of the funds of the Society. He is still a member of college however. Whether he will be obliged to dissolve his connection with college or not, I am unable to state.

In your last communication to me you suggested that you hoped to hear from the "beneficiaries' concert" by the first of the present month.

I am happy to inform you that we observed the last Concert, and found it a season of deep interest. While supplicating the throne of grace in behalf of the Education Society, we seemed to be praying for a kind parent. Such indeed it is; and the aid afforded goes far to keep us from embarrassments to which, without it, we should be subjected. Until I placed myself under the patronage of your Society, I knew not how convenient it is to have a father at home ready to discharge the debts necessarily consequent on obtaining an education. I trust, Sir, we all love the Education Society, and shall count it a rich privilege to spend a monthly season in praying for its prosperity.

I have disposed of the books you sent me agreeably to your direction. Two or three copies of Memoir of Cornelius remain on my hands, subject to your order. The three copies of your Letters to Students, which you promised to send, to make up the deficiency, did not appear in the bundle.

The little tracts, "Call and Qualifications," and "Harvest Perishing," I am happy to say, from actual knowledge, have done much good. We have, I believe, disposed of all you sent us. The latter, by the blessing of God, is the occasion, perhaps, of my being a candidate for the ministry. It is a call not heard in vain.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-second Annual Meeting of the American Education Society, will be held in the city of New York, on Thursday, the 10th day of May, 1838. The members of the Society are notified to meet for business in the Rooms of the Central American Education Society, at 4 o'clock, P. M., of that day. A public meeting will be held in the Broadway Tabernacle, at half past 7 o'clock in the evening, at which extracts from the Annual Report will be read, and addresses delivered.

WILLIAM COGSWELL,
Sec'y Am. Ed. Society.

Education Rooms, Boston, April 26, 1838.

FUNDS.

Receipts of the American Education Society, from January 10, to the Quarterly Meeting, April 11, 1838.

INCOME FROM FUNDS	678 15
AMOUNT REFUNDED	464 24
Greece, N. Y. Rev. Ralph Clapp	3 50
Mendon, N. Y. Mr. Levi Russell, by Dea. Willis, Boston	5 00
Montreal, L. C. Mrs. E. C. Tuttle	10 00
Bequest of Dr. Anson Bates, late of Barre, Ms. by the Executors, Messrs. Seth Caldwell and Otis Allen	100 00
Bequest of Mrs. Lydia Dike, late of Beverly, by Mrs. Howe, Executrix, one half of five shares in Essex Bridge	687 50
Bequest of Miss Mary Lambert, late of Salem, by John Punchard, Esq. Executor	79 40

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Old South Society	255 25
Park Street do.	529 75
Essex Street do.	241 00
Pine Street do.	112 63
Salem Street do. for 1837	258 00
Do. do. 1838	53 18
Green Street Society	25 65
Bowdoin Street do.	378 49
Franklin Street do.	127 65
Free Church, for 1837	49 54—2,031 19

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]	
Falmouth, Society of Rev. Henry B. Hooker	54 00

BERKSHIRE COUNTY.

[John Hotchklin, Esq. Lenox, Tr.]	
Williamstown, coll. thro' Pres. Hopkins	50 00

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]	
Salem, Howard Street Society, by Dea. Geo. H. Smith	11 25

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Andover, Cong. of the Theo. Sem. by S. Farrar, Esq.	100 00
Haverhill, West Par. by Rev. Mr. Cross	6 00
Ipswich, Linebrook Parish, a cont. by Rev. Mr. Kimball	10 76
First Parish, Lads. 7th ann. paym't for a Temp. Schol. by Mrs. Amy S. Wardwell, Tr.	
Newburyport, Lads. Miss. and Ed. Soc. by Miss H. Clark, Tr.	5 33
Rev. Dr. Dana's Cong.	25 25
Rev. Mr. Dimmick's Cong. includ. 9 fr. Lads. Ed. Soc. by Mrs. Dimmick	50 50
Rev. Mr. Campbell's Cong.	54 81
Rev. Mr. Stearns's Cong.	71 25—207 14
Newbury, Belvidere Parish, coll. incl. 20 from Josiah Little, Esq. towards const. himself an H. M.	66 45
West Newbury, 2d Parish, a coll. by Lads. thro' Rev. Mr. Edgell	12 71—474 56
[The above by Rev. Ansel Nash, Gen. Agent.]	

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
East Hampton, Samuel Williston, Esq. bal. to const. himself an H. M.	50 00
A coll. by Mr. Williston	21 57—71 57
Hadley, Benev. Soc. to const. Mr. Elijah Smith an H. M.	100 00
Hatfield, Lads. and Gents. Ed. Soc. of which 40 is to const. Rev. Thomas K. Fessenden, Brattleboro', Vt., an H. M., by Mr. Rufus Cowles	40 31
Northampton, Lads. Ed. Soc. by Mrs. Williston, (28 49 previously rec'd)	11 12
Southampton, Lads. Ed. Soc. by Miss Princess Clapp	13 00
Ware, E. Parish, colls. by Rev. Ansel Nash, Gen. Agent	92 00—328 00

MIDDLESEX COUNTY.

Reading, coll.	40 92
Stoneham, do.	36 28
Lads. Ed. Soc. 9 of wh. in addition to 31 of the above sum, is to const. Rev. John Le Bosquet an H. M.	
	21 05—57 33
South Reading, coll.	55 35
Wilmington, individ's, add. sub. by Rev. Francis Norwood	1 85
Woburn, coll.	102 50
[The above by Rev. Mr. Nash, Gen. Agent.]	

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Acton, Soc. of Rev. Jas. T. Woodbury, by Mr. Charles Tuttle	6 00
Soc. of do. by Mr. Silas Hosmer	9 00
Ashby, Bequest of the late Miss Sarah Taylor	5 00
Lads. Branch Asso.	9 75
Evang. Cong. by Rev. Joseph Emerson, Agent	68 28
Groton, Mr. Horace Herrick, by do.	3 00
Leominster, Lads. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	17 50
Pepperell, Soc. of Rev. James Howe, bal. of coll.	2 00—120 53

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]	
Holliston, Young Lads. Ch. Soc. by Miss Susan J. Adams, Tr.	5 87
Natick, Soc. of Rev. E. D. Moore	9 50—15 37—393 85

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
Wrentham, Rev. Preston Cummings	5 00

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Bridgewater, Soc. of Rev. E. Gay	7 19
Marshfield, Mr. Azel Ames	10 00
Plympton, Soc. of Rev. E. Dexter	3 50—20 69

WORCESTER COUNTY SOUTH.

[Hon. Atjah Bigelow, Worcester, Tr.]	
Grafton, Soc. of Rev. John Wilder, by Mr. George W. Sibley	6 56
Milbury, Cong. Soc. in the Armory Village, incl. 10 from Asa Waters, Esq. towards const. himself an H. M. by Rev. Joseph Emerson, Agent	49 00
Upton, Cong. Soc. by do.	40 25
Westboro', Mr. Jonas Longley	2 00
Cont. in Soc. of Rev. Charles B. Kittredge	85 95—183 76

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]	
Boylston, Cong. Soc. by Rev. Mr. Emerson, Agent	28 78
West Boylston, 1st Cong. Soc. including 40, to const. their Pastor, Rev. Brown Emerson, an H. M. by Rev. Mr. Emerson, Agent	56 07—84 85
\$5,664 94	

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
Alna, Congregational Society	22 00
Brunswick, do. do.	19 87
Bangor, cont. in part	36 00
Bath, 3d Cong. Society	40 00
Bristol, Cong. do.	20 00
Brewer, do. do. balance of coll.	20 00
Bluehill, do. do.	14 00
Bucksport, do. do.	20 00
Castine, do. do.	33 00
Cumberland, B. Merrill	1 00
Edgecomb, Cong. Soc.	25 00
Frankfort, Lads. Char. Soc.	10 00
Gorham, Benev. Soc.	22 00
Lebanon, Cong. Soc.	3 00
Norridgewock, do. do.	20 00
New Castle, do. do. in part	22 51
New Gloucester, Cong. Soc. by Mr. S. Turner, thro' Mr. William Hyde	8 14
North Yarmouth, Friends	4 25
Portland, Rev. Asa Cummings	3 58
Messrs. Merrill & Byram	1 50
Cont. at an associated meeting in Rev. Mr. Dwight's meeting-house	
	64 11—69 19
Poland, Lads. in part to const. Mrs. S. P. Williams a l. M. of M. Br.	13 50
South Berwick, Cong. Soc. to const. their Pastor, Rev. Andrew Rankin, an H. M.	40 00
Standish, Evang. Cong. Soc.	2 00
Stillwater, Cong. Soc.	7 87
Woolwich, do. do.	20 50
Winslow, do. do.	12 00
Waterford, do. do.	6 80

[The following by C. Blanchard, Esq. Tr. of Cumberland Land, Cong. Soc.]

Cumberland, Cong. Soc.	18 25
Falmouth, 2d do. do.	5 00
Gray, do. do.	4 00
Rev. E. Kellogg,	1 00—5 00
Minot, United Cong. Soc.	19 26
New Gloucester, do. do.	9 25
Westbrook, do. do.	16 17—72 93
\$586 56	

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
Accworth, Miss Hannah Ware, by Mr. A. Kingsbury	4 00
Atkinson, bal. of sub. by Joseph B. Cogswell, Esq.	7 50
Brentswood, by Sherburne Blake, Esq. Tr. Rockingham Co. Conference	5 00
Concord, Ladies, towards Bouton Temp. Sch.	40 00
West Cong. Soc. by Dea. Moulton, Tr.	
Mer. Co. Ed. Soc.	10 46—50 46
Dunbarton, Mrs. Thankful Caldwell and Mrs. Margaret Mills, 2d paym't \$5 each towards L. M. of N. H. Br. by Mrs. Hannah Ireland, Tr.	10 00
Exeter, additional to former sub. by Miss Gilman	1 00
Francetown, Daniel Fuller, Esq. 5th paym't on Temp. Scho.	75 00
Society of Rev. N. S. Folsom, bal. of coll.	9 75
Greenland, Soc. of Rev. Samuel W. Clarke, by William Clarke, Esq.	12 00
Hollis, Cong. Soc. by Rev. Joseph Emerson	10 25
Hopkinton, First Cong. Soc. bal. to const. Rev. Moses Kimball an H. M. by Mr. A. Savage	15 00
Miss Mary Louisa Cavis, bal. for L. M. of Co. Soc.	5 00
Mrs. Philip Farrington, by Rev. Mr. Kimball	1 50—21 50
Mason, Soc. of Rev. Andrew H. Reed, of which \$40 is to const. him an H. M. and the residue towards H. M. of Rev. Ebenezer Hill, Senior Pastor	49 00
from other individuals	1 83—80 88

Northwood, cont. in the Soc. of Rev. Josiah Prentice	14 48
Peterboro', Lads. Ed. Soc. by Mrs. John Allison, Pres.	15 57
Pembroke, from a friend to the Am. Ed. Soc.	5 00
Portsmouth, Young Lads. Ed. Soc. by Miss Ann E. Ham, Tr.	40 00

[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.]

Ablett, Soc. of Rev. Darwin Adams	11 70
Keene, 1st Cong. Soc. a cont.	73 00
Kindge, from a friend	1 00—85 70
Hillsboro' County, by Mr. A. Lawrence, Tr. the particulars to be given hereafter	235 84
	\$653 95

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Bradford, Lads. Ed. Soc. by Mrs. Elizabeth Prichard, Tr.	10 00
Cornwall, do. do. by Mrs. Sarah Lane	13 91
Chittenden, a donation	4 00
Castleton, Cong. Soc. by T. W. Rice, Esq.	26 00
Danville, Cong. Ch. by I. P. Dana, Esq.	40 57
Eseer, a donation	1 22
Hardwick, Lads. and Gents. Ed. Soc. by I. P. Dana, Esq.	27 31
Milton, a donation by Rev. Mr. Dougherty	5 00
Morristown, in part to const. Rev. S. Robertson an H. M. by Dr. Wheeler	12 00
Montpelier, Lads. Sewing Circle, being bal. of their pledge for a Temp. Schol. by C. W. Storrs, Esq. Tr. Washington Co. Aux. Ed. Soc.	85 00
Morristown and Duxbury Cong. Societies, by Mr. Storrs	19 10
New Haven, Lads. Benev. Soc. by Mrs. Tripp	19 10
Orwell, Cong. Ch. of which \$11 is to complete the H. M. of Rev. Henry Morris, by Dr. Bates	17 00
Peacham, Cong. Soc. by I. P. Dana, Esq.	12 00
Pittsford, do. by Mr. Leach	55 00
Randolph, to complete H. M. of Rev. E. J. Boardman	8 00
Rupert, Cong. Soc. by Mr. Wright	6 47
St. Johnsbury, do. by I. P. Dana, Esq.	28 32
Shoreham, do. do.	7 00
West Rutland, do. by Rev. L. Tilden	13 00
	\$396 70

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Bristol, coll. in Cong. Soc. by Rev. Mr. Parmelee	22 00
Cornwall, Lads. Ed. Soc. in small neighborhood	8 00
Canterbury, coll. by Rev. J. C. Warren	10 00
Colchester, W. C. Soc. bal. of sub. by A. Olmsted	3 48
Enfield, sundry individuals, by Mr. E. Parsons,	32 05
Farmington, coll. by S. Wadsworth	59 04
Guilford, coll. in part	37 25
Goshen, cont. thro' S. Deming, Esq. Tr. Litchfield Co. Aux. Ed. Soc.	53 00
Glastenbury, coll. in part 1st Soc.	91 13
Hartford, colls. in the several congregations	966 50
Lads. Aux. Ed. Soc. by Mrs. L. B. Porter, Tr.	235 45
Collins' Temp. Schol. by Dea. A. M. Collins	75 00—1,276 95
Haddam, Cong. Soc. by Miss Eliza B. Pratt, Middletown	14 26
Litchfield, cont. thro' S. Deming, Esq. Tr. Litchfield Co. Ed. Soc.	56 00
H. Murray, do. do.	3 00—59 00
Middletown, U. H. coll. by Rev. W. W. Turner	22 11
Middletown, cont. in Rev. Mr. Crane's Soc.	55 23
do. do. in Mr. McEwili's Soc.	17 00—72 23
Manchester, coll.	34 59
New London, cont. in 1st Cong. Soc. by Rev. William P. Cleaveland, Jr.	23 78
Norfolk, Mrs. Sarah Battelle, by Crocker & Brewster	5 00
North Haven, donation by the Ch. thro' H. White, Tr. N. Haven Co. Ed. Soc.	16 50
Pomfret, cont. in 1st Soc. by Mr. Matthewson, thro' Dr. William Hutchins, Tr. Windham Co. Ed. Soc.	57 08
Plymouth, cont. in 1st Soc.	20 06
Rev. E. Lyman	1 25
Do. Hollow, cont.	17 55
Do. Terryville, Eli Terry	15 00
Do. Do. two Ladies	3 00—56 86
Plainfield, cont. in Rev. Mr. Rockwell's Soc.	14 00
Somers, coll. by Mr. E. Pease	17 75
Salisbury, coll. in Cong. Soc.	80 00
Mr. Lott Norton, to const. himself a L. M. of Litchfield Co. Ed. Soc.	20 00
Vernon, Mrs. Mary Kellogg, to const. herself a L. M. of Ct. Branch	30 00
Washington, Lads. Ed. Soc.	12 00
Woodstock, Soc. of Rev. Otis Rockwood	20 50
West Hartford, paym't on Temp. Schol. by Rev. R. Colton	75 00
Warren, a cont. thro' S. Deming, Esq. Tr.	13 00
Wethersfield, coll. in 1st Soc.	63 36
Rev. Mr. Barrett	10 00—73 36
	\$2,359 92

CENTRAL AMERICAN EDUCATION SOCIETY.

[Christian Zabriskie, Esq. N. Y. Tr.]

Huntsville, Al. Benev. Soc.	50 00
Morristown, N. J. Mrs. C. B. Arden 50, J. C. B. 10	60 00
Mr. Millet 5, J. H. 200	205 00—265 00
Babylon, L. Island, Master E. B. Roberts 1, Friend 5	6 00
Cent. Pres. Ch. N. Y. City, Jacob Kershaw 35, Cont. 38 40	73 40
Mon. Concert in Dec. 7 06, H. Miller 5	12 06
William M. Halsted, Jr. 5, Mr. Quincy 5	10 00
Mr. Ensign 2, Miss Simonson 5	7 00
Mr. Ford 5, Misses Hamilton 3	8 00
Mrs. Dennison 1, Mr. Weedon 1, Mr. Trott 5	7 00
Mrs. Addison 1, Geo. L. Storer, 5, Geo. Bacon 10	16 00—133 46
Bleecker St. Ch. E. A. Russell 35, Mr. Talbot 100, Friend 10	145 00
Cont. 65 73, Dr. Albert Smith 3, J. P. Tappan 5	73 73
B. Curtis 5, I. Aspinwall 10, S. S. Clapp 5	20 00
R. Boorman 10, Mrs. Mann 1, James Roosevelt 100	111 00—349 73
Duane St. Ch. G. G. Howland 25, David Lee 25, Jac. Nicoll 2	52 00
Dr. Pierson 10, John Wurts 10, G. B. & Son 20	40 00
S. Stevens 10, M. Smith 10, S. Grosvenor 5	25 00
D. M. Demarest 5, B. Deming 5	10 00
W. R. Gilson 5, I. M. Morgan 1, Mr. Ketchum 10	16 00
Wm. M. Halsted 300, C. O. Halsted 200	500 00
Joseph Otis 100, I. H. Sarpe 2, B. L. Swan 20	122 00—765 00
Mercer St. Ch. Cont. 177 25, Wm. Shaw 15, T. S. Nelson 10	202 25
W. E. Shepherd 5, J. B. Jarvis and wife 15	20 00—222 25
Tabernacle Ch.	25 80
Broome St. Ch. Mrs. E. Lockwood	3 00
Murray St. Ch.	5 00
First Free Ch.	17 25
Seventh Pres. Ch.	100 00
Allen St. Ch. R. T. Haines	300 00
Brainerd Ch.	11 00
West Pres. Ch. G. M. Tracy 10, Cont. 139 25, and a breast pin	149 25
Brooklyn, N. Y. 1st Ch. D. Leavitt 75, T. Hale 3	78 00
W. R. Wright 2, J. W. Spencer 3, J. Boynton 5	10 00
A. Weston	8 00—96 00
Newark, N. J. Yo. Lads. in 2d Ch. 1st Ch. Cornelius Soc.	45 00
Philadelphia Ed. Soc.	1,934 00
Western Ed. Soc. Auburn, N. Y.	720 27
Troy Ch. N. Y.	156 00
Western Ed. Soc. Cincinnati, O.	1,329 00
Mercersburg, Pa. Pres. Rauch, of Marshall College	10 00
Village Ch. cont.	131 91—141 91
West Tennessee Agency	598 00
Colchester, N. Y. Sarah Downs	10 00
Utica Agency, N. Y. by J. W. Doolittle, Esq. Treasurer	569 00

[The following by Rev. D. Clark, Jr. Ag. and Sec. of the Agency, viz.]

Oswego, Miss L. Park, in part for L. M. 1st Pres. Cong.	20 00
2d do. do.	15 50
3d do. do.	43 10
Hannibal	14 00
Fulton, 40 46, Mrs. P. Dutton, 5 06	45 52
New Haven	29 58
Mexicoville	10 79
Mexico	4 75
Camden, 23 45, E. Leeworthy 10, Avails of gold ring 81 cts.	34 26
Rome, 1st Cong. Ch. 46 93, 2d Ch. 40 30	87 23
Middlefield, Centre	20 25
Westfield	10 20
Worcester	6 00
Fly and Oak Creek 6, Hartwick Sem. 10 25	16 25—926 43

\$8,189 35

Whole amount received \$17,851 37.

Clothing received during the quarter ending April 11, 1838.

Canterbury, N. H. Lads. Ed. Soc. by Rev. Mr. Patrick, 1 shirt and 8 pr. socks.	
Leominster, Ms. Lads. Aux. Ed. Soc. by Miss Susan Lincoln, Tr., a bundle, valued at 4 67.	
Medfield, Ms. Lads. Ch. Soc. by Mrs. S. F. Ellis, a bundle, valued at 11 83.	

